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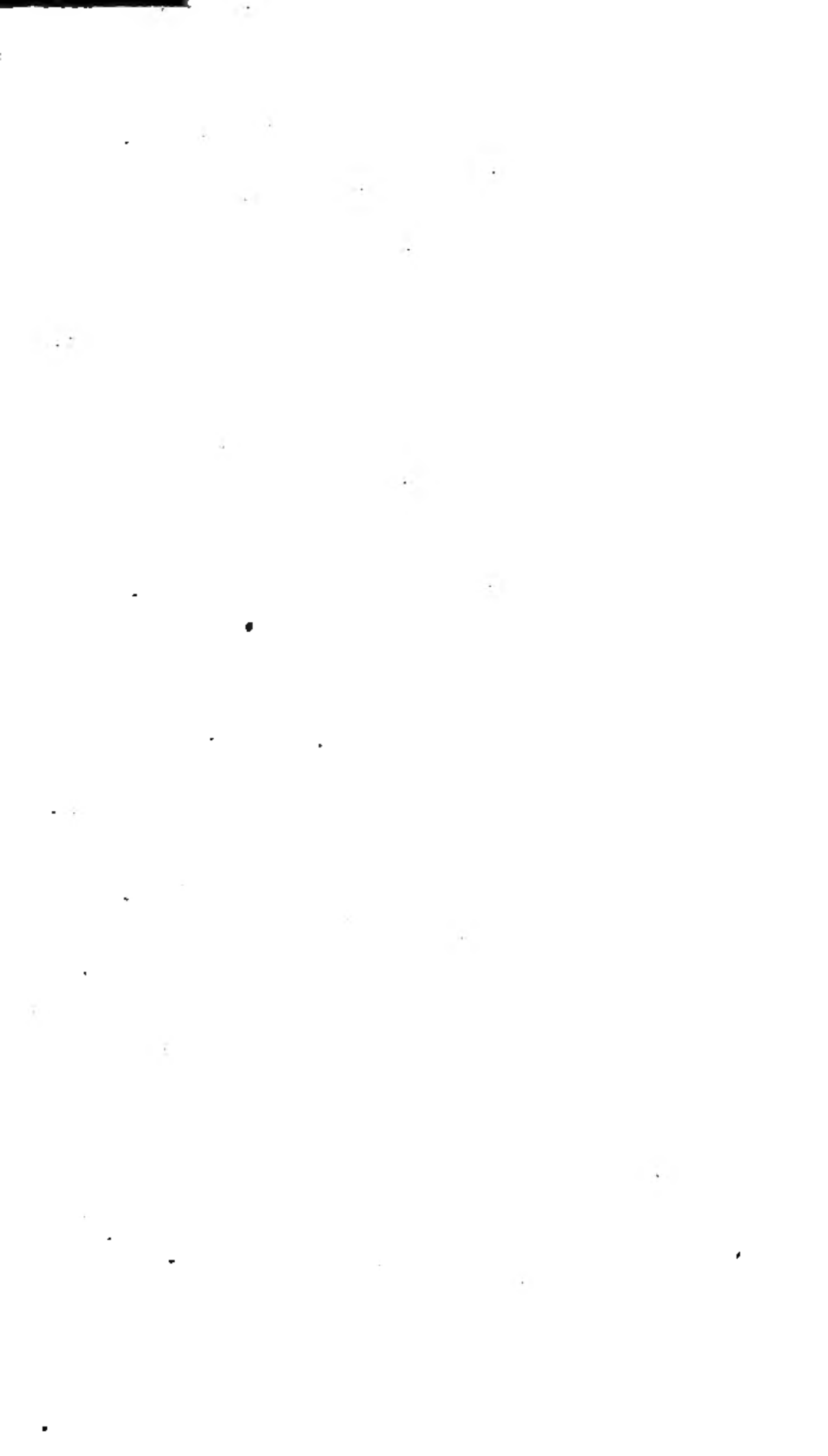
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ARCANA CŒLESTIA ;

OR

HEAVENLY MYSTERIES

CONTAINED IN

The sacred Scriptures, or Word of the Lord,

MANIFESTED AND LAID OPEN;

BEGINNING WITH

THE BOOK OF GENESIS.

INTERSPERSED WITH

RELATIONS OF WONDERFUL THINGS

SEEN IN

The World of Spirits and the Heaven of Angels.

New first translated from the original Latin of

EMANUEL SWEDENBORG.

BY A SOCIETY OF GENTLEMEN.

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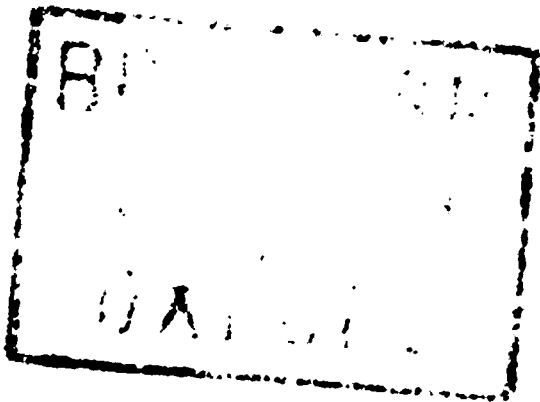
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Matt. vi. 33,

*Seek ye first the Kingdom of GOD and
his Righteousness, and all Things
shall be added unto you.*



GENESIS.

CHAPTER THE THIRTY-SECOND.

4229. **I**N the fourth volume of this work was begun to be explained what the Lord had predicted in Matthew, chap. xxiv. concerning the last judgment, and that explication hath been premised as prefatory to the chapters in that and in the fifth volume, and hath been continued even to verse 31 of the same evangelist, see n. 3353 to 3856, n. 3486 to 3489, n. 3650 to 3655, n. 3897 to 3901, n. 4056 to 4060. What the internal sense of all the contents of that chapter, so far as hath been already explained, is in a summary, appears manifest from what hath been said above, viz. that prediction is made concerning the successive vastation of the church, and lastly concerning the establishment of a new church, in this order, I. That they began not to know what good and truth is, but disputed on the subject. II. That they despised good and truth. III. That they did not acknowledge them in heart. IV. That they profaned them. V. And whereas the truth of faith and the good of charity would yet remain with some, who are called the elect, the state of faith is described on this occasion. VI. And next the state of charity. VII.

VII. And finally, the beginning of a new church is treated of, which is meant by the words which were last explained, viz. by these, "And he shall send forth his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the extreme of the heavens even to the extreme thereof," verse 31; that by these words the beginning of a new church is meant, may be seen, n. 4060 at the end.

4230. When the end of an old church and the beginning of a new is at hand, then is a last judgment; that this time is what is meant in the word by the last judgment, may be seen, n. 2117 to 2133, 3353, 4057; and also by the coming of the Son of Man. The subject now treated of is concerning the coming itself, respecting which the disciples inquired of the Lord, saying, "Tell us, when shall these things come to pass? especially what is the sign of thy coming, and of the consummation of the age?" verse 3, chap. xxiv. in Matthew. Now therefore follows an explanation of what the Lord predicted concerning the very time of his coming, and of the consummation of the age, which is the last judgment; but in the preface to this chapter we shall explain only the things contained in verses 32, 33, 34, 35, which are these, "*But learn a parable from the fig-tree: When its branch is now tender, and its leaves spring forth, ye know that summer is near. So ye likewise, when ye shall see all these things, know ye that it is near at the doors. Verily I say unto you, This generation shall not pass away, until all these things come to pass. Heaven and earth shall pass away, but my words shall not pass away.*" The internal sense of these words is as follows.

4231. *But learn a parable from the fig-tree: When its branch is tender, and the leaves spring forth, ye know that summer is nigh,* signifies the first of a new church; fig-tree denotes good of the natural principle, branch is

is the affection thereof, and leaves are truths; the parable from which they should learn is, that those things are signified. He who doth not know the internal sense of the word, cannot possibly know what is involved in the comparison of the Lord's coming with the fig-tree, and its branch and leaves; but inasmuch as all comparatives in the word are also significatives, see n. 3579, it may hence be known what those things mean; fig-tree, wheresoever it is named in the word, in the internal sense signifies good of the natural principle, see n. 217; the ground and reason why branch denotes the affection thereof, is, because affection springs and flourishes from good as a branch from its trunk; that leaves denote truths, see n. 885. Hence then it is evident what this parable involves, viz. that when a new church is created by the Lord, then first of all appears good of the natural principle, that is, good in an external form with its affection and truths; by good of the natural principle is not meant the good into which man is born, or which he derives from his parents, but the good which is spiritual as to its origin, into which good no one is born, but is led into it of the Lord by the knowledges of good and truth; wherefore until man is in this good, viz. in spiritual good, he is not a man of the church, howsoever it may appear from connate good that he is so. *So also ye, when ye shall see all these things, know that it is nigh at the doors*, signifies when those things appear, which are signified in the internal sense by the words spoken immediately above, verses 29, 30, 31, and by these words concerning the fig-tree, that then is the consummation of the church, that is, the last judgment, and the coming of the Lord; consequently, that then the old church is rejected, and the new established. It is said at the doors, because the good of the natural principle and its truths are the first which are insinuated into man, whilst he is regenerating and becometh a church.

Verily

Verily I say unto you, this generation shall not pass away, until all these things come to pass, signifies the Jewish nation, that it shall not be extirpated as other nations, the reason whereof may be seen, n. 3479. *Heaven and earth shall pass away, but my words shall not pass away*, signifies the internals and externals of the former church, that they should perish, but that the word of the Lord should abide; that heaven is the internal of the church, and earth its external, see n. 82, 1411, 1733, 1850, 2117, 2118, 3355. That the words of the Lord are not only those which were here spoken concerning his coming and the consummation of the age, but also all that are contained in the word, is evident. These words were spoken immediately after what was said concerning the Jewish nation, because the Jewish nation was preserved for the sake of the word, as may appear from the passage cited, n. 3479. From these considerations then it is manifest, that the beginnings of the new church are here predicted.

CHAPTER XXXII.

1 **A**ND Jacob went to his way; and the angels of God met into him.

2 And Jacob said, as he saw them, This is the camp of God: and he called the name of that place Mahanaim.

3 And Jacob sent messengers before himself to Esau his brother, the land Seir, the field of Edom.

4 And commanded them, saying, Thus shall ye say to my lord Esau; Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried even until now:

5 And

5 And I had ox and ass, flock, and man-servant and maid-servant, and I send to indicate to my lord, to find favour in thine eyes.

6 And the messengers returned unto Jacob, saying, We came to thy brother to Esau, and also he cometh to meet thee, and four hundred men with him.

7 And Jacob feared exceedingly, and he had straitness ; and he halved the people which was with him, and the flock, and the herd, and the camels, into two camps ;

8 And said, If Esau shall come to one camp, and shall smite it, and there shall be a camp left for escape.

9 And Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah, saying unto me, Return to thy land, and to thy nativity, and I will do well with thee.

10 I am less than all the mercies, and than all the truths, which thou hast done with thy servant, because in my staff I have passed this Jordan, and now am into two camps.

11 Snatch me, I pray thee, out of the hand of my brother, out of the hand of Esau ; because I fear him, peradventure he may come, and smite me, the mother upon the sons.

12 And thou hast said, In doing well I will do well with thee, and will place thy seed as the sand of the sea, which is not numbered for multitude.

13 And he passed the night there in that night, and took of what came into his hand a present for Esau his brother ;

14 Two hundred she-goats, and twenty he-goats, two hundred sheep, and twenty rams,

15 Thirty milch camels and their sons, forty cows and ten oxen, twenty she-asses and ten foals.

16 And gave into the hand of his servants, drove drove apart ; and said to his servants, Pass ye before me,

me, and set a space between drove and between drove.

17 And he commanded the first, saying, That Esau my brother shall meet thee, and shall ask thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 And thou shalt say, Thy servant Jacob's; this is a present sent to my lord Esau, and behold also he is after us.

19 And he commanded also the second, also the third, also all that went after the droves, saying, According to this word ye shall speak to Esau, in your finding him.

20 And ye shall say also, Behold thy servant Jacob is after us. Because he said, I will expiate his faces in a present going before me, and afterwards I will see his faces, peradventure he will take up my faces.

21 And the present passed over before him, and he passed the night in that night in the camp.

22 And he arose in that night, and took his two women, and his two handmaids, and his eleven sons, and passed the passage of Jabbok.

23 And he took them, and caused them to pass the river, and caused to pass what he had.

* * * * *

24 And Jacob he remained alone; and a man wrestled with him, until the day-dawn arose.

25 And he saw that he did not prevail over him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint in his wrestling with him.

26 And he said, Send me, because the day-dawn ariseth. And he said, I will not send thee, unless thou shalt bless me.

27 And

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall not any longer be called Jacob, but Israel; because as a prince thou hast contended with God and with men, and hast prevailed.

29 And Jacob asked and said, Tell, I pray, thy name. And he said, Wherefore this dost thou ask for my name? And he blessed him there.

30 And Jacob called the name of the place Peniel; because I have seen God faces to faces, and my soul is delivered.

31 And the sun arose to him, as he passed Peniel, and he halted upon his thigh.

32 Wherefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, even to this day; because he touched in the hollow of the thigh of Jacob the sinew of what was put out.

THE CONTENTS.

4232. **T**HE subject here treated of, in the internal sense, is concerning the inversion of state in the natural principle, to the end that good may be in the first place, truth in the second; in the present case concerning the implantation of truth in good, verse 1 to 23. And concerning the wrestlings of temptations, which on this occasion are to be endured, verse 24 to 32. The subject at the same time also treated of is concerning the Jewish nation, in that, although it could receive nothing of the church, still it represented those things which are of the church.

THE INTERNAL SENSE.

4233. Verses 1, 2. *AND Jacob went to his way; and the angels of God met into him. And Jacob said, as he saw them, This is the camp of God: and he called the name of that place Mahanaim.* Jacob went to his way, signifies the *successive of truth that it might be conjoined to good spiritual and celestial; and the angels of God met into him, signifies illustration from good: and Jacob said, as he saw them, This is the camp of God, signifies heaven; and he called the name of that place Mahanaim, signifies the quality of the state.

4234. "Jacob went to his way"—that hereby is signified the successive of truth, to the end that it might be conjoined to good spiritual and celestial, appears from the representation of Jacob, as denoting truth of the natural principle; what Jacob represented, hath been shown above, viz. the Lord's natural principle; and whereas the subject treated of in the internal sense, where the historical relation has respect to Jacob, is concerning the Lord, how he made his natural principle divine, therefore Jacob first represented truth in that principle, and next truth to which collateral good is adjoined, which was Laban, and after that he adjoined this good, then Jacob represented such good, but such good is not good divine in the natural principle, but is middle good, whereby he could receive good divine; such good Jacob represented when he departed from Laban, but still that good in itself is truth, which hath thence a faculty of conjoining itself with good divine in the natural principle. Such is the truth which Jacob now represents. But the good wherewith it was to be conjoined, is represented by Esau; that Esau is divine good of the Lord's divine natural principle, see n. 3300, 3302, 3494, 3527, 3576, 3599, 3669, 3677; this conjunction itself, viz. of truth divine with good divine of the Lord's divine natural principle, is the subject now treated of; for after that Jacob receded from Laban, and came to Jordan, thus to the first ingress into the land of Canaan, he begins to represent that conjunction, for the land of Canaan, in the internal sense signifies heaven, and in the supreme sense the Lord's divine human [principle,] see n. 3038, 3705; hence it is that

* By the *successive of truth* appear to be here meant the successive states and stages of truth from its first insemination in the external man, until it comes to be fully conjoined with good in the internal man.

that by these words, "And Jacob went to his way," is signified the successive of truth, to the end that it might be conjoined to good spiritual and celestial. But these things are such, as not to admit of being fully explained to the apprehension; the reason is, because the most common (or general) principles of this subject are unknown in the learned world even the Christian; for it is scarce known what the natural principle appertaining to man is, and what the rational principle, and that they are altogether distinct from each other; and also it is scarce known what spiritual truth is, and what the good thereof, and that these likewise are most distinct; and still less is it known, that during man's regeneration, truth is conjoined with good, distinctly in the natural principle, and distinctly in the rational, and this by innumerable means; nay, it is not even known, that the Lord made his human [principle] divine, according to the order according to which he also regenerates man; since therefore these most common principles are unknown, it must needs be that whatsoever is said on the subject will appear obscure; but still something must be said, because otherwise the word cannot be explained as to the internal sense; at least it may hence appear what is the nature and quality of angelic wisdom, for the internal sense of the word is principally for the angels.

4235. "And the angels of God met into him"---that hereby is signified illustration from good, appears from the signification of the angels of God, as denoting somewhat of the Lord, in the present case the divine [principle] which is in the Lord, for in the Lord was the divine [principle] itself which is called the Father; the very essence of life, which with man is called soul, was hence, and was himself; that divine [principle] is what in common discourse is called the divine nature, rather the divine essence of the Lord; that by angels of God in the word is signified somewhat of the Lord's divine [principle,] may be seen, n. 1925, 2321, 2821, 3039, 4085; by the angels of God meeting into him, is signified in a proximate sense the influx of the divine [principle] into the natural, hence comes illustration, for all illustration is from an influx of the divine [principle.] Inasmuch as the subject now treated of is concerning inversion of state in the Lord's natural principle, to the end that good might be in the first place, and truth in the second, and in the present case concerning the implantation of truth in good in that principle, see n. 4232, and this could not be effected without illustration from the divine [principle,] therefore illustration from good, in which truth might be implanted, is here first treated of.

4236. "And Jacob said, This is the camp of God"—whereby is signified heaven, the ground and reason of which signification

is, because army signifies truths and goods, see n. 3448, and truths and goods are arranged by the Lord according to heavenly order; hence arrangement according to order is the encamping of an army, and the heavenly order itself, which is heaven, is the camp; this camp, or this order, is such, that it cannot possibly be broken into by hell, although hell is in a continual endeavour to break into it; hence also that order or heaven is called a camp, and the truths and goods, that is, the angels, who are arranged according to that order, are called armies; from these considerations then it is evident, whence the camp of God signifies heaven. This essential order is what was represented by the encampments of the sons of Israel in the wilderness, thus heaven itself was represented; and the cohabitation therein according to tribes was called a camp; the tabernacle, which was in the midst, and about which they encamped, represented the Lord himself. That the sons of Israel thus encamped, may be seen, Numb. i. 1 to the end, and chap. xxxiii. 2 to the end; that they encamped about the tabernacle according to the tribes, viz. towards the east, Judah, Issachar and Zebulun; towards the south, Reuben, Simeon, Gad; towards the west, Ephraim, Manasseh, Benjamin; towards the north, Dan, Asher, and Naphtali; and the Levites in the midst nigh unto the tabernacle, may be seen, Numb. ii. 2, and the following verses. That by tribes are signified all goods and truths in the complex, may be seen, n. 3858, 3862, 3926, 3939, 4060; hence it is, that Balaam, when he saw Israel dwelling according to the tribes, and the Spirit of God came upon him on the occasion, uttered an enunciation, saying, "*How good are thy tabernacles, O Jacob! thy habitations, O Israel! as valleys are planted, as gardens near a river,*" Numb. xxiv. 2, 3, 5, 6; that by these prophetic [enunciations] was not meant the people, which was named Jacob and Israel, is very manifest, but that the heaven of the Lord was meant, which was represented. Hence also in other places in the word their arrangements in the wilderness, or their encampings according to tribes, were called a camp; and by camp in those passages in the internal sense is signified heavenly order, and by encamping arrangement according to that order, viz. according to the order in which goods and truths are in heaven, as Lev. iv. 12,—chap. viii. 17,—chap. xiii. 46,—chap. xiv. 8,—chap. xvi. 26, 28,—chap. xx. 14, 23,—Numb. v. 2 to 6,—chap. ix. 17 to the end,—chap. x. 1 to 11, 34,—chap. xi. 31, 32,—chap. xii. 14, 15,—chap. xxxi. 19 to 25, Deut.—xxiii. 10, 11, 12, 13, 14, 15. That the camp of God is heaven, may also appear from this passage in Joel, "Before him the earth was moved, the heavens trembled, the sun and the moon were made black,

"black, and the stars gathered together their shining, and Jehovah gave his voice *before his army*, because his *camp* was exceeding many; because he that doeth his word is numerous," ii. 10, 11. And in Zechariah, "*I will make a camp* at mine house *of an army* before him that passeth by, and before him that goeth forth, lest the exactor pass over them," ix. 8. And in the Revelation, "Gog and Magog went up over the plain of the earth, and surrounded *the camp of the saints*, and the beloved city; but fire came down from God, and consumed them," xi. 9. Gog and Magog denote those who are in external worship separate from internal and made idolatrous, see n. 1151; the plain of the earth denotes truth of the church; that plain is truth which is doctrinal, see n. 2450, and the earth is the church, see n. 556, 662, 1066, 1067, 1850, 2117, 2118, 3355; the camp of the saints denotes heaven or the Lord's kingdom in the earth, which is the church. Inasmuch as several expressions in the word have an opposite sense, so also hath camp, and according to such sense signifies evils and falses, consequently hell, as in David, "If the wicked *shall encamp* against me, my heart shall not fear," Psalm xxvii. 3. Again, "God hath dispersed *the bones of them that encamped* against me; thou hast made ashamed, because God hath rejected them," Psalm liii. 8; neither is any thing else meant by *the camp of Ashur*, in which the angel of Jehovah smote an hundred and eighty and five thousand, Isaiah xxxvii, 36; in like manner by *the camp of the Egyptians*, Exod. xiv. 19, 29.

4237. "And he called the name of that place Mahanaim"—that hereby is signified the quality of the state, appears from the signification of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 3421; and from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387. Mahanaim in the original tongue signifies two camps, and two camps signify both the heavens or both the kingdoms of the Lord, viz. the celestial and spiritual, and in the supreme sense the divine celestial and divine spiritual [principle] of the Lord; hence it is evident, that the quality of the Lord's state, when his natural principle was illustrated by spiritual and celestial good, is signified by Mahanaim. But this, viz. the quality of the state, cannot be described, inasmuch as the divine states, which the Lord had, when he made the human [principle] in himself divine, do not fall into any human apprehension, nor even into angelic, only by appearances illustrated by the light of heaven which is from the Lord, and by states of man's regeneration, for the regeneration of man is an image of the glorification of the Lord, see n. 3130, 3212, 3296, 3490.

4238. Verses 3, 4, 5. *And Jacob sent messengers before himself to Esau his brother, the land of Seir, the field of Edom. And he commanded them, saying, Thus shall ye say to my lord Esau, Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried even until now. And I had ox and ass, flock and man-servant and maid-servant, and I send to indicate to my Lord, to find favour in thine eyes.* Jacob sent messengers before himself to Esau his brother, signifies first communication with celestial good: the land of Seir, signifies celestial natural good: the field of Edom, signifies truth thence derived: and commanded them, saying, Thus shall ye say to my lord Esau, signifies first acknowledgment of good, that it was in a superior place: I have sojourned with Laban, and have tarried even until now, signifies that he had imbibed the good signified by Laban: and I had ox and ass, flock and man-servant and maid-servant, signifies acquisitions in their order whilst he sojourned there: and I send to indicate to my lord, to find favour in thine eyes, signifies instruction concerning that state, and also condescension and humiliation of truth before good.

4239. "Jacob sent messengers before himself to his brother Esau"—that hereby is signified first communication with celestial good, appears from the signification of sending messengers, as denoting to communicate; and from the representation of Esau, as denoting celestial good in the natural principle, see n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669. The subject here treated of, as was said above, n. 4231, is concerning the conjunction of truth divine of the natural principle, which is Jacob, with good divine in that principle, which is Esau; wherefore the illustration of the natural principle by the divine was first treated of, n. 4235; the subject now treated of in this passage is concerning the first communication, which is signified by Jacob sending messengers to Esau his brother; that in the word good and truth are brothers, may be seen, n. 367, 3303.

4240. "The land of Seir"—that hereby is signified celestial natural good, appears from the signification of the land of Seir, as denoting in a supreme sense celestial natural good of the Lord; the reason why the land of Seir hath this signification is, because mount Seir was the boundary of the land of Canaan on one part, see Joshua xi. 16, 17, and all the boundaries, as rivers, mountains, and lands, represented those things which were ultimates, see n. 1585, 1866, 4116, for they put on representations from the land of Canaan which was in the midst, which represented the Lord's celestial kingdom, and in a supreme sense his divine human [principle,] see n. 1607, 3038, 3481, 3705; the ultimates,

ultimates, which are boundaries, are those things which are called natural principles, for in natural principles spiritual and celestial principles terminate; this is the case in the heavens, for the inmost or third heaven is celestial, because principled in love to the Lord, the middle or second heaven is spiritual, because principled in neighbourly love, the last or first heaven is celestial and spiritual-natural, because principled in simple good, which is the ultimate of order therein; the case is similar with a regenerate man, who is a little heaven. From these considerations then it may appear, what is the ground and reason why the land of Seir signifies celestial natural good. Esau also, who dwelt there, represented that good, as was shewn above, hence also the same good is signified by the land where he dwelt, for lands put on the representations of those who dwell therein, see n. 1671. From what hath been said then it may appear what is signified by Seir in the word, as in Moses, "Jehovah came from Sinai, and arose from Seir to them, he shone forth from mount Paran, and came out of myriads of holiness," Deut. xxxiii. 2. And in the song of Deborah and Barak in the book of Judges, "*Jehovah, when thou wentest forth out of Seir, when thou departedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped waters, the mountains flowed down; this Sinai before Jehovah God of Israel,*" v. 4, 5. And in the prophecy of Balaam, "I see him and not now, I behold him and not nigh; a Star shall arise out of Jacob, and a Sceptre shall rise out of Israel, and *Edom shall be an inheritance, and Seir shall be an inheritance, of his enemies, and Israel making strength,*" Numb. xxiv. 17, 18; every one may see that Seir in these passages signifies somewhat of the Lord, for it is said that Jehovah arose out of Seir, that he went forth out of Seir, and departed out of the field of Edom, and that Edom and Seir shall be an inheritance; but what principle of the Lord is signified, no one can know except from the internal sense of the word; that it is the Lord's divine human [principle,] and specifically the divine natural principle therein as to good, may appear from what hath been said above; to arise and go forth out of Seir denotes that he would also make the natural principle divine, that hence also he might become light, that is, intelligence and wisdom, and thus Jehovah, not only as to the human rational, but also as to the human natural [principle;] wherefore it is said, Jehovah arose from Seir, and Jehovah went forth from Seir; that the Lord is Jehovah, may be seen, n. 1348, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035. The like is involved in the prophetic of Dumah in Isaiah, "*Shouting to me out of Seir, Watchman,*" "what

“ what of the night ? watchman, what of the night ? The watchman said, The morning cometh, and also the night,” xxi. 11, 12. By the land of Seir in a respective sense is properly signified the Lord’s kingdom with those who are out of the church, that is, with the Gentiles when a church is established amongst them, the former or old church falling away from charity and faith ; that in such case, they who are in darkness have light, appears from several passages in the word ; this is properly signified by arising out of Seir, and going forth out of Seir, and departing from the field of Edom, also that Seir shall be an inheritance, as likewise by this passage in Isaiah, “ Shouting to me out of Seir, Watchman, what of the night ? The watchman said, The morning cometh, and also the night ;” the morning cometh is the Lord’s Advent, see n. 2405, 2780, and hence illustration to those who are in night, that is, in ignorance, but illustration from the Lord’s divine natural principle, see n. 4211. Inasmuch as several expressions in the word have also an opposite sense, so likewise hath Seir, as in Ezechiel, chap. xxv. 8 ;—chap. xxxv. 2 to 15 ; and in the historicals of the word throughout.

4241. “ The field of Edom ”—that hereby is signified truth thence derived, viz. from good, appears from the signification of the field of Edom, as denoting the Lord’s divine natural principle as to good, to which are conjoined the doctrinals of truth, or truths, see n. 3302, 3322 ; truths thence derived, or which are from good, are distinct from truths from which good is derived ; truths from which good is derived are those which man imbibes before regeneration, but truths which are derived from good are those which he imbibes after regeneration, for after regeneration, truths proceed from good, inasmuch as man then perceives and knows from good that they are truths ; such truth, thus the truth of good, is what is signified by the field of Edom ; in like manner also in the passage above quoted from the book of Judges, “ Jehovah, when thou wentest forth from Seir, when thou departedst out of the field of Edom,” v. 4.

4242. “ And commanded them saying, Thus shall ye say to my lord Esau ”—that hereby is signified first acknowledgment of good, that it was in a superior place, may appear from the signification of here commanding the messengers to say, as denoting reflection and thence perception that it is so, see n. 3661, 3682, consequently acknowledgment ; and from the representation of Esau, as denoting good, see above. n. 4284, 4299 ; that it was in a superior place, is signified by calling Esau, not brother, but his lord, and also as it follows, himself his servant, and afterwards in like manner ; that truth is in the first place,

and good apparently in the second, during man's regeneration; but that good is in the first place and truth in the second, when man is regenerated, may be seen, n. 1904, 2063, 2189, 2697, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3568, 3570, 3576, 3579, 3603, 3701. This also is what is meant by the prophetic words of Isaac the father to Esau his son "Upon thy sword thou shalt live, and shalt serve thy brother, and it shall be *when thou hast dominion*, and shalt break his yoke from off thy neck," Gen. chap. xxvii. 40; the inversion of this state, as predicted in these prophetic words, is now treated of.

4243. "I have sojourned with Laban, and have tarried even until now"—that hereby is signified that he imbibed the good signified by Laban, appears from the representation of Laban, as denoting a middle good, that is, good not genuine, but yet serving to introduce genuine truths and goods, see n. 3974, 3982, 3986, 4063; and from the signification of sojourning, as denoting to be instructed, see n. 1463, 2025; and from the signification of tarrying or abiding with, as being predicated of a life of truth with good, see n. 3613, in the present case denoting to imbibe; hence it is manifest, that by these words, "I have sojourned with Laban, and have tarried even until now," is signified that he imbibed the good signified by Laban. The case herein is this, truth cannot be implanted in good except by means (or mediums;) these means (or mediums) were treated of in the preceding chapters, concerning Jacob's sojourning and tarrying with Laban, and concerning the flock he there acquired; the subject now treated of in this chapter is concerning the process of conjunction, thus concerning inversion of state, in that order which hath place when truth is subordinate to good; truth is apparently in the first place, when man learns truth from affection, but doth not yet live so much according to it; but good is in the first place, when he lives according to the truth which he hath learnt from affection, for in such case truth becomes good, inasmuch as man then believes it to be good to do according to truth; they who are regenerated are in this good, and they also who have conscience, that is, who no longer reason whether it be truth, but who do it because it is truth, thus who have imbibed it in faith and life.

4244. "And I had ox and ass, flock and man-servant and maid-servant"—that hereby are signified acquisitions in their order there, appears from the signification of ox and ass, of flock and man-servant and maid-servant, as denoting subservient goods and truths exterior and interior, thus acquisitions in their order; that ox is natural exterior good, and ass (he-ass) natural

exterior truth, may be seen, n. 2781; and that flock is natural interior good, and man-servant the truth thereof, and maid-servant the affection of that truth, appears from the signification of each expression, as occasionally explained above; those goods and truths are the acquisitions here treated of, which, that they are named in their order, is evident; for the exterior are ox and ass, but the interior are flock and man-servant and maid-servant.

4245. "And I send to indicate to my lord, to find favour in thine eyes"—that hereby is signified instruction concerning his state, and also the condescension and humiliation of truth before good, appears from the signification of sending to indicate, as denoting to instruct concerning his state; that the condescension and humiliation of truth before good is next denoted, is manifest, for he calls him his lord, and saith, to find favour in thine eyes, which are words of condescension and humiliation. The state is here described as to its quality, when inversion takes place, viz. when truth is made subordinate to good, that is, when they who have been in the affection of truth, begin to be in the affection of good. But that such inversion and subordination hath place, doth not appear except to those who are regenerated, and not to the regenerated, unless they reflect thereupon; at this day there are few who are regenerated, and still fewer who reflect; wherefore the things here said concerning truth and good must needs be obscure, and possibly of such a nature as not to be acknowledged, especially with those, who set the truths of faith in the first place, and the good of charity in the second, and who thence think much concerning doctrinals, but not concerning goods of charity, and from the former, not from the latter, think about eternal salvation; they who so think, cannot possibly know, still less perceive, that truth, which is of faith, is made subordinate to good which is of charity; those things which a man thinks, and from which he thinks, affect him; if he was to think from goods of charity, he would then see manifestly, that truths which are of faith were in the second place; and in such case he would also see truths themselves as in light; for the good which is of charity is like flame, which affords light, and thereby illustrates all and singular things, which he had before imagined to be true; and he would also perceive how falses had intermixed themselves, and put on an appearance as if they were truths.

4246. Verses 6, 7, 8. *And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee, and four hundred men with him. And Jacob feared exceedingly, and he had straitness, and he halved the people which was with him, and the flock, and herd, and camels, into two camps.*

camps. And he said, If Esau shall come to one camp, and shall smite it, and there shall be a camp left for escape. The messengers returned to Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee, signifies that good continually flows in, that it may appropriate to itself: and four hundred men with him, signifies the state thereof now, that it may take the prior place: and Jacob feared exceedingly, and he had straitness, signifies the state when it is changed: and he halved the people which was with him, and the flock, and herd, and camels, into two camps, signifies preparation and arrangement of truths and goods in the natural principle to receive the good represented by Esau: and he said, If Esau shall come to one camp, and shall smite it, and there shall be a camp left for escape, signifies according to every event.

4247. "And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee"—that hereby is signified that good continually floweth in, that it may appropriate to itself, viz. truths, appears from the signification of brother, in this case Esau, as denoting good, viz. of the Lord's divine natural principle, concerning which see above; and from the signification of coming to meet, as denoting to flow in, of which we shall speak presently; and whereas it denotes influx, it denotes appropriation. From what hath been occasionally said above on this subject, it may appear how the case is with good and truth, and with the influx of good into truth, and concerning the appropriation of truth by good, viz. that good continually floweth in, and that truth receives, for truths are the vessels of good; divine good cannot be applied to any other vessels than genuine truths, for they actually correspond to each other; when man is in the affection of truth, in which he is in the beginning before he is regenerated, then also good continually floweth in, but as yet it hath not vessels, that is, truths, to which it may apply itself, that is, be appropriated, for man in the beginning of regeneration is not as yet in knowledges, but at that time good, because it continually flows in, produces the affection of truth, for the affection of truth is from no other source than from the continual endeavour of divine good to flow in; hence it may appear, that also at such time good is in the first place, and that it is the principal agent, although it appears as if truth was; but when man is regenerated, as is the case in adult age when he is in knowledges, then good manifests itself, for then he is not so much in the affection of knowing truth, as in the affection of doing it; for heretofore truth had been in the understanding, but in this case it is in the will, and when it is in the will, it is in the man; for the

the will constitutes the real man. Such is the perpetual circle which hath place with man, that every thing of science and every thing of knowledge is insinuated by the sight and by the hearing into the thought, and thence into the will, and from the will by the thought into the act; or also from the memory, which is as an internal eye, or internal sight; from this there is a like circle, viz. from that sight through the thought into the will, and from the will through the thought into act, or, if any thing opposes the endeavour to act, it comes forth into act as soon as the opposing principle is removed. From these considerations it may appear how the case is in respect to influx, and the appropriation of truth from good, viz. that first of all the truths which are of faith are insinuated by the hearing or by the sight, and then are stored up in the memory, and that thence they are successively elevated into the thought, and at length flow into the will, and when they are in the will, they proceed thence through the thought into act, and if they cannot come into act, they are in the endeavour thereto, which endeavour is internal act, for as often as faculty is granted, it becometh external act. It is however to be observed, that it is good which produceth this circle, for the life which is from the Lord flows in only into good, thus by good, and thus from inmost principles; that the life, which flows in through inmost principles, produceth the above circle, may be manifest to every one, for without life nothing is produced; and since the life which is from the Lord flows in only into good, and by good, it follows, that it is good which produces, and which flows into truths, and appropriates them to itself, so far as man is principled in the knowledges of truth, and at the same time is willing to receive them.

4248. "And four hundred men with him"—that hereby is signified the state thereof now, that it may take the prior place, appears from the signification of four hundred, as denoting properly temptations and the duration thereof, see n. 2956, 2966; this is the state which is meant; that this is the state may appear from what follows, viz. that he feared exceedingly, and had straitness, and that on this account he divided his camp into two, verses 7, 8; also that from fear he prayed ardently to Jehovah, verses 9, 10, 11, 12; and finally that he wrestled with an angel, by which wrestling is signified temptation, as will appear from the explication thereof in what follows of this chapter; when the state is inverted with man who is in the process of regeneration, that is, when good takes the prior place, then come temptations; man cannot undergo them before, because he is not as yet principled in knowledges whereby he may defend himself, and to which he may have recourse for

for consolation; wherefore also no one undergoes temptations until he arrives at adult age; temptations are what unite truths to good, see n. 2272, 3318, 3696, 3928. Hence it is evident, that by four hundred men with him is signified a state, that good may take the prior place.

4249. "And Jacob feared exceedingly, and he had straitness"—that hereby is signified the state when it is changed, appears from this consideration, that fear and straitness are the first (beginning) of temptations, and that they precede whilst the state is inverting or changing. The further arcana which lie concealed in what is here said, that Esau went to meet Jacob with four hundred men, and that hence Jacob had fear and straitness, cannot easily be explained to the apprehension, being of an interior nature; it is allowable only to make this observation; when good takes the prior place, and brings truths into subordination to itself, as is the case when man undergoes spiritual temptations, the good on this occasion, which flows in from an interior principle, hath all along with it several truths, which were stored up with man in his interior man; those truths cannot come to his intuition and apprehension until good becomes the primary agent, for in this case the natural principle begins to be illustrated by good, whence it appears what things therein are concordant and what are discordant, hence come the fear and straitness which precede spiritual temptation; for spiritual temptation acts upon the conscience, which is of the interior man, wherefore also man doth not know, when he enters into such temptations, whence he hath fear and straitness, but the angels attendant on man know this well; for temptation is from this ground, that the angels keep man in goods and truths, whereas evil spirits keep him in evils and falses; for the principles which exist with the spirits and angels attendant on man, are perceived by man just as if they were in himself; for the principles which exist interiorly are supposed by man, during his life in the body, and whilst he doth not believe that they all enter by influx, not to be produced by causes without him, but that all the causes of their production are within him, and proper to him as his own, when yet it is not so; for whatsoever a man thinks, and whatsoever he wills, that is, all his thought and all his affection, is either from hell or from heaven; when he thinks and wills such things as are evil, and is thence delighted with false principles, let him know that his thoughts and affections are from hell, and whilst he thinks and wills such things as are good, and is thence delighted with truths, that they are from heaven, that is, through heaven from the Lord; but the thoughts and affections which have place with man, present themselves for the most

most part under an appearance different from what they are in themselves, as combat of evil spirits with the angels, grounded in those principles which have place with man who is about to be regenerated, presents itself under an appearance of fear and straitness, and of temptation. These things must needs appear paradoxes to man, because almost every man of the church at this day believes, that all the truth which he thinks, and the good which he wills and does, is from himself, although he saith otherwise when he speaks from the doctrine of faith; yea, such is his nature, that if any one should tell him, that spirits from hell are what flow into his thought and will when he thinks and wills what is evil, and that angels from heaven flow in, when he thinks and wills what is good, he would stand astonished at hearing such an assertion, urging that he has a sensible feeling of life in himself, and that he thinks from himself and wills from himself; in this sensible feeling his faith is grounded, but not in any doctrinal tenet, when yet the doctrinal tenet is true, and the sensible feeling is fallacious. From almost continual experience of now several years it hath been given to know this, and so to know it, as to have no doubt remaining about it.

4250. "And he halved the people which was with him, and the flock, and the herd, and the camels, into two camps"—that hereby is signified preparation and arrangement of truths and goods in the natural principle to receive the good represented by Esau, appears from the signification of people, as denoting truths, also false principles, see n. 1259, 1260, 3581; and from the signification of flock, as denoting interior goods, and also things not good; and from the signification of herd, as denoting exterior goods, and also things not good, see n. 2566, 4244; and from the signification of camels, as denoting exterior or common truths, thus also things not true, see n. 3048, 3071, 3143, 3145; and from the signification of camps, as denoting order, in a good sense genuine order, and in an opposite sense order not genuine, see n. 4236; that to halve denotes to divide into two, and thus to dispose himself to receive, is manifest. How this case is, may appear from what hath been just now said above, viz. that when good flows in, as is the case when the order is inverted, and good takes the prior place, on this occasion the natural principle is illustrated, and therein is seen what is genuine truth and good, and what is not genuine, and these also are then distinguished the one from the other, so that some are retained, but some are removed; hence the order becomes altogether changed from what it had before been; for when good has the dominion, it is attended with this effect, inasmuch as truths in such case are nothing else but ministers and servants,

servants, and are arranged according to heavenly order nearer and nearer, according to the reception of good by truths, and also according to the quality of good, for good receives its quality from truths.

4251. "And said, If Esau shall come to one camp and smite me, and there shall be a camp left for escape"—that hereby is signified according to all event, appears from the signification of camp, as denoting order, see just above; and from the signification of smiting, as denoting to destroy; and from the signification of a camp being left for escape, as denoting lest order should perish in the natural principle, but somewhat would remain over and above; thus denoting preparation and arrangement according to all event. For the natural principle, so long as truth hath dominion therein, cannot see what truth is genuine and what not genuine, neither what good; but when good hath dominion therein, which is the good of love to the Lord and of charity towards the neighbour, it then sees this; hence it is, when that time or that state is at hand, that good takes the dominion, man in such case is almost in ignorance what is good and true, thus what shall be destroyed, and what shall be retained, as is manifest in temptations; when a man is in such ignorance, then is made preparation and arrangement not by man but by the Lord, in the present case by the Lord in himself, because the Lord by his own proper power arranged and reduced all things in himself into divine order.

4252. Verses 9, 10, 11, 12. *And Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah, saying unto me, Return to thy land, and to thy nativity, and I will do well with thee: I am less than all the mercies, and than all the truth, which thou hast done with thy servant, because in my staff I have passed this Jordan, and now am into two camps. I snatch me, I pray, out of the hand of my brother, out of the hand of Esau, because I fear him, peradventure he may come and smite me, the mother upon the sons. And thou hast said, In doing well, I will do well to thee, and will place thy seed as the sand of the sea, which is not numbered for multitude.* Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah; signifies the holy [principle] of preparation and arrangement; saying unto me, Return to thy land and to thy nativity, and I will do well with thee, signifies for conjunction with divine good and truth: I am less than all the mercies and than all the truth, which thou hast done with thy servant, signifies humiliation in that state as to good and as to truth: because in my staff I have passed this Jordan, and now am into two camps, signifies that from a little there was much: I snatch me, I pray, out of the hand

hand of my brother, out of the hand of Esau, because I fear him, signifies the state respectively, because he made himself prior: peradventure he may come and smite me, the mother upon the sons, signifies that he should perish: and thou hast said, In doing well I will do well to thee, signifies that nevertheless in such case he should gain life: and I will place thy seed as the sand of the sea, which is not numbered for multitude, signifies fructification and multiplication on the occasion.

4252. "Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah"—that hereby is signified the holy [principle] of preparation and arrangement, appears from the signification of God of father Abraham, as denoting the Lord's essential divine [principle,] see n. 3439; and from the signification of God of father Isaac, as denoting his divine human [principle,] see n. 3704, 4180; and inasmuch as each is Jehovah, it is said, God of my father Abraham, God of my father Isaac, Jehovah; but in the present case is signified the holy [principle,] which proceeds from the divine, for every thing holy is from thence. The reason why such holy principle is signified is, because it was in the natural principle, which is represented by Jacob, in which the good, which is represented by Esau, was not as yet conjoined with truth; for the subject now treated of is concerning the state of the reception of good, in the present case concerning the state of preparation and arrangement, in order that it might be received; nothing else is implied in Jacob's supplication; wherefore by the above words is signified the holy [principle] of preparation and arrangement.

4253. "Saying unto me, Return to thy land, and to thy nativity, and I will do well with thee"—that hereby is signified conjunction with divine good and truth, appears from what was said above, n. 4069, 4070, where nearly the same words occur.

4254. "I am less than all the mercies, and than all the truth, which thou hast done with thy servant"—that hereby is signified humiliation in that state as to good and as to truth, appears from the predication of mercy, as having relation to the good which is of love, and from the predication of truth, as having relation to the truth which is of faith, see n. 3122. That they are words of humiliation, is evident; hence it may appear, that by them is signified humiliation in that state as to good and as to truth.

4255. "Because in my staff I have passed this Jordan, and now am into two camps"—that hereby is signified, that from a little there was much, appears from the signification of staff, as denoting power, and as being predicated of truth, see n. 4013, 4015; and from the signification of Jordan, as denoting initia-

tion into the knowledges of good and truth, of which we shall speak presently; and from the signification of two camps, as denoting goods and truths, as above, n. 4250, for two camps in this case are the people, flock, herd, and camels, which he halved; hence it is manifest what is signified by the above words in a proximate sense, viz. that he had little of truth, when he was initiated into knowledges, and that afterwards he had many truths and goods, or, what is the same thing, that from little there was much. From what hath been heretofore explained it is evident, that the subject treated of in the internal sense is concerning the Lord, how he made the human [principle] in himself divine, and this successively, according to order; thus concerning progression into intelligence and wisdom, at length into the divine; hence it is manifest what is meant by from a little to much. The ground and reason why Jordan denotes initiation into the knowledges of good and truth is, because it was a boundary of the land of Canaan; that all the boundaries of that land signified those things which are first and last of the Lord's kingdom, also which are first and last of the church, thus which are first and last of things celestial and spiritual, which constitute the Lord's kingdom and his church, see n. 1585, 1866, 4116, 4240; hence Jordan, as being a boundary, signified initiation into the knowledges of good and truth, for these are the first things, and at length, when man is made a church or the Lord's kingdom, they become the last. That Jordan hath this signification, may appear also from other passages in the word, as in David, "My God, over me my soul boweth itself; therefore will I remember thee *from the land of Jordan*, and of the Hermonites from the mount of Littleness," Psalm xlii. 6; to remember from the land of Jordan denotes from what is last, thus from what is low. Again, "Judah was made into his sanctuary, Israel his dominions; the sea saw and fled, *Jordan turned itself away backward*," Psalm cxiv. 2, 3, 5; where Judah denotes the good of celestial love, and Israel the good of spiritual love, see n. 3654; sea denotes the knowledges of truth, see n. 28; Jordan denotes the knowledges of good, which are said to turn themselves away backward, when the good of love obtains the dominion; for in such case knowledges are looked at from that good, but not good from them, according to what hath been frequently shown above. So in the book of Judges, "Gilead *dwelling in the passage of Jordan*: and Dan why shall he fear ships?" v. 17; where Gilead denotes sensual good or what is pleasant, by which man is first initiated when he is regenerated, see n. 4117, 4124; to dwell in the passage of Jordan, denotes in those things which are initiations, thus which are the first

and last of the Lord's church and kingdom. These things were also represented by Jordan, when the sons of Israel entered into the land of Canaan, Joshua iii. 14 to the end,—chap iv. 1 to the end; for by the land of Canaan was represented the Lord's kingdom, see n. 1413, 1437, 1607, 8038, 3481, 3705, 3686; and by Jordan being divided, and their passing over on dry [ground,] was signified the removal of evils and falses, and the admission of those who were principled in goods and truths. The like was signified by the waters of Jordan being divided by Elias, when he was taken up into heaven, 2 Kings ii. 8; and by Elisha, when he entered upon the prophetic office in the place of Elias, verse 14 of the same chapter. Naaman's being healed of his leprosy by washing himself seven times in Jordan, according to the command of Elisha, 2 Kings v. 1 to 14, represented baptism, for baptism signifies initiation into the church, and into those things which appertain to the church; thus it signifies regeneration and the things appertaining to regeneration; not that by baptism any one is regenerated, but that it is a sign thereof, which should be remembered. And inasmuch as the things appertaining to the church are signified by baptism, and the like by Jordan, as was said above, therefore the people were baptized in Jordan by John, Matt. iii. 6.—Mark i. 5; and also the Lord was willing to be there himself baptized by John, Matt. iii. 13 to 17.—Mark i. 5. Whereas Jordan signifies those things which are first and last of the Lord's kingdom and church, such are the knowledges of good and truth, for by these man is introduced, therefore also Jordan is mentioned as a boundary of the new earth, or holy land, in Ezechiel, chap. xlvii. 18; that the new earth or holy land is the Lord's kingdom, and also the new church, which is the Lord's kingdom in the earths, may be seen, n. 1733, 1850, 2117, 3355.

4256. "Snatch me, I pray, out of the hand of my brother, "out of the hand of Esau, because I fear him"—that hereby is signified the state respectively, because he made himself prior, may appear from what hath been said above throughout, especially from what is said in treating of the primogeniture, which Jacob procured to himself by pulse of lentiles, and in treating of the blessing, which he took away from Esau by craft; what was represented and signified by those circumstances, may be seen in the passages where they are treated of, viz. that truth is in the first place apparently during the process of man's regeneration, and good in the second, but that good is in the first place actually, and truth in the second, and that it is manifestly so when he is regenerated, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247; when therefore the order

order is inverted, and good takes its prior place manifestly, that is, when it begins to have dominion over truth, then the natural man is in fear and straitness, n. 4249, and also enters into temptations; the reason is, because when truth was in the first place, that is, when it seemed to itself to have dominion, in this case ~~lies~~ intermixed themselves, for truth of itself cannot see whether it be truth, but must see it from good, and where false principles are, there is fear when good arrives; all likewise who are principled in good, begin to be afraid when false principles appear in the light derived from good, for they fear false principles, and are desirous that they may be extirpated, which is impossible if they are inherent, except by means divine from the Lord; and hence it is, that they who are about to be regenerated after fear and straitness come also into temptations, for temptations are the means divine of removing those false principles; this is the most secret (or mysterious) cause why man, during the process of regeneration, undergoes spiritual temptations; but this cause in no wise appears to man, because it is above the sphere of his apperception, as every thing is which moves, provokes, and torments the conscience.

4257. "Peradventure he may come and smite me, the mother upon the sons"—that hereby is signified that he should perish, may appear without explication. To smite the mother upon the sons was a form of speaking in use amongst the ancients who were principled in representatives and significatives, signifying the destruction of the church and of all things appertaining to the church, either in general or in particular with man who is the church; for by mother they understood the church, see n. 289, 2691, 2717, and by sons the truths appertaining to the church, see n. 489, 491, 533, 1147, 2623, 3373; hence to smite the mother upon the sons denotes to perish utterly; man also in such case perishes utterly, when the church, and what appertains to the church, perishes with him, that is, when the affection of truth, which is properly signified by mother, and which constitutes the church with man, is destroyed.

4258. "And thou hast said, In doing well I will do well with thee"—that hereby is signified, that still in such case he should gain life, appears from the signification of doing well, as denoting to gain life; for by Jacob is represented truth, and truth hath not life from itself, but from the good which flows into it, as hath been frequently shown above; hence it is, that to do well here signifies to gain life; the subject here treated of is also concerning the life of truth derived from good.

4259. "And I will place thy seed as the sand of the sea, which is not numbered for multitude"—that hereby is signified

nified fructification and multiplication in such case, appears from the signification of seed, as denoting the faith of charity, and also charity itself, see n. 1025, 1447, 1610, 2848, 3373; that to place it as the sand of the sea, which is not numbered for multitude, denotes multiplication, is evident; fructification is predicated of good, which is of charity, and multiplication is predicated of truth, which is of faith, see n. 913, 983, 2846, 2847.

4260. Verses 13, 14, 15. *And he passed the night there in that night; and took of what came into his hand, a present for Esau his brother; two hundred she-goats, and twenty he-goats, two hundred sheep, and twenty rams, thirty milch camels and their sons, forty cows and ten oxen, twenty she-asses and ten foals.* He passed the night in that night, signifies in that obscure state: and took of what came into his hand a present for Esau his brother, signifies things divine to be initiated into celestial natural good: two hundred she-goats, and twenty he-goats, two hundred sheep, and twenty rams, signifies goods, and thence truths divine: thirty milch camels and their sons, forty cows and ten oxen, twenty she-asses and ten foals, signifies things of service (or things subservient) both general and special.

4261. "He passed the night in that night"—that hereby is signified in that obscure state, appears from the signification of passing the night, and also of night, as denoting an obscure state, see n. 1712, 3693.

4262. "And took of what came into his hand a present for Esau his brother"—that hereby are signified things divine to be initiated into celestial natural good, appears from the signification of taking of what came into his hand, as denoting of those things which were providently presented, thus which were of the divine providence; and whereas those things which are of the divine providence, are divine, therefore here by taking of what came into his hand are signified things divine; and from the signification of a present, as denoting initiation, of which we shall speak presently; and from the representation of Esau, as denoting the divine natural principle as to good, see n. 3302, 3322, 3504, 3599, in the present case as to good celestial, because the natural principle was not as yet made divine. The reason why a present signifies initiation is, because it was made to secure good-will and favour; for the presents, which in old time were given and offered, had various significations. Those which were given to kings and priests, on going to them, had one signification, and those which were offered up on the altar had another; the former signified initiation, but the latter worship, see n. 349, for all sacrifices in general, of whatsoever sort, were

were called presents (or gifts,) but in particular the offerings which were bread and wine, or cakes with a libation, for offering (*Mincha*) in the original tongue signifies present (or gift.) That presents were given to kings and to priests, on going to them, appears from several passages in the word, as when Saul consulted Samuel, 1 Sam. ix. 7, 8; and when they, who despised Saul, did not offer him a present, 1 Sam. x. 27; when the queen of Sheba came to Solomon, 1 Kings x. 2; and also when the rest came, of whom it is written, "All the earth sought the faces of Solomon to hear his wisdom, and they offered every one his present, vessels of silver, and vessels of gold, and garments, and arms, and spices, horses and mules," 1 Kings x. 24, 25; and whereas this ritual was holy, signifying initiation, therefore also the wise men from the east, who came to Jesus at his birth, brought presents, gold, frankincense, and myrrh, Matt. ii. 11; gold signifying celestial love, frankincense spiritual love, and myrrh those loves in the natural principle. That the above ritual was commanded, appears from Moses where it is written, "The faces of Jehovah shall not be seen empty," Exod. xxiii. 15.—Deut. xvi. 16, 17; and that the presents which were given to priests and kings should be as those given to Jehovah, may appear from other passages in the word. That the presents, which were sent, signified initiation, is evident from the presents, which the twelve princes of Israel sent to initiate the altar, after that it was anointed, Numb. vii. 1 to the end; where their presents are called initiation, verse 88 of the same chapter.

4263. "Two hundred she-goats and twenty he-goats, two hundred sheep and twenty rams"—that hereby are signified goods, and thence truths divine, appears from the signification of she-goats and of sheep, as denoting goods, see n. 3995, 4006, 4169; and from the signification of he-goats and of rams, as denoting truths, see n. 4005, 4170, in the present case goods and truths divine. The ground and reason why goods and truths are so frequently mentioned, and signified by so many various things, is, because all things appertaining to heaven and to the church have reference thereto, the things which are of love and charity having reference to good, and the things which are of faith to truths; but still the differences thereof as to genera and species are innumerable, yea indefinite, as may appear from this consideration, that all who are principled in good are in the Lord's kingdom, and yet no two societies therein are in like good, nor even one individual in a society in like good with another; for one and the same good appertaining to two persons can in no wise be given, still less appertaining to several, for in such case they

they would be one and the same, and not two, still less several; every one [thing or principle] consists of various [things or principles,] and this by celestial harmony and concord.

4264. "Thirty milch camels and their sons, forty cows and ten oxen, twenty she-asses and ten foals"—that hereby are signified things of service (or things subservient) both general and special, appears from the signification of milch camels and their sons, also of cows and oxen, and likewise of she-asses and their foals, as denoting those things which are of the natural man, of which frequent mention has been made above; concerning camels, see n. 3048, 3071, 3143, 3145; concerning cows, see n. 1824, 1825, 2180, 2781, 2830; concerning she-asses, see n. 2781. That those things which are of the natural man are respectively things of service (or things subservient,) may be seen, n. 1486, 3019, 3020, 3167; hence it is, that by the above things are signified things of service, both general and special. As to what concerns the number of she-goats as being 200, of he-goats as being 20, of sheep as being 200, of rams as being 20, of camels and their sons as being 30, of cows as being 40, of oxen as being 10, of she-asses as being 20, and of their foals as being 10, they are arcana which cannot be opened without much explication and ample deduction; for all numbers in the word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1988, 2075, 2252, 3252; and what they signify, was shown where they occur in the preceding pages. I have also been surprised occasionally, that the discourse of the angels, when it lapses down into the world of spirits, hath likewise fallen into various numbers; also that where numbers are read in the word, things are understood by the angels; for number doth in no wise penetrate heaven, inasmuch as numbers are measures both of space and of time, and space and time appertain to the world and to nature, to which in the heavens correspond states and changes of men. The most ancient people, who were celestial men, and had communication with angels, knew what was signified by the single numbers, and also by the compound; hence the signification thereof was derived to their descendants, and to the sons of the ancient church. These are things which will hardly be credited by the men of the church at this day, who believe that nothing more holy is stored up in the word, than what appears in the letter.

4265. Verses 16, 17, 18, 19, 20, 21, 22, 23. *And gave into the hand of his servants drove drove apart, and said to his servants, Pass ye before me, and set a space between drove and between drove. } And he commanded the first, saying, that Esau my brother shall meet thee, and shall ask thee, saying, Whose art thou?*
and

and whither goest thou? and whose are these before thee? | And thou shalt say, Thy servant Jacob's: this is a present sent to my lord Esau; and behold also he is after us. | And he commanded also the second, also the third, also all that went after the droves, saying, According to this word ye shall speak to Esau in your finding him. | And ye shall say also, Behold thy servant Jacob is after us; because he said, I will expiate his faces in a present going before me, and afterwards I will see his faces; peradventure he will take up my faces. | And the present passed before him; and he passed the night in that night in the camp. | And he arose in that night, and took his two women, and his two handmaids, and his eleven sons, and passed the passage of Jabbok. | And he took them, and caused them to pass the river, and caused to pass what he had. He gave into the hand of his servants drove drove apart; and said to his servants, Pass ye before me, and set a space between drove and between drove, signifies orderly arrangement in the manner in which they should be initiated: | and commanded the first, saying, that My brother Esau shall meet thee, and shall ask thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? and thou shalt say, Thy servant Jacob's; this is a present sent to my lord Esau; and behold also he is after us, signifies submission: | and he commanded also the second, also the third, also all that went after the droves, saying, According to this word, ye shall speak unto Esau in your finding him him, signifies continuation: | and ye shall say also, Behold thy servant Jacob is after us; because he said, I will expiate his faces in a present going before me, peradventure he will take up my faces, signifies preparation for what follows: | and the present passed before him, signifies effect: | and he passed the night in that night in the camp, signifies the things which follow: | and he arose in that night, and took his two women, and his two handmaids, and his eleven sons, and passed the passage of Jabbok, signifies the first insinuation of the affections of truth with the truths acquired; the passage of Jabbok is the first insinuation: and he took them, and caused them to pass the river, and he caused to pass what he had, signifies further insinuation.

4266. "He gave into the hand of his servants drove drove apart; and said to his servants, Pass ye before me, and set a space between drove and between drove"—that hereby is signified orderly arrangement in the manner in which they should be initiated, appears from the signification of giving into the hand, as denoting to instruct with ability; that hand denotes ability, see n. 878, 3091, 3387, 3563; and from the signification of servants, as denoting those things which are of the natural man,

see

see n. 3019, 3020, for all things which are of the natural or external man are subordinate to the spiritual or internal man; hence all things which are in the natural man are respectively things of service, and are called servants; and from the signification of drove (troop or company) as denoting scientifics, also knowledges, and thus doctrinals, see n. 3767, 3768; these things, so long as they are in the natural or external man, that is, in his memory, and not as yet implanted in the spiritual or internal man, are signified by drives given into the hand of servants; and from the signification of apart, as denoting to each according to classes, or according to genera and species; and from the signification of passing before me, and setting a space between drove and drove, as denoting to prepare the way to good which was to be received; for the subject here treated of is concerning the reception of good by truth, and their conjunction in the natural man. From each of these particulars it is evident, that by all of them in general is signified orderly arrangement in the manner in which they should be initiated. As to what concerns the initiation of truth into good in the natural man, it cannot in any wise be explained to the apprehension, for the man of the church at this day doth not even know what the internal or spiritual man is, although he often speaks on the subject, nor doth he know that truth is to be initiated in good in the external or natural man, that he may become a man of the church; still less that there is any orderly arrangement from the Lord in that man, to the end that his conjunction with the internal man may be effected; these considerations, which are most common (or general,) at this day are so hidden, that it is not known that such effects have place; wherefore to explain the particular and singular things which are here contained in the internal sense concerning orderly arrangement and initiation, would be to speak mere arcana, thus mere incredibles, consequently it would be in vain, or like casting seed upon the water or sand; this is the reason why a particular explanation is omitted, both here and also in what follows of this period, and only a general explanation is given.

4267. "And he commanded the first, saying, that Esau my brother shall meet thee, and shall ask thee saying, For whom art thou? and whither goest thou? and for whom are those before thee? and thou shalt say, For thy servant Jacob: it is a present sent to my lord Esau; and behold also he is after us"—that hereby is signified submission, appears in like manner from the internal sense of the words in singular, from which this general sense results; that submission is signified, and the things appertaining to submission, is evident; for he commanded

the servants that they should call his brother lord, and himself a servant, and that a present should be sent as to a lord from a servant. That good is respectively a lord, and truth respectively a servant, and that still they are called brethren, hath been frequently shown above; they are called brethren, because when good and truth are conjoined, in this case good is presented in truth as in an image, and afterwards they act conjointly to produce effect; but good is called lord, and truth servant, before that they are conjoined, and still more whilst there is any dispute about priority.

4268. "And he commanded also the second, also the third, also all that went after the droves, saying, According to this word shall ye speak to Esau in your finding him"—that hereby is signified continuation, viz. of orderly arrangement and of submission, appears without further explication from what hath been just now said above, n. 4266, 4267.

4269. "And ye shall say also, Behold thy servant Jacob is after us; because he said, I will expiate his faces in a present going before me, and afterwards I shall see his faces; peradventure he will take up my faces"—that hereby is signified preparation for what follows; and that by the present passing before him is signified effect; also, that by passing the night in that night in the camp, are signified those things which follow, may appear from singular the words in the internal sense, which, it is evident, denote preparation that he may be kindly received. But how the case is in regard to singular the circumstances here mentioned, cannot possibly be explained to the apprehension, for so long as common (or general) principles are not known, the singular principles of the same subject cannot fall into any light, but into mere shade; it is necessary that common (or general) notices precede, for unless this is the case, singulars have no place of abode wherein to enter; in an abode where there is mere shade, they do not appear, and in an abode where there are false principles, they are either rejected, or suffocated, or perverted, and where evils are, they are derided; it is enough that these common (or general) principles be received, viz. that man must be regenerated, before he can enter into the Lord's kingdom, John iii. 3; that previous to regeneration, truth apparently is in the first place, and good in the second; but that when regeneration is effected, the order is inverted, and good is in the first place, and truth in the second; also, when the order is inverted, that the Lord so arranges and orders things in the natural or external man, that truth is there received from good, and that truth submitteth itself to good, so that man no longer acteth from truth but from good, that is, from charity; also, that he

acteth from charity, when he lives according to the truths of faith, and loveth doctrine for the sake of life; the process of those things which are here contained in the internal sense concerning the orderly arrangement, initiation, and submission of truth before good, appears in clear light before the angels, for such things are subjects of angelic wisdom, although man seeth nothing respecting them; nevertheless, they who are principled in simple good, grounded in simple faith, are in the faculty of knowing such things, and if they do not comprehend them in the life of the body, by reason of worldly cares, and the gross ideas thence derived, still they comprehend them in another life, where worldly and corporeal things are removed, for then they are illustrated, and come into angelic intelligence and wisdom.

4270. "And he arose in that night, and took his two women," and his two handmaids, and his eleven sons, and passed the pass "age of Jabbok"—that hereby is signified the first insinuation of the affections of truth with the truths acquired, appears from the signification of the two women, in the present case Rachel and Leah, as denoting the affections of truth, see n. 3758, 3782, 3793, 3810; and from the signification of the two handmaids, in the present case Bilhah and Zilpah, as denoting the exterior affections of truth serving as organs (or mediums,) see n. 3810, 3931; and from the signification of sons, as denoting truths, see n. 489, 491, 588, 1147, 2623, 3373; and from the signification of the passage of Jabbok, as denoting first insinuation. The reason why Jabbok denotes first insinuation is, because it was a boundary of the land of Canaan; that all the boundaries of that land were significative of the celestial and spiritual things of the Lord's kingdom, according to distance and situation, may be seen, n. 1585, 1666, 4116, 4240; so also the ford or passage of Jabbok, which was, in respect to the land of Canaan, beyond Jordan, and was the boundary of the inheritance of the sons of Reuben and Gad, as may appear from Numb. xxi. 24.—Deut. ii. 36, 37.—chap. iii. 16, 17.—Joshua xii. 2.—Judges xi. 13, 22; the reason why it was ceded to them for an inheritance was, because by Reuben was represented faith in the understanding, or doctrine, which is the first principle of regeneration, or in the complex truth of doctrine, by which good of life is obtained to, see n. 3861, 3866; and by Gad were represented works of faith, see n. 3934; these, viz. truths of faith or doctrinals, and works of faith which are first wrought, are the things by which man, who is regenerated, is insinuated into good; hence it is, that by the passage of Jabbok is signified first insinuation.

4271. "And he took them, and caused them to pass the river,"

"river, and caused to pass what he had"—that hereby is signified further insinuation, appears from what hath been just now said above; for he caused to pass not only the women, the handmaids, and sons; but also the herd and flock, thus all that went, into the land of Canaan, in which he met Esau; and whereas the subject treated of in the internal sense is concerning the conjunction of truth with good in the natural principle, by passing that river nothing else is signified but first insinuation, and here where the same things are still said, and it is also added, that he caused to pass all that he had, is signified further insinuation.

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4272. Verses 24, 25. *And Jacob he remained alone; and a man wrestled with him, until the day-dawn arose. And he saw that he did not prevail over him; and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint in his wrestling with him. Jacob remained alone,* signifies good of truth procured, which in this case was ultimate: and a man wrestled with him, signifies temptation as to truth: until the day-dawn arose, signifies before the conjunction of natural good, signified by Jacob, with celestial spiritual or good divine of truth: and he saw that he did not prevail over him, signifies that he overcame in temptations: and he touched the hollow of his thigh, signifies where celestial spiritual good is conjoined with the natural good signified by Jacob: and the hollow of Jacob's thigh was out of joint in his wrestling with him, signifies that as yet truth had not ability of conjoining itself altogether to good.

The same words have also respect to Jacob himself and his posterity, and in this case is signified their quality; in this sense by touching the hollow of his thigh is signified where conjugial love is conjoined to natural good; and by the hollow of Jacob's thigh being out of joint in his wrestling with him, is signified that that conjunction was altogether hurt and disturbed in the posterity of Jacob.

4273. "Jacob remained alone"—that hereby is signified good of truth procured, which in this case was ultimate, appears from the representation of Jacob in this passage, as denoting the good of truth. What had been represented by Jacob, hath been shown in the foregoing pages; also that he represented various things in the natural principle, because the state of truth and good differs in the beginning from what it is in its progress and in its end, see n. 3775, 4294, in the present case he represents the

the good of truth. The ground and reason of this representation is, because his wrestling is presently treated of, by which, in the internal sense, is signified temptation; and because he was named Israel, whereby is represented the celestial spiritual man; also because, in what next follows, his conjunction with Esau is treated of, by which conjunction is signified the initiation of truth into good; these are the reasons why Jacob now represents ultimate good of truth in the natural principle.

4874. "And a man wrestled with him"—that hereby is signified temptation as to truth, appears from the signification of wrestling, as denoting temptation; temptation itself is nothing else but wrestling or combat, for truth is assaulted by evil spirits, and is defended by the angels, who are attendant on man; the apperception of this combat in man is temptation, see n. 741, 757, 761, 1661, 3927, 4249, 4256. But it is not possible for any temptation to exist, unless man be principled in the good of truth, that is, in the love or affection thereof, for he who doth not love his own truth, or is affected by it, hath no concern about it; but he who loveth it, is in anxiety lest it should suffer hurt; nothing else constitutes the intellectual life of man but what he believes to be true, and nothing else constitutes his voluntary life but what he hath impressed upon himself to be good; wherefore, when what he believes to be true is assaulted, the life of his intellect is assaulted, and when what he hath impressed upon himself to be good is assaulted, the life of his will is assaulted, therefore when man is tempted, his life is at stake. The reason why the first of combat is as to truth, or concerning truth, is, because this is what man at first principally loves, and whatsoever is the object of any love, this the evil spirits assault. But when man loves good in preference to truth, as is the case when the order is inverted, he is then tempted as to good. But what temptation is, few know, because few at this day undergo any temptation; for no others can be tempted but they who are principled in the good of faith, that is, who are in charity towards their neighbour; they who are not in such charity, in case they were tempted, would instantly yield, and they who yield, come into a confirmation of what is evil, and into a persuasion of what is false, for in such case the attendant evil spirits conquer, to whom they are thereby associated; this is the reason why few at this day are admitted into any spiritual temptation, but only into some natural anxieties, that thereby they may be withdrawn from the loves of self and of the world, into which otherwise they would rush headlong without restraint.

4275. "Until day-dawn arose"—that hereby is signified before

before the conjunction of natural good signified by Jacob with the celestial spiritual principle, or good divine of truth, appears from the signification of day-dawn, as denoting in a supreme sense the Lord, in a representative sense his kingdom, and in an universal sense the celestial principle of love, see n. 2405, in the present case the celestial spiritual principle; for when day-dawn ~~was~~, then Jacob was named Israel, by whom is signified the celestial spiritual man, wherefore before the arising of day-dawn ~~denotes~~ before the conjunction of natural good now signified by Jacob with the celestial spiritual principle. What the celestial spiritual principle is, will be shown at verse 28, in treating of Israel.

4276. "And he saw that he did not prevail over him"—that hereby is signified that he overcame in temptations, appears without explication.

4277. "And he touched the hollow of his thigh"—that hereby is signified where celestial spiritual good is conjoined with the natural good signified by Jacob, appears from the signification of thigh, as denoting conjugal love, and hence all loves celestial and spiritual, inasmuch as these are derived from conjugal love, as offsprings from their parent, see n. 3021; and from the signification of the hollow of the thigh (*Vola seu Acetabuli, aut Cavi illius*), as denoting where conjunction is, in the present case therefore denoting where there is conjunction of celestial spiritual good with the natural good signified by Jacob; but concerning this conjunction nothing can be said, unless it be first known what celestial spiritual good is, which is Israel, and what natural good is, which is Jacob; this will be pointed out in what follows at verse 28, where Jacob then named Israel is treated of, and also afterwards, where the posterity of Jacob are treated of.

4278. "And the hollow of Jacob's thigh was out of joint in his wrestling with him"—that hereby is signified that as yet truth had not ability to conjoin itself altogether to good, appears from the signification of being out of joint, as denoting that as yet truths were not arranged in that order, that they all together with good could enter celestial spiritual good, on which subject more will be said in the explication at verse 31 following; consequently that truth had not yet ability to conjoin itself altogether with good; for the hollow of the thigh is where goods are conjoined, as was said above, n. 4277.

4279. These things, which have been hitherto explained, are thus to be understood in the supreme sense and in the internal sense, but in an inferior sense otherwise, for in this latter sense Jacob and his posterity are treated of as to their quality. The word, as being from the Lord, and as descending from him through

through heaven to man, is therefore such, that as to singular things it is divine, and as it hath descended from the Lord, so it ascends, that is, is elevated to him, and this through the heavens. That there are three heavens is a known thing, and that the inmost heaven is called the third heaven, and that the middle the second heaven, and that the lowest is called the first, wherefore the word, when it ascends or descends, is divine, in the third heaven is celestial, for that is the celestial heaven; in the second heaven it is spiritual, for that is the spiritual heaven; but in the first heaven it is natural, and the natural heaven is also so named; but in the church with man the word is, as to the sense of the letter, natural, that is, worldly and terrestrial; hence it is evident what the quality of the word is, and how the case is with the word whilst it is read by man who is in a holy principle, that is, who is in good and truth, for in such case with him it appears as worldly, or as historical, in which nevertheless there is a holy principle, whereas in the first heaven it appears as celestial spiritual natural, in which nevertheless there is a divine principle; but in the second heaven it is spiritual; and in the third heaven it is celestial; and in the Lord it is divine. The sense of the word is according to the heavens, the supreme sense of the word, in which the Lord is treated of, is for the inmost or third heaven; its internal sense, in which the Lord's kingdom is treated of, is for the middle or second heaven; whereas the inferior sense of the word, in which the inferior sense is determined to that nation which is there named, is for the lowest or first heaven; but the lowest or literal sense is for man, whilst he yet liveth in the world; who nevertheless is such, that the inferior sense may be communicated to him, also the internal and supreme, for man hath communication with the three heavens, being created to be an image of the three heavens, insomuch that whilst he liveth in love to the Lord, and in charity towards his neighbour, he is a heaven in miniature; hence it is that the kingdom of heaven is within that man, as the Lord himself teacheth in Luke, *Behold, the kingdom of God is within you*, xvii. 21. These things are said in order to show, that in the word there is not only a supreme sense, and an internal sense, but also an inferior sense, and that in this, viz. the inferior sense, the internal sense is determined to that nation which is there named; and when this is the case, it appears manifestly from the series of things treated of; that in the present instance, the man's wrestling with Jacob, and his thigh's being put out of joint, is predicated also of Jacob and his posterity, is evident. Wherefore it is allowable to explain these same words according

ing to that sense. This sense in what follows will be called the INTERNAL HISTORICAL SENSE, and this also by reason that it is wont to be represented occasionally to the life and in fact in the first heaven, which also at times hath been given me there. See the exposition premised, n. 4272, in the new mind.

1280. That in that sense, by touching the hollow of Jacob's thigh, is signified where conjugal love is conjoined to natural good, appears from the signification of the hollow of the thigh, denoting where there is conjunction of conjugal love, see above, n. 4277; the reason why conjunction there with natural good is signified, is, because there the thigh is conjoined to the feet, feet in the internal sense signifying natural good; that feet have this signification, see n. 2162, 3147, 3761, 3986. The signification of thigh as denoting conjugal love, and of feet as denoting natural good, is amongst the things which are antiquated and lost; the ancient church, which was principled in representatives and significatives, knew this full well; the knowledge of such things constituted their intelligence and wisdom; yea, not only the intelligence and wisdom of those who were of that church, but also of those who were out of the church, as may appear from the most ancient books of the Gentiles, and from those which at this day are called fabulous; for significatives and representatives were derived to them from the ancient church; with these also the thighs and loins signified the conjugal principle, and the feet natural principles. This signification of the thighs and feet is grounded in the correspondencies of all man's members, organs, and viscera with the good men, which correspondencies are treated of at the close of the chapters now under explanation; concerning the correspondencies with the thighs and feet, more will be said in the following pages, where it will be proved by living experience that this is their signification. These things must needs appear paradoxes at this day, because, as was said, the above science is altogether obsolete and lost; nevertheless the superior excellence of that science above other sciences may appear from this consideration, that the word as to the internal sense cannot be known without it; and that the angels, who are attendant on man, perceive the word according to that sense; also, that by that science communication is given to man with heaven; and that is incredible, the real internal man thinks no otherwise (than according to that science,) for when the external man apprehends the word according to the letter, the internal man in each case apprehends it according to the internal sense, although man, during his life in the body, is ignorant of it; this may appear

appear especially from this circumstance, that man, when he comes into another life and becomes an angel, knows it without instruction as it were of himself. What conjugal love is, which is signified by thighs and also by loins, may be seen, n. 995, 1124, 2727 to 2759; and that conjugal love is the fundamental love of all loves, n. 686, 3021; hence it is, that they who are principled in genuine conjugal love, are principled also in celestial love, that is, in love to the Lord, and in spiritual love, that is, in charity towards their neighbour; wherefore by conjugal love is not only meant that love itself, but also all celestial and spiritual love. These loves are said to be conjoined with natural good, when the internal man is conjoined with the external, or the spiritual man with the natural; this conjunction is what is signified by the hollow of the thigh (*Volam Femoris.*) That with Jacob and his posterity in general there was no conjunction, will appear manifest from what follows, for in the internal historical sense this is the subject now treated of.

4281. That by the hollow of Jacob's thigh being out of joint in his wrestling with him, is signified that that conjunction in the posterity of Jacob was altogether hurt and disturbed, may appear from the signification of being out of joint in the above sense, as denoting to be disturbed (or be put out,) and thereby be injured; that the hollow of the thigh denotes conjunction, is evident from what was said above, n. 4280; and that Jacob in the word not only denotes Jacob, but likewise all his posterity, appears from very many passages, as Numb. xxiii. 7, 10, 21, 23;—chap. xxiv. 5, 17, 19;—Deut. xxxiii. 10;—Isaiah xl. 27;—chap. xliii. 1, 22;—chap. xlv. 1, 2, 21;—chap. xlviii. 12;—chap. lix. 20;—Jer. x. 16, 25;—chap. xxx. 7, 10, 18;—chap. xxxi. 7, 11;—chap. xlvi. 27, 28;—Hos. x. 11;—Amos vii. 2;—Micah ii. 12;—chap. iii. 8;—Psalm xiv. 7;—xxiv. 6;—lix. 13;—lxxviii. 5;—xcix. 4; and in other places. That Jacob and his posterity were such, that with them celestial and spiritual love could not be conjoined with natural good, that is, the internal or spiritual man with the external or natural, is evident from singular the things related in the word concerning that nation; for they knew not, nor were willing to know, what the internal or spiritual man is, wherefore neither was it revealed to them; for they believed that nothing but an external and natural principle appertained to man, neither did they regard any other principle in all their worship, inasmuch that divine worship with them was no other than idolatrous; for when external worship is separated from internal, it is merely idolatrous. The church, which was instituted amongst them, was not a church, but only representative of a church, wherefore that church is called a
representative

representative church; that the representative of a church may be given with such, see n. 1561, 3670, 4208; for in representations the person is not reflected upon, but only the thing which is represented; wherefore not only persons represented divine, celestial, and spiritual things, but the same were represented by things inanimate, as by Aaron's garments, by the ark, the altar, the oxen and sheep which were sacrificed, by the candlestick with the lights, by the bread of arrangement on the golden table, by the anointing oil, the frankincense, and other like things; hence it was that kings, both bad and good alike, represented the Lord's regal principle, and the high priests, both bad and good alike, represented the things appertaining to the Lord's divine priesthood, when they discharged their office in an external form according to the statutes and commandments. To the intent therefore that the representative of a church might exist amongst them, such statutes and such laws were given them by manifest revelation, as were altogether representative, wherefore so long as they were principled therein, and observed them strictly, so long they were capable of representing; but when they turned aside from them to the statutes and laws of other nations, and especially to the worship of another god, then they deprived themselves of the faculty of representing, in consequence whereof they were driven by external means, which were captivities, overthrows, threats, and miracles, to laws and to statutes truly representative; but not by internal means, like those who have internal worship in external. These things are signified in the internal historical sense, which respects Jacob and his posterity, by the hollow of Jacob's thigh being out of joint.

4282. Verses 26, 27, 28. *And he said, Send me, because the day-dawn ariseth; and he said, I will not send thee, unless thou bless me. And he said unto him, What is thy name? and he said, Jacob. And he said, Thy name shall not any longer be called Jacob, but Israel; because as a prince thou hast contended with God and with men, and hast prevailed.* He said, Send me, because the day-dawn ariseth, signifies that temptation ceased when conjunction was at hand: and he said, I will not send thee, unless thou bless me, signifies that conjunction was about to take place: and he said unto him, What is thy name? and he said, Jacob, signifies the quality of good derived from truth: and he said, Thy name shall not any longer be called Jacob, but Israel, signifies the divine-celestial-spiritual principle at this time; Israel is the celestial-spiritual man, which is in the natural, thus natural; the celestial-spiritual man himself, which is rational, is Joseph: because as a prince thou hast contended with God and with men, and hast prevailed, signifies continual victories in combats as to truths and goods.

In the *internal historical sense*, which treateth of Jacob and his posterity, by the same words is signified as follows; by Send me, because the day-dawn ariseth, is signified a representative, before they came into the representatives of the land of Canaan, that it should depart from the posterity of Jacob: by he said, I will not send thee unless thou bless me, is signified that they were urgent to be representative: by he said to him, What is thy name? and he said, Jacob, is signified that they were the posterity of Jacob with their quality: by he said, Thy name shall not any longer be called Jacob, but Israel, is signified that they could not represent as Jacob, but as from a new given quality: by because as a prince thou hast contended with God and with men, and hast prevailed, is signified by reason of the contumacy which was in their lusts and fantasies.

4283. "He said, Send me, because the day-dawn ariseth"—that hereby is signified that temptation ceased when conjunction was at hand, appears from the signification of sending me, viz. from wrestling with me, as denoting that temptation ceased; that wrestling denotes temptation, may be seen above, n. 4274; and that it ceased, is evident from what follows; and from the signification of day-dawn, as denoting conjunction of natural good signified by Jacob with celestial spiritual, or good divine of truth, concerning which see also above, n. 4275. The reason why the wrestling began before the day-dawn arose, and was finished after it arose, and why mention is next made of what was done when the sun arose, is, because the times of the day, like the times of the year, signify states, see n. 487, 488, 493, 893, 2788, 3785, in the present case states of conjunction by temptations; for when conjunction of the internal man with the external is effected, then it is day-dawn to him, for then he enters into a spiritual or celestial state; then also the light as of day-dawn appears to him, if he is in such a state as to be able to perceive it; in other respects his intellectual principle is illuminated, and his case is like that of a person awaking from sleep in the morning, when day-dawn by its light first announces the approach of day.

4284. "And he said, I will not send thee unless thou bless me"—that hereby is signified that conjunction was about to take place, appears from the signification of not sending thee, as denoting that temptation would not cease, see n. 4283; and from the signification of blessing, as denoting conjunction, see n. 3504, 3514, 3530, 3584; hence it is evident, that by these words, I will not send thee unless thou bless me, is signified, that temptation would not cease until conjunction was effected, that is, that conjunction was about to take place.

4285. "And he said unto him, What is thy name? and he said, Jacob"—that hereby is signified the quality of good derived from truth, appears from the signification of name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; and from the representation of Jacob, as denoting good of truth, as above, n. 4273.

4286. "And he said, Thy name shall not any longer be called Jacob, but Israel"—that hereby is signified the divine-celestial-spiritual principle at this time, and that Israel is the celestial-spiritual man which is in the natural, thus which is natural, the celestial man himself who is rational being Joseph, may appear from what follows concerning Jacob and concerning Israel, and also concerning Joseph; but first it may be expedient to show what is meant by the celestial-spiritual principle. It is known indeed in the church at this day, that there is a spiritual man and that there is a natural man, or that there is an internal man and an external, but what the spiritual or internal man is, is not as yet so well known, still less what the celestial man is, and that he is distinct from the spiritual; and inasmuch as this is not known, it cannot be known what the celestial-spiritual man is, who in this passage is Israel, wherefore it may be expedient to say a few words on the subject. It is a known thing that there are three heavens, viz. the inmost, middle, and ultimate heaven, or, what is the same thing, the third, second, and first; the inmost or third heaven is celestial, for the angels of that heaven are called celestial, inasmuch as they are principled in love to the Lord, and hence are most conjoined to the Lord, and this being the case, they excel all the rest in wisdom, they are innocent, and are hence called innocencies and wisdoms; these angels are distinguished into internal and external, the internal are more celestial than the external. The middle or second heaven is spiritual, for the angels of that heaven are called spiritual, because they are principled in charity towards their neighbour, that is, in mutual love, which is such, that one loves another more than himself, and this being the case, they are intelligent, and are hence called intelligencies; these angels also are distinguished into internal and external, the internal are more spiritual than the external. But the ultimate or first heaven is also celestial and spiritual, yet not in that degree as the foregoing, for a natural principle adheres to them, wherefore they are called celestial and spiritual natural, they are also principled in mutual love, but they do not love others more than themselves, but as themselves, they are in the affection of good and in the knowledge of truth; these also are distinguished into internal and external. But what the celestial-spiritual principle

ciple is, shall also be briefly explained; they are called celestial-spiritual who were just above called spiritual, and are in the middle or second heaven, they are named celestial by virtue of mutual love and spiritual by virtue of intelligence thence derived; the internal in that heaven are they who are represented by Joseph, and also in the word are called Joseph, but the external are they who are represented by Israel, and also in the word are called Israel; the former, viz. the internal who are called Joseph, partake of the rational principle, whereas the latter, who are called Israel, partake of the natural principle, for they are in the middle between the rational principle and the natural; this is the ground and reason why it was said, that Israel is the celestial-spiritual man who is in the natural, thus who is natural, and that Joseph is the celestial-spiritual man himself who is rational; for in an universal sense, all good which is of love and charity is called celestial, and all truth which by derivation thence is of faith and intelligence is called spiritual. These observations are made in order that it may be known what is meant by Israel; but Israel in a supreme sense signifies the Lord as to the divine celestial-spiritual principle; whereas in the internal sense he signifies the Lord's spiritual kingdom in heaven and in earth; the Lord's spiritual kingdom in earth is the church, which is called the spiritual church; and whereas Israel is the Lord's spiritual kingdom, he is also the spiritual man, for in every such man there is the Lord's kingdom, inasmuch as man is heaven in its least form, and also is the church, see n. 4279. In regard to Jacob, by him is represented in a supreme sense the Lord as to the natural principle both celestial and spiritual, and in the internal sense the Lord's kingdom such as it is in the ultimate or first heaven, consequently also that principle of the church; good in the natural principle is what is here called celestial, and truth in the same principle is what is called spiritual. From these considerations it may appear, what is signified in the word by Israel and by Jacob, and also why Jacob was named Israel. But what hath been said must needs appear obscure, principally for this reason, because it is known to few what the spiritual is, and scarce to any what the celestial man is, consequently there is any distinction between the spiritual man and the celestial; the reason why this is not known is, because there is no correct perception of the good which is of love and charity, and of the truth which is of faith; and the reason why these things are not perceived is, because there is no longer any genuine charity, for where a thing is not, there cannot be given any perception of it; also because man is little solicitous about those things which relate to the life after death, thus about those things

things which relate to heaven, but very solicitous about those things which relate to life in the body, thus about those things which relate to the world; if man was solicitous about those things which relate to the life after death, thus about those things which relate to heaven, he would in such case easily apprehend all that hath been said above, for what a man loves, he easily imbibes and apprehends, whereas it is with difficulty he imbibes and apprehends what he doth not love. That Jacob and Israel have distinct significations, is very manifest from the word, for in its historical parts, as also in the prophetic, mention is sometimes made of Jacob, sometimes of Israel, and sometimes of both in one verse; hence it may appear, that there is an internal sense of the word, and that without this sense it cannot in any wise be known. That Jacob is sometimes called Jacob, and sometimes Israel, appears from the following passages: "*Jacob* dwelt in the land of the sojournings of his father. These are the nativities of *Jacob*; Joseph a son of seventeen years, and *Israel* loved Joseph more than all his sons," Gen. xxxvii. 1, 2, 3; where Jacob is first called Jacob, and presently Israel, and is called Israel on the occasion when Joseph is treated of. Again, "*Jacob* saw that there was corn in Egypt, *Jacob* said to his sons. And the sons of *Israel* came to buy in the midst of those who came," Gen. xlii. 1, 5. And afterwards, "They came up out of Egypt, and came to the land of Canaan to *Jacob* their father; and when they said to him all the words of Joseph which he spake to them, the spirit of *Jacob* their father revived; and *Israel* said, It is much, Joseph my son is yet alive," Gen. xlv. 25, 27, 28. Further, "And *Israel* departed, and all that he had: and God said to *Israel* in the visions of night, and said, *Jacob Jacob*; who said, Behold me. *Jacob* arose from Beersheba, and the sons of *Israel* carried down *Jacob* their father," Gen. xlv. 1, 2, 5; and in the same chapter, "These are the names of the sons of *Israel* that came into Egypt, of *Jacob* and his sons," verse 8. Again, "And *Israel* dwelt in the land of Goshen; and *Jacob* lived in the land of Egypt seventeen years; and the days of *Israel* approached to die, he called his son Joseph," chap. xlvii. 27, 28, 29. Again, "And it was told *Jacob*, and he said, Behold thy son Joseph cometh to thee: and *Israel* confirmed himself, and sat on his bed; and *Jacob* said to Joseph, God Schaddai appeared to me in Luz," chap. xlviii. 2, 3; and *Israel* is named in the chapter, verses 8, 10, 11, 13, 14, 20, 21. And lastly, "*Jacob* called his sons, and said, Gather yourselves together, and hear, ye sons of *Israel*, and hear to *Israel* your father. And when *Jacob* had made an end of commanding his
" sons,"

“ sons,” Gen. xlix. 1, 2, 33. From these passages it may manifestly appear that Jacob is sometimes called Jacob, and sometimes Israel, and thus that Jacob is one thing, and Israel another, or that one thing is signified when Jacob is named, and another when Israel is named, also that this arcanum cannot be known in any wise but from the internal sense. But what Jacob signifies, and what Israel hath been shown above; in general by Jacob is signified the external of the church, and by Israel the internal, for every church hath an external and an internal, or is internal and is external; and whereas that which is of the church is signified by Jacob and by Israel, and all of the church is from the Lord, hence in a supreme sense the Lord is both Jacob and Israel, Jacob as to the divine natural principle, Israel as to the divine spiritual; hence the external principle appertaining to the Lord’s kingdom and to his church is Jacob, and the internal principle is Israel, as may appear further from the following passages, in which also each is named in his peculiar sense; in the prophecy of Jacob, at that time Israel, “ From the hands of “ the mighty One of *Jacob*, hence the Shepherd, the stone of “ *Israel*,” Gen. xlix. 24. So in Isaiah, “ Hear, O *Jacob* my “ servant, and *Israel* whom I have chosen; I will pour out my “ Spirit upon thy seed, and my blessing upon thy sons. This “ shall say to Jehovah, I; and this shall call himself by the name “ of *Jacob*; and he shall write with his hand to Jehovah, and “ shall surname himself by the name of *Israel*,” xliv. 1, 2, 5; in this passage Jacob and Israel manifestly denote the Lord, and the seed and sons of Jacob and Israel denote those who are principled in faith in him. So in the prophecy of Balaam, “ Who shall number the dust of *Jacob*, and the number with “ the fourth part of *Israel*? Numb. xxiii. 10. And again, “ No “ divination is against *Jacob*, nor witchcraft against *Israel*: at “ this time it shall be said to *Jacob* and to *Israel*, What hath “ God done,” verse 23 of the same chapter. Again, “ How “ good are thy tabernacles, *Jacob*! thy habitations, *Israel*!” Numb. xxiv. 5. And again, “ A Star shall arise out of *Jacob*, and “ a Sceptre out of “ *Israel*,” verse 17 of the same chapter. So in Isaiah, “ My glory will I not give to another. Attend to me, “ O *Jacob*, and *Israel* called by me; I am the same, I am the “ first, I also am the last,” xlviii. 11, 12. Again in the same prophet, “ *Jacob* shall cause them that come to take root; *Israel* “ shall blossom and flourish, and the faces of the orb shall be “ filled with provender,” xxvii. 6. And in Jeremiah, “ Fear “ not, my servant *Jacob*; and be not terrified O *Israel*; because, “ lo, I have kept thee from afar,” xxx. 10. And in Micah, “ In “ gathering I will gather together *Jacob* all of thee; in assem-
“ bling

"bling I will assemble the remains of *Israel*; I will set them together as sheep of Bozrah," ii. 12. The ground and reason why Jacob was named *Israel*, appears from the words themselves when that name was given him, viz. from these, "Thy name shall not any longer be called Jacob, but *Israel*; because as a prince thou hast contended with God and with men, and hast prevailed:" for *Israel* in the original tongue signifies one contending as a prince with God, whereby is signified, in the internal sense, that he conquered in temptation-combats; for temptations and combats in temptations were (the means) whereby the Lord made his human [principle] divine, see n. 1737, 1813, and elsewhere; and temptations and victories in temptations are what make man spiritual, wherefore Jacob was then first named *Israel* when he had wrestled; that to wrestle is to be tempted, see n. 4274; it is a known thing that the church, or the man of the Christian church, calleth himself *Israel*, but still no one in the church is *Israel*, unless he be made a spiritual man by temptations, the name itself also implies the same. That it was afterwards confirmed that Jacob should be called *Israel*, appears from what follows, where these words occur, "God appeared to Jacob as yet, in his coming from Padan-aram, and blessed him. And God said unto him, Thy name is *Jacob*: thy name shall not any longer be called *Jacob*, but *Israel* shall be thy name; and he called his name *Israel*," Gen. xxxv. 9, 10; the reason of this confirmation will be shown below.

4287. "Because as a prince thou hast contended with God and with men, and hast prevailed"—that hereby are signified continual victories in combats as to truths and goods appears from the signification of contending as a prince, as denoting to overcome in combats, in the present case in temptation-combats, for these are treated of; and from the signification of with God and men, as denoting as to truths and goods, of which we shall speak presently. Inasmuch as in a supreme sense the Lord is treated of, it is he in that sense who is meant by contending as a prince with God and men, for he by his own proper ability sustained all temptations, and thereby overcame the hells, for he admitted all the hells in their order into himself, yea even to the angels, of whom we shall speak presently;* and thus he reduced into order all the things in the heavens and in the hells, and at length glorified himself, that is, made the human [principle] in himself divine. Hence it is evident, that the Lord in a supreme sense

* Concerning the angels and the temptations which the Lord endured from them, see below, n. 4295.

sense is Jacob and Israel, as was shown just above, n. 4286; and not only that he as a prince contended, that is, sustained all temptation-combats, and conquered in them, but also that he sustains them with every man; but see what hath been frequently said above on this subject, viz. that the Lord above all others sustained the most grievous temptations, n. 1663, 1668, 1787, 2776, 2786, 2795, 2816. That the Lord combated from divine love, which is not the case with any man, n. 1690, 1691, 1789, 1812, 1813, 1820. That the Lord fought against hereditary evil from the mother, so that at length he was not her son, although he had no actual evil, n. 1444, 1573, 2025, 2527, 2649, 3318. That the Lord by temptation-combats, and continual victories, arranged all things into an heavenly form, n. 1928. And that by continual victories in temptation-combats he united the divine essence to the human, n. 1616, 1737, 1813, 1921, 2025, 2026, 2500, 2503, 2632, 2776. And that the Lord with man sustains temptations, and subdues evil and the hells, n. 987, 1661, 1692. That to contend with God and with men denotes to be tempted as to truths and as to goods, is an arcanum which doth not appear from the letter; that it was not God with whom Jacob contended, may appear to every one, and will also be made manifest from the explication below, for it cannot be predicated of any man that he contends with God, and prevails; but the internal sense teaches what is here signified by God and by men, viz. that by God is signified truth, and by men good, and this from this ground, because God in the internal sense signifies truth, and hence when truth is the subject treated of, the term God is used n. 2586, 2769, 2807, 2822; and when the term man is used, good is understood. The reason why man denotes good is, because the Lord is the alone man, and because man from him is called man, see n. 49, 288, 565, 1894; also because from him heaven is man, and is called the grand man, see n. 684, 1276, 3649, 3741 to 3751; hence also the most ancient church, which was principled in celestial good, was called man, n. 478; wherefore also by man in the word, where good is treated of, is signified good, as in Isaiah, "I will render a *man-man* (*Virum hominem*)* more rare than gold, and a *man* (*hominem*) than the gold of Ophir," xiii.

12.

* The reader will here see the necessity of attending to the distinction frequently pointed out in the preceding work, and also in other translated works of our author, between the two Latin terms *Homo* and *Vir*, which are rendered alike by the English term *Man*, but which in the original Latin have very distinct significations. What their distinct significations are, may be seen in the note at n. 156, vol. I. of this work, and also in the preliminary observations to the treatise on Conjugal Love.

12. Again, "The inhabitants of the earth shall be burned, and a few *man-man* shall be left," xxiv. 6; *man-man* (*vir homo*) denotes spiritual good or the good of truth; *man* (*homo*) denotes good. Again, "The paths are wasted, they have ceased to pass the way, he hath made vain the covenant, he hath disdained the cities, he regardeth not a *man-man*," xxxiii. 8. And in Isaiah, "I saw the earth, and behold what was void and empty; and to the heavens, and their light was none; I saw, and behold not a *man*, and every bird of the heavens were flown away," iv. 23, 25. Again, "Behold the days are coming, with Jehovah, in which I will sow the house of Israel, and the house of Judah, with the seed of *man*, and with the seed of beast," xxxi. 27. And in Ezechiel, "Thy merchants with the *gold of man* and vessels of brass gave thy trading," xxvii. 13. Again, "Ye my flock, the flock of my pasture, ye are a *man*, I am your God," xxxiv. 31. Again, "The wasted cities shall be full of the flock of *man*," xxxvi. 38; in these passages *man* denotes those who are principled in good, thus denotes good, for *man* is *man* by virtue of good; but truth, which is derived from good, is called in the word *man-man* (*vir homo*), and also the son of *man*.

4288. These same words which have been hitherto explained, have respect also to the Jewish and Israelitish nation, which in the word is named Jacob, as hath been said and shown above, n. 4979; in that sense, which is called the internal historical sense, by these words, *Send me, because the day-dawn ariseth*, is signified that the representative, before they came into the representatives of the land of Canaan, should depart from the possession of Jacob. It has been shown above what was the quality of that nation, viz. that no internal worship appertained to it, but only external, thus that the conjugal celestial principle was separated from it, and therefore that no church could be established in it, but only the representative of a church, see n. 4281. But it is to be noted, what is meant by a representative church, and what by the representative of a church; a representative church is, when internal worship is in external; but the representative of a church is, when there is no internal worship, yet nevertheless external; in each case there are nearly similar external rituals, viz. similar statutes, similar laws, and similar precepts; but in a representative church, externals correspond with internals, so as to make one, whereas in the representative of a church, there is no such correspondence, inasmuch as externals are either without internals, or at variance therewith; in a representative church celestial and spiritual love is principal, whereas in the representative of a church corporeal and worldly love

love is principal; celestial and spiritual love is the very internal itself, but where there is no celestial and spiritual love, but only corporeal and worldly, the external is without the internal. The ancient church, which was after the flood, was a representative church, but that which was established amongst the posterity of Jacob, was merely the representative of a church. But that the distinction may appear more evident, it may be expedient to illustrate it by particular cases; in the representative church divine worship was celebrated on mountains, because mountains signified celestial love, and in a supreme sense the Lord, see n. 795, 1430, 2722, 4210, and whilst they were celebrating worship on mountains, they were in their holy principle, because at the same time in celestial love. In the representative church also divine worship was celebrated in groves, because groves signified spiritual love, and in a supreme sense the Lord as that love, see n. 1722, and whilst they were celebrating worship in groves, they were in their holy principle, because at the same time in spiritual love. In the representative church, when they celebrated divine worship, they turned their faces to the rising of the sun, because by the rising sun also was signified celestial love, see n. 101, 1529, 1530, 2441, 2495, 3636, 3643; when they looked also at the moon, they were overpowered in like manner with a certain holy veneration, because the moon signified spiritual love, see n. 1529, 1530, 1531, 2495, 4060; in like manner when they beheld the starry heaven, because this signified the angelic heaven or the Lord's kingdom. In the representative church they had tents or tabernacles, and divine worship in them, and this holy, because tents or tabernacles signified the holy principle of love and worship, see n. 414, 1102, 2145, 2152, 3312; so in numberless other cases. In the representative of a church indeed, in the beginning, divine worship was in like manner celebrated on mountains, and also in groves, they looked likewise towards the rising of the sun, and also to the moon and to the stars, worship moreover was celebrated in tents or tabernacles; but whereas they were in external worship without internal, or in corporeal and worldly love, but not in celestial and spiritual love, and thus worshipped the mountains and groves themselves, and also the sun, the moon, and the stars, as likewise their tents or tabernacles, and hence made those rituals idolatrous, which in the ancient church were holy, therefore they were restrained to what was common, viz. to the mountain where Jerusalem was, and at last where Zion was, and to the rising of the sun as seen thence and from the temple, and also to a common tent, which was called the tent of assembly, and finally to the ark in the temple, and this to the intent, that the representative

representative of a church might exist when they were in a holy external principle, otherwise they would have profaned holy things. Hence it may appear what is the distinction between a representative church and the representative of a church; in general, they who were of the representative church had communication with the three heavens as to interiors, to which external things served as a plane; whereas they who were in the representative of a church, did not communicate with heaven as to interiors, but still the externals, in which they were held, might serve as a plane, and this miraculously of the Lord's providence, to the intent that somewhat of communication might exist between heaven and man by somewhat like a church, for without the communication of heaven with man by somewhat of a church, mankind would perish. What the correspondence of things internal is, cannot be explained in a few words; by the divine mercy of the Lord, we shall speak more particularly on the subject in the following pages.

4289. That by these words, *Send me, because the day-dawn cometh*, is signified that the representative, before they came into the representatives of the land of Canaan, should depart from the posterity of Jacob, may appear from the series of things treated of in the internal historical sense, in which the posterity of Jacob are treated of. Their state, as to those things which appertain to the church, is also described in the word by evening, by night, and by morning or day-dawn, and by this latter when they came into the land of Canaan, consequently into the representative of a church there. The case herein is this; the representative of a church could not be established amongst them, until they were altogether vastated, that is, until they had no knowledge of internal things, for if they had had a knowledge of internal things, they might have been affected with them, and thus might have profaned them; for holy things, that is, internal truths and goods, may be profaned by those who know and acknowledge them, and still more by those who are affected with them, but not by those who do not acknowledge; but see what was said and shown above concerning profanation, viz. that they may profane holy things who know and acknowledge them, but not they who do not know and acknowledge, n. 593, 1008, 1020, 1059, 3398, 3898. That they who are within the church may profane holy things, but not they who are without, n. 2051. That therefore they are withheld as far as possible from the acknowledgment and belief of good and truth, who cannot abide therein, n. 3398, 3402. And that they are kept in ignorance to prevent profanation, n. 301, 302, 303. What danger arises from profanation of holy things, n. 571, 582. That worship is made external,

external, to prevent the profanation of internal, n. 1827, 1828. That on this account internal truths were not discovered to the Jews, n. 3328. Therefore it was provided of the Lord, that the genuine representative of the church, that is, the internal, should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan, insomuch that they did not know any thing concerning the Lord; they knew indeed that the Messiah was to come into the world, but to the intent that he might raise them to glory and eminence above all nations of the earth, not that he might save their souls to eternity; yea, neither did they know any thing of a heavenly kingdom, nor of a life after death, nor even of charity and faith. In order that they might be reduced to this ignorance, they were kept for some hundred years in Egypt, and when they were called out thence, they had lost all knowledge of the very name of Jehovah, see Exod. iii. 12, 13, 14; and moreover they lost all worship of the representative church, insomuch that after the promulgation of the commandments of the decalogue in their presence from mount Sinai, within a month of days they relapsed to the Egyptian worship, which was that of a golden calf, see Exod. xxxii. And whereas that nation, which was brought forth out of Egypt, was of such a quality, therefore they all perished in the wilderness, for nothing was any longer required of them but to keep the statutes and commandments in their external form, inasmuch as this was to act what was representative of the church; but to this they could not be brought back who were grown up to mature age in Egypt, but their children could, although with difficulty, in the beginning by miracles, and afterwards by fears and captivities, as is evident from the books of Joshua and Judges. Hence it may appear, that every genuine or internal representative of the church departed from them, before they came into the land of Canaan, where an external representative of the church was begun amongst them in a full form; for the land of Canaan was the very land itself, where representatives of the church could be exhibited, insomuch as all the places and all the boundaries in that land were representative from ancient times, see n. 3686.

4290: In the internal historical sense, by these words, *he said, I will not send thee unless thou bless me*, is signified that they were urgent to be representative; for to be urgent is signified by the words, *I will not send thee*, and the representative of the church by being blessed. In regard to this subject, that the posterity of Jacob were urgent to be representative of the church, and that they were not chosen above other nations, it cannot indeed appear from the historicals of the word in the sense of

the letter, by reason that the historicals of the word in the sense of the letter involve arcana of heaven, and therefore so follow in a series; and because the very names signify things, yea, several names in a supreme sense signify the Lord himself, as Abraham, Isaac, and Jacob, according to what hath been abundantly shown in the foregoing pages, see also n. 1965, 1989, 2011, 3245, 3305, 439. That the posterity of Jacob were not chosen, but were urgent to have a church amongst them, may appear in several passages of the word from the internal historical sense thereof, and plainly in the following, "Jehovah spake to Moses, Go up hence, thou and the people, *whom thou hast caused to go up out of the land of Egypt*, into the land which I have sworn to Abraham, Isaac, and Jacob, saying, To thy seed will I give it. I will not go up in the midst of thee, because thou art a stiff-necked people; lest I consume thee in the way. When the people heard this evil word, they mourned, and they laid aside every one his ornament from upon him; and Moses took the tent, and stretched it for himself without the camp, by removing far from the camp; and Moses said to Jehovah, See, *thou sayest unto me, Cause this people to go up*, when thou hast not made known to me whom thou wilt send with me; now therefore, I pray, if I have found grace in thine eyes, make known to me, I pray, thy ways, that I may know concerning thee, that I have found grace in thine eyes; see also that this nation is thy people. He said therefore, My faces shall go until I shall give thee rest," Exod. xxxiii. It is here said that Moses caused the people to go up out of the land of Egypt; also afterwards, that they laid aside their ornament, and mourned, and that Moses stretched his tent without the camp, and hereby that Jehovah assented; thus manifestly that they themselves were urgent. Again, "Jehovah said unto Moses, How far will this people anger me? and how far will they not believe in me, on account of all the signs which I have done in the midst of them? I will smite them with pestilence, and will extinguish them, and will make thee into a nation greater and stronger than them. But Moses supplicated, and Jehovah being entreated, said, I will be propitious according to thy word; nevertheless I live, and the whole earth shall be filled with the glory of Jehovah. For as to all the men who have seen my glory, and my signs, which I have done in Egypt, and in the wilderness, yet have tempted me these ten times, neither have obeyed my voice, if they shall see the land which I have sworn unto their fathers, all that have angered me shall not see it; in this wilderness shall their bodies fall together; but their children I will bring in," Numb. xiv. From this passage also it is evident,

dent, that Jehovah was willing to extinguish them, consequently not to establish a church amongst them, but that they were urgent; and therefore it was done. The same also appears from several other passages, where it is said that Jehovah was willing to have totally destroyed that nation so often rebellious, but as often suffered himself to be wrought upon by their supplications. The like also is involved in the circumstance of Balaam not being permitted to curse that people, Numb. xxii, xxiii, xxiv; and likewise in other passages, where it is said, that Jehovah repented having brought in that people; also that Jehovah was entreated; and further that he so often entered into a new covenant with them. Such things are signified in the internal historical sense by these words, *I will not send thee unless thou bless me*; the same also is signified by Jacob fraudulently depriving Esau of his birthright, and likewise of his blessing, Gen. xxv. and xxvii.

4291. In the internal historical sense, by *he said to him, What is thy name?* and *he said, Jacob*, is signified that they were the posterity of Jacob with their quality; this may appear from the signification of name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; and from the signification of Jacob, as denoting his posterity, see n. 4281.

4292. That in the internal historical sense, by *he said, Thy name shall not any longer be called Jacob, but Israel*, is signified, that they could not represent as Jacob, but from a new given quality, may appear from the signification of Jacob in the word, as denoting his posterity, see above, n. 4281; and from the signification of name, as denoting quality, see just above, n. 4291; the new quality itself is Israel in the internal sense; for Israel is the celestial spiritual man, consequently the internal, see n. 4286; and inasmuch as Israel is the celestial spiritual man, thus the internal, Israel also is the internal spiritual church; for whether we say the spiritual man, or the spiritual church, it is the same thing, for the spiritual man in particular is a church, and several constitute the church in general; if man in particular was not a church, there would not be any church in general; a congregation in general is what is commonly called a church, but to constitute it a church, it is necessary that every individual in the congregation be a church; for every general [thing or principle] implies parts similar to itself. As to what concerns the point in question, viz. that they could not represent as Jacob, but as from a new given quality, which is Israel, the case is this; they were the posterity of Jacob specifically who represented the church, but not of Isaac specifically, for the posterity of Isaac were not only from Jacob, but also from Esau,
and

and likewise from Ishmael, moreover from his sons by his other wife Kethura, as from Simram, Joshan, Medan, Midian, Jisback, Shuah, and from their sons, Gen. xxv. 1, 2, 3, 4. Now whereas the posterity of Jacob were urgent to be representative, as was shown just above, n. 4291, they could not represent as Jacob, nor as Isaac, nor as Abraham; the reason why they could not represent as Jacob, was, because Jacob represented the external of the church, but not the internal; and that they could not represent as Isaac together, nor as Abraham together, was for the reason just now adduced above; therefore that they might represent a church, it must needs be that a new name should be given to Jacob, and by that a new quality, which new quality should signify the internal spiritual man, or what is the same thing, the internal spiritual church; this new quality is Israel; every church of the Lord is internal and external, as hath been frequently shown above; the internal is what is represented, and the external what represents; the internal church also is either spiritual or celestial; the internal spiritual church was represented by Israel, whereas the internal celestial church was represented afterwards by Judah; on this account also a division was made, and the Israelites by themselves were a kingdom, and the Jews (*Judæi*) by themselves; but on this subject, by the divine mercy of the Lord, more will be said in the following pages. Hence it is evident that Jacob, that is, the posterity of Jacob, could not represent a church as Jacob, for this would be only to represent the external of a church; but also as Israel, because Israel is the internal. That the internal is what is represented, and the external what represents, hath been shown above throughout this work, and may also appear from man himself; the speech of man represents his thought, and the action of man represents his will, speech and action are externals, but thought and will are the internals of man; moreover, the very face of man by its various looks [or visages] represents both, viz. both his thought and will, as is known to every one, for with the sincere, their interior states may be seen from their looks or countenances; in a word, all things appertaining to the body represent the things appertaining to the animal spirit and to the mind. The case is similar with the externals of the church, for these resemble the body, whereas the internals resemble the soul, as the altars and sacrifices offered thereon, which, it is well known, were external things; in like manner the bread of proposition, also the candlestick with its lights, and likewise the perpetual fire, which, it may also be known to every one, represented things internal; the case was the same in regard to other rituals; that these external things could not represent
external

external things, but internal, may appear from what hath been above adduced; thus that Jacob could not represent as Jacob, because Jacob is the external of the church, but as Israel, because Israel is the internal thereof. This is what is meant by the new given quality, which the posterity of Jacob should represent.

4298. That in the internal historical sense, by *because as a prince thou hast contended with God and with men, and hast prevailed*, is signified by reason of the contumacy which was in their fantasies and lusts, may appear from the signification of God, and from the signification of men, as denoting truths and goods, see n. 4287; these same words have here an opposite sense, because in this sense they are spoken of the posterity of Jacob, with whom interiorly were no truths and goods, as was shown above, but fables and evils; fables are fantasies, because they are of fantasies, and evils are lusts, because they are of lusts. That this nation was urgent to be representative, that is, to be a church in preference to all nations throughout the globe, may be seen above, n. 4290; that this was also permitted by reason of the contumacy which was in their fantasies and lusts, is here meant. What was the nature and quality of their fantasies and lusts, no one can know, unless he hath had some conversation with them in another life; and this was granted me in order that I might know, for occasionally I have there discoursed with them; they love themselves and worldly wealth above all others, and moreover above all others fear the loss of self-honour, and also the loss of gain; wherefore even at this day, as formerly, they despise others in comparison with themselves, and also with the most intense application acquire to themselves wealth, and moreover are timid; whereas such hath been from ancient times the quality of this nation, therefore above all other nations they were capable of being held in a holy external principle without any holy internal, and thereby of representing in an external form the things appertaining to the church; these fantasies and these lusts are what caused such contumacy. This also appears from several things which are recorded of them in the historicals of the word; after they have been punished, they could be in such external humiliation as no other nation could be in, for they could lie prostrate on the ground for whole days, and roll themselves in the dust, not raising themselves up till the third day; they could also mourn for several days together, go in sackcloth, in tattered garments, with ashes or dust sprinkled on their heads; they could fast without intermission for several days, and the mean-while burst forth into bitter weeping; but this was the effect merely of bodily and earthly love, and of the fear

fear of losing pre-eminence and worldly wealth, for it was not any thing internal which affected them, inasmuch as they knew not, neither were they willing to know what was internal, as that there is a life after death, and that there is eternal salvation, hence it may appear, that such being their quality, they must of necessity be deprived of every holy internal principle, inasmuch as this in no wise agrees with such a holy external principle, for they are altogether contrary to each other; also, that above all other nations they could act as representative of a church, viz represent holy things in an external form, without any internal holy principle; and thus that by this nation might be given somewhat of communication with the heavens, see n. 4284.

4294. Verses 29, 30, 31, 32. *And Jacob asked, and said, Tell, I pray, thy name. And he said, Wherefore this dost thou ask for my name? and he blessed him there. And Jacob called the name of the place Peniel; because I have seen God faces to faces, and my soul is delivered. And the sun arose to him as he passed Peniel, and he halted upon his thigh. Wherefore the sons of Israel do not eat the sinew of what is put out, which is upon the hollow of the thigh, even to this day; because he touched in the hollow of Jacob's thigh the sinew of what was put out.* Jacob asked and said, Tell, I pray, thy name, signifies the angelic heaven and its quality: and he said, Wherefore this dost thou ask for my name, signifies that heaven was not willing to reveal itself: and he blessed him there, signifies conjunction with the divine celestial spiritual principle: and Jacob called the name of the place Peniel, signifies a state of temptations: because I have seen God faces to faces, and my soul is delivered, signifies that he sustained the most grievous temptations as if they were from the divine [principle:] and the sun arose to him, signifies conjunction of goods: as he passed Peniel, signifies a state of truth in good: and he halted on his thigh, signifies that truths were not yet arranged into that order, that all together with good might enter celestial spiritual good: therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, signifies that those things are not appropriated in which are fakes: even to this day, signifies for ever, that fakes were not adjoined: because he touched in the hollow of Jacob's thigh the sinew of what was put out, signifies the cause, because there were false principles.

In the internal historical sense, in which the posterity of Jacob are treated of, by Jacob asking and saying, Tell, I pray, thy name, are signified evil spirits: by his saying, Wherefore this

this dost thou ask for my name, is signified that they did not acknowledge from evil spirits: by he blessed him there, is signified that it was so done: by Jacob called the name of the place Peniel, is signified a state that they put on representations: by because I have seen God faces to faces, and my soul is delivered, is signified that he was representatively present: by the sun arose to him, is signified when they came into representations: by as he passed Peniel, is signified when they came into the land of Canaan: by he halted upon his thigh, is signified that goods and truths were altogether destroyed with that posterity: by therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, is signified that posterity ought to know this: by even to this day, is signified for ever that they were such: by because he touched in the hollow of Jacob's thigh the sinew of what was put out, is signified because they had an hereditary principle, which could not be eradicated by regeneration, because they did not admit it.

4295. "And Jacob asked and said, Tell, I pray, thy name"—that hereby is signified the angelic heaven and its quality, may appear from the representation of Jacob, as denoting the Lord in respect to the divine natural principle, concerning which see above; and from the signification of God, whose name he asked, and also of men, with whom as a prince he contended and prevailed, as denoting truths and goods, thus those who are principled in truths and goods, see above, n. 4287; and whereas the angelic heaven is heaven by virtue of truths and goods, this is what is specifically signified by God and men, with whom the Lord contended and prevailed: angels also in the word throughout are called gods, and this by virtue of truths and goods; as in David, "God stood in the assembly of God, in the midst of gods he hath judged." "I said, Ye are gods; and ye are all the sons of the Highest," Psalm lxxxii. 1, 6; where it evidently appears, that the assembly of God, and gods, denote the angelic heaven. Again, "Who in the earth shall be compared with Jehovah? shall he be likened to Jehovah in the sons of God?" Psalm lxxxix. 6. again, "confess ye to the God of gods; confess ye to the Lord of lords," Psalm cxxxvi. 2, 3; the same is manifest also from this consideration, that no one can contend as a prince with God and prevail, in like manner from this consideration, that he who is called god was not willing to reveal his name, as being the angelic heaven, with which the Lord fought. That an arcana lies concealed in this passage, is very manifest from these words themselves, "Wherefore this dost thou ask for

"for my name?" for if it had been Jehovah God, he would not have concealed his name, nor would Jacob have asked, "What is thy name?" for to ask a name, implies other or others than God himself. That the Lord in temptations fought at length with the angels themselves, yea, with the whole angelic heaven, is a *miraculum* which hath not heretofore been discovered; but the case herein is this; the angels indeed are in the utmost wisdom and intelligence, but they have all their wisdom and intelligence from the Lord's divine [principle,] and from themselves or their own proprium they have nothing of wisdom and intelligence; so far therefore as they are principled in truths and goods from the Lord's divine [principle,] so far they are wise and intelligent. That the angels have nothing of wisdom and intelligence from themselves, they themselves openly confess, yea, they are also indignant if any one attributes to them any thing of wisdom and intelligence, for they know and perceive that this would be to derogate from the divine [principle] what is divine, and to claim to themselves what is not their own, thus to incur the crime of spiritual theft; the angels also say, that all their own proprium is evil and false, as well what they have received hereditarily, as what they have contracted by actual life in the world when they were men, see n. 1880, and that what is evil and false is not separated or wiped away from them, and thereby they are justified, but that it all remains with them, yet that they are withheld of the Lord from what is evil and false, and are kept (or held) in good and truth, see n. 1581; these things all the angels confess, nor is any one admitted into heaven, unless he knows and believes these things; for otherwise they cannot be in the light of wisdom and intelligence which is from the Lord, consequently not in good and truth; hence also it may be known in what manner it is to be understood, that heaven is not pure in the eyes of God, as in Job, chap. xv. 15. This being the case, to the intent that the Lord might restore the universal heaven to celestial order, he even admitted into himself temptations from the angels, who, so far as they were in their own proprium, so far were not in good and truth; these temptations are the inmost of all, for they act only upon ends, and with such subtlety as to escape all observation; but so far as they are not in their own proprium, so far they are in good and truth, and so far incapable of tempting; moreover the angels are continually perfecting by the Lord, and yet cannot in any wise be perfected to eternity to such a degree, that their wisdom and intelligence may admit of comparison with the divine wisdom and intelligence of the Lord; for they are finite, and the Lord infinite, and finite admits of no comparison with infinite.

infinite. From these considerations then it may appear, what is meant by god, with whom Jacob as a prince contended, and also why he was not willing to reveal his name.

4296. "Wherefore this dost thou ask for my name"—that hereby is signified that heaven was not willing to reveal itself, is evident from what hath been just now said and shown above, n. 4295.

4297. "And he blessed him there"—that hereby is signified conjunction with the divine celestial spiritual principle, appears from the signification of blessing, as denoting conjunction, see n. 3504, 3514, 3565, 3534; that the conjunction was with the divine celestial spiritual principle, is manifest from what precedes concerning Jacob, in that he was named Israel, for by Israel is represented the Lord as to the divine celestial spiritual principle, see n. 4286; what is meant by the celestial spiritual principle, may also be seen there.

4298. "And Jacob called the name of the place Peniel"—that hereby is signified a state of temptations, appears from the series of the things treated of; for in old times names were given to places where any thing peculiar happened, which names were significative of the thing which there happened, and of its state, see n. 343, 2643, 3422; to this place a name was given which signified a state of temptations, for a state of temptations is here described by Jacob's wrestling and contending. Peniel in the original tongue signifies the faces of God; that to see the faces of God is to sustain the most grievous temptations, will be explained in what now follows.

4299. "Because I have seen God faces to faces, and my soul is delivered"—that hereby is signified that he sustained the most grievous temptations, as if they were from the divine [principle,] appears from the signification of seeing God, as denoting approaching near to him by things interior, viz. goods and truths, hence denoting presence, see n. 4198; and from the signification of faces, as denoting things interior, see n. 1999, 2434, 3527, 3573, 4066, consequently thoughts and affections, for both the latter and the former are interior things, because they appertain to the mind [Animus,] and to the mind, [mens,] and manifest themselves in the face; and from the signification of the expression "my soul is delivered," as denoting to sustain, viz. the divine presence. That by all these expressions is signified, that he sustained the most grievous temptations, as if they were from the divine [principle,] can only appear from a consideration of the causes of temptations both proximate and remote; the proximate causes are evils and falses appertaining to man, which lead him into temptations, consequently evil spirits
and

and genii who infuse them, see n. 4249; but still no one can be tempted, that is, undergo any spiritual temptation, unless he hath conscience, for spiritual temptation is nothing else but torment of conscience, consequently none can be tempted but they who are principled in celestial and spiritual good, for these have conscience, whereas others have it not, and do not even know what conscience is. Conscience is a new will and a new understanding from the Lord, thus it is the Lord's presence with man, and this the nearer by how much more man is in the affection of good or truth; if the presence of the Lord is nearer than is suitable to the degree of the affection of good or truth in which man is principled, man comes into temptation; the reason is, because the evils and falses which are with man, tempered with the goods and truths which are with him, cannot endure a nearer presence; this may appear from circumstances which exist in another life, viz. that evil spirits cannot in any wise approach to any heavenly society without beginning to feel anguish and torment; also that evil spirits cannot endure that angels should look at them, for they are instantly tortured and fall into a swoon; and also from this consideration, that hell is removed from heaven, by reason that it cannot endure heaven, that is, the Lord's presence which is in heaven; hence it is that it is said of them in the word, "Then shall they begin to say to the mountains, Fall upon us; and to the hills, Conceal us," Luke xxiii. 30; and in another place, "They shall say to the mountains and to the rocks, Fall upon us, and hide us from the face of him that sitteth on the throne," Rev. vi. 16; the misty and dark sphere also, which exhales from the evils and falses of those who are in hell, appears like a mountain or rock, under which they are hid, see n. 1265, 1267, 1270. From these considerations then it may be known, that by these words, "Have seen God faces to faces," are signified the most grievous temptations, as if they were from the divine [principle.] Temptations and torments appear as if they were from the divine [principle,] because they exist by the divine presence of the Lord, as was said, but still they are not from the divine [principle] or the Lord, but from the evil and false principles appertaining to him who is tempted or tormented; for from the Lord there proceeds none but a holy principle good and true and merciful, which holy principle is what cannot be endured by those who are in evil and false principles, because they are opposite or contrary; evil, false, and merciless principles are continually intending to violate the above holy principles, and so far as they assault them, so far they are tormented; and when they assault and are thence tormented, in such case they suppose that

that it is the divine [principle] which torments; this is what is meant by these words, "as if they were from the divine [principle.]" That no one can see Jehovah face to face, and live, was a thing known to the ancients, and hence the knowledge thereof was derived to the posterity of Jacob; and it was on this account they so much rejoiced when they saw any angel, and yet lived, as in the book of Judges, "Gideon saw that it was the angel of Jehovah, wherefore Gideon said, Lord Jehovah, since I have seen the angel of Jehovah face to face. And Jehovah said unto him, Peace be to thee; be not afraid, because thou shalt not die," vi. 22, 23. Again in the same book, "Manoah said to his wife, *Dying we shall die, because we have seen God*," xiii. 22: and in Moses, "Jehovah said to Moses, *Thou canst not see my faces; because a man shall not see me and live*," Exod. xxxiii. 20. The reason why it is said of Moses "that Jehovah spake with him face to face," Exod. xxxiii. 11; and that "Jehovah knew him face to face," Deut. xxxiv. 10, is, because he appeared to him in a human-form adequate to his reception which was external, as an aged man with a beard sitting with him, as I have been instructed by the angels; hence also the Jews had no other idea of Jehovah than as of a very old man with a long beard white as snow, who could do miracles above other gods; not that he was most holy, because they knew not what holy was, still less that they could in no wise see the holy principle proceeding from him, because they were in corporeal and terrestrial love, without a holy internal principle, see n. 4289, 4293.

4300. "And the sun arose to him"—that hereby is signified conjunction of goods, appears from the signification of the sun arising, as denoting conjunction of goods; that by the day-dawn ascending is signified when conjunction is at hand and begins, may be seen, n. 4283; hence it follows, that the sun arising denotes conjunction itself; for sun in the internal sense signifies celestial love, n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, consequently goods, for these are of that love. When celestial love manifests itself with man, that is, when it is perceived, then the sun is said to arise to him, for in such case the goods of that love are conjoined to him.

4301. "As he passed Peniel"—that hereby is signified a state of truth in good, appears from the signification of Peniel, as denoting a state of truth in good; for it was Jabbok which Jacob first passed, when he entered into the land of Canaan, by which is signified the first insinuation of the affections of truth, as may be seen, n. 4270, 4271; Peniel is what he now passes, and hence it is that by it is signified a state of truth insinuated

insinuated in good; the subject treated of is also concerning the conjunction of good, and good is not good unless there be truth in it, for good hath its quality and also its form from truth, in such that good cannot be called good with any man unless truth be in it, but truth receives its essence and consequently its form from good; and this being the case, and the subject treated of being concerning the conjunction of goods, the state of truth in good is also treated of. In regard to the state of truth in good, it may indeed be described, but still not apprehended, except by those who have celestial perception; others cannot even have an idea of the conjunction of truth with good, inasmuch as truth to them is in an obscure principle, for they know that truth which they have learnt from doctrinals, and that good which is done according to such truth; but they who have perception, are in celestial light as to understanding, or as to intellectual sight, and are affected with truths which are conjoined to good, as the eye or bodily sight is affected with flowers in gardens and meadows in the time of spring; and they who are in interior perception, are affected with them also as with fragrance exhaling from them; such is the angelic state, wherefore those angels perceive all the discriminations and all the varieties of the insinuation and conjunction of truth in good, these indefinite things in comparison of man, for man doth not even know that there is any insinuation and conjunction, and thus hence man becometh spiritual; but in order to give some notion respecting this matter, it may be expedient to say a few words on the subject; there are two principles which constitute the internal man, viz. understanding and will, to the understanding appertain truths, and to the will goods, for what a man knoweth and understandeth to be so, this he calleth truth, and what he acteth by virtue of willing it, thus what he willeth, this he calleth good; these two faculties ought to constitute man. This may be illustrated by comparison with the sight of the eye, and with the pleasantness and delight which is perceived by that sight; when the eye sees objects, it perceives a pleasantness and delight thence according to the forms, colours, and consequent beauties in the whole and in the parts, in a word according to the order or arrangements into series; this pleasantness and delight is not of the eye, but is of the mind and its affection: and so far as man is affected with those things, so far he sees them, and so far retains them in the memory; whereas what things the eye sees from no affection, pass by, neither are they inserted in the memory, thus neither are they conjoined to it; hence it is manifest, that objects of external sight are implanted according to the pleasant and delightful

ful principle of the affections, and that they are in that pleasant and delightful principle, for when a like pleasant or delightful principle recurs, such objects will also recur, in like manner when such objects recur; such a pleasant and delightful principle also recurs, with variety according to states. The case is exactly similar with the understanding, which is internal sight; its objects are spiritual, and are called truths, the field of these objects is the memory, the pleasantness and delight of this sight is good; thus good is what truths are interminated and implanted in. Hence it may in some sort appear what is meant by the insinuation of truth into good, and by the conjunction of truth in good; also what is meant by good, which is here treated of, on which subject the angels perceive innumerable things when man perceives scarce any thing.

4302. "And he halted upon his thigh"—that hereby is signified that truths were not as yet arranged in that order, that all together with good might enter celestial spiritual good, appears from the signification of halting, as denoting to be in good, wherein as yet are no genuine truths, but common truths into which genuine truths may be insinuated, and such as do not disagree with genuine truths, on which subject we shall speak presently; but in the supreme sense, in which the Lord is treated of, by halting upon the thigh is signified, that truths as yet were not arranged into that order, that all together with good might enter celestial spiritual good; that thigh denotes celestial spiritual good, may be seen, n. 4277, 4278. In regard to the order in which truths must be, when they enter good, in the present case celestial spiritual good, neither can this be explained to the apprehension, for it must first be known what order is, next what is the nature and quality of the order which truths have, also what celestial spiritual good is, and next how truths by good enter into celestial spiritual good; although these particulars should be described, they still would not appear manifest except to those who are in celestial perception, and in no wise to those who are in natural perception alone; for they who are in celestial perception, are in the light of heaven which is from the Lord, in which light is intelligence and wisdom; whereas they who are in natural perception, are not in any intelligence and wisdom, except so far as the light of heaven flows into this light, and disposes it in such a manner, that the things which are of heaven may appear as in a mirror, or in a certain representative image, in those things which are of natural light, for natural light presents nothing of spiritual truth to be seen without influx of the light of heaven. This only can be said concerning the order in which truths must be to enter good, that

that all truths, as goods, as well as to generals as to particulars, yea, as to singulars and most singular, are arranged in heaven in that order, that one hath respect to another in such a form, as the members, organs, and viscera of the human body, or their ~~are~~, in general, also in particular, and likewise in things most singular, have mutual respect to each other, and constitute a ~~one~~; heaven itself from this ground, viz. from the order in which truths and goods are arranged, is called the grand man; its very life is from the Lord, who from himself arranges all and singular things in such an order; hence heaven is a likeness and image of the Lord; when therefore truths are arranged in such an order, as they are arranged in heaven, they are then in celestial order, and can enter good; truths and goods with every angel are in such an order, and also truths and goods, with every man who is regenerated, are arranged into such an order. In a word, the order of heaven is the arrangement of the truths which are of faith in the goods which are of charity towards our neighbour, and the arrangement of these goods in the good which is of love to the Lord. That to halt is to be in good, in which as yet are no genuine truths, but still common (or general) truths, into which the former may be insinuated, and such as do not disagree with genuine truths; thus that the halt are they who are in good, but not in genuine good, by reason of ignorance of truth, as is the case with the Gentiles who live in mutual charity, may appear from those passages of the word where mention is made of the halt and halting in a good sense, as in Isaiah, "The eyes of the blind shall be opened, and the ears of the deaf shall be opened; then the *halt* shall leap as the hind, and the tongue of the dumb shall sing," xxxv. 5, 6. And in Jeremiah, "Behold I bring them from the land of the north, and I will gather them from the sides of the earth, amongst them the blind and the *halt*, she that is with child and she that bringeth forth together," xxxi. 8. And in Micah, "In that day, saith Jehovah, I will gather together *him that halteth*, and I will assemble her that is impelled; and I will place *him that halteth* for remains, and her that is impelled for a numerous nation: and Jehovah shall reign over them in the mount of Zion, from now and for ever," iv. 6, 7. And in Zephaniah, "In that time I will save *him that halteth*, and will gather together her that is impelled, and will place them for a praise and for a name," iii. 19; that in these passages the halt and he that halteith do not denote the halt and halting, every one may see, for it is said of them that they shall leap, that they shall be gathered together, that they shall be placed for remains, and that they shall be saved; but it is evi-

dent, that by them are signified those who are principled in good, and not so much in truths, as is the case with the well-disposed Gentiles, and also with like persons within the church. Such also are meant by the halt, of whom the Lord spake in Luke, "When thou makest a feast, call the poor, the maimed, the halt, and the blind; then thou shalt be blessed," xiv. 13, 14. And again, "The father of the family said to his servant, 'Go forth quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind,'" xiv. 21. The ancient church distinguished its neighbour or neighbours, towards whom it was to exercise works of charity, into classes, and some they called maimed, some halt, some blind, and some deaf, and understood those who were spiritually such; as also they called some hungry, thirsty, sojourners, naked, sick, prisoners, see Matt. xxv. 33, 34; in like manner widows, orphans, needy, poor, miserable, by whom they meant no others than those who were such as to truth and good, and who were to be suitably instructed, led into the way, and thereby provided for as to their souls; but inasmuch as at this day it is not charity, but faith, which constitutes the church, therefore it is altogether unknown what is meant in the word by the persons above described; when yet it must be obvious to every one, that it is not meant that the maimed, the halt, and the blind are to be invited to a feast, neither was it commanded by the father of the family that such are to be brought in, but that they are understood who are spiritually such; also that there is a divine [principle] in singular the things which the Lord spake, consequently a celestial and spiritual sense. In like manner by the Lord's words in Mark, "If thy foot scandalize thee, cut it off: it is better for thee to enter into life halt, than having two feet to be cast into hell-fire, into the fire unquenchable," ix. 45. Matt. xviii. 8; by foot, which was to be cut off if it scandalized, is meant the natural principle, which continually opposeth itself to the spiritual, and which was to be destroyed, if it attempted to infringe truths; and thus, that by reason of the disagreement and dissension of the natural man, it is better to be in simple good, although in negation of truth; this is signified by entering halt into life; that foot denotes the natural principle, may be seen, n. 2162, 3147, 3761, 3986, 4280. By halt in the word are also signified such as are principled in no good, and consequently in no truth, as in Isaiah, "Then the spoil shall be divided; they that halt shall plunder the spoil," xxxiii. 23; and in David, "When I halt, they are glad, and gather together; the halt gather together against me, whom I have not known," Psalm

Psaln xxxv. 15. And inasmuch as by halt such were signified, therefore also it was forbidden to sacrifice any thing *halt*, Deut. xv. 21. **Malachi i. 8, 13;** and also for any one that was *halt* of the seed of Aaron "to perform the office of priest," Levit. xxi. 18. The case is similar in regard to the halt as in regard to the blind, for the blind signify in a good sense those who are in ignorance of truth, and in an opposite sense those who are in false principles, see n. 2383. In the original tongue the halt is expressed by one expression, and he that halteth by another, and by halt in a proper sense are signified they who are in natural good, into which spiritual truths cannot flow by reason of natural appearances and the fallacies of the senses; and in an opposite sense they who are in no natural good, but in evil, which altogether hinders the influx of spiritual truth; whereas by one that halteth in a proper sense are signified they who are in natural good, into which common (or general) truths are admitted, but not particular and singular truths by reason of ignorance; but in an opposite sense they who are in evil, and thereby do not even admit common (or general) truths.

4303. "Therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh"—that hereby is signified that those things are not appropriated in which are falses, appears from the signification of eating, as denoting to be conjoined and to be appropriated, see n. 2187, 2343, 3168, 3513, 3596, 3832; and from the signification of sinew (or nerve) as denoting truth, for truths in good are like sinews (or nerves) in flesh, and also truths in a spiritual sense are sinews, and good is flesh, see n. 3813, 3579. Like things also are signified by sinews and flesh in **Ezekiel**, "Thus said the Lord Jehovah to these bones, *I will give sinews upon you, and will bring flesh upon you, and will give spirit in you. And I saw, when behold sinews upon them, and flesh came up,*" xxxvii. 6, 8, speaking of the new creation of man, that is, of his regeneration; but when truths are detorted, in such case they no longer become truths, but as they are detorted to an opposite principle, so they accede to falses, hence it is that by the sinew of what is put out is signified what is false. That the hollow of the thigh is where there is conjunction of conjugal love with natural good, consequently where there is influx of spiritual truth into natural good, may be seen, n. 4277, 4280; hence it is evident, that by these words, "Therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh," is signified that those things were not appropriated in which were falses. The reason why these things are said of the sons of Israel is, because by Israel is signified the

the divine celestial spiritual principle, see n. 4286; and by *sons of truth*, n. 489, 491, 2623; thus that truths of the divine celestial spiritual principle did not appropriate to themselves any falses.

4304. "Even to this day"—that hereby is signified for ever, that falses were not adjoined, appears from the signification of the expression, *even to this day*, as denoting, wheresoever it occurs in the word, what is perpetual and eternal, see n. 2833.

4305. "Because he touched in the hollow of Jacob's thigh" "the sinew of what was put out"—that hereby is signified the cause, because there were false principles, appears from the signification of touching in the hollow of Jacob's thigh, as here denoting the cause, because there were false principles; that this is signified by touching in the hollow of Jacob's thigh, may appear from what was said above, n. 4277, 4278, 4303.

4306. That these same words, which have been thus far explained, treat also of the posterity of Jacob, and that this sense is called the inferior sense, also the internal historical sense, may be seen, n. 4279, 4288; how these words are to be understood in this sense, shall be now explained.

4307. That in the internal historical sense, by *Jacob asked and said, Tell, I pray, thy name*, are signified evil spirits, may appear from several things in this sense, in which these words, and what follow concerning the posterity of Jacob, are predicated, for the internal sense is always in application to the subject treated of. That evil spirits, and not good ones, are signified by him who wrestled with Jacob, may appear from this consideration, that by wrestling is signified temptation, see n. 3927, 3928, 4274, and temptation is in no case wrought by good spirits, but by evil, for temptation is a stirring up (excitation) of what is evil and false appertaining to man, see n. 741, 751, 761, 1820, 4249, 4299; good spirits and angels in no case excite evils and falses, but defend man against them, and bend them to good; for good spirits are led of the Lord, and from the Lord nothing proceedeth in any case but holy good and holy truth; that the Lord tempts no one, is known from a received doctrinal in the church, see also n. 1875, 2768; hence,

consideration that the posterity of Jacob was tempted, both in the wilderness and afterwards, that evil spirits, and not good ones, are who wrestled with Jacob. Moreover, that which is signified by Jacob, was not principled in celestial love, but in corporeal and worldly love, see n. 4281, 4288, 4289, 4290, 4293, and the presence of spirits with men is according to their loves, good spirits and angels are present with those who are principled in spiritual and

and celestial love, and evil spirits with those who are principled only in corporeal and worldly love, and this in such a sort, that every one may know the quality of the spirits present with him, by only attending to the quality of his loves, or, what is the same thing, the quality of the ends he regards, for every one regards as an end the object of his love. The reason why he called himself God was, because Jacob believed it, like his posterity, who constantly believed that Jehovah was in their external sanctity, when yet Jehovah was only representatively present, as will appear from what follows; they believed also that Jehovah led into temptations, that all evil was from him, and that he was in anger and fury when they were punished, wherefore according to their belief it was so said in the word, when yet Jehovah in no case leads into temptations, neither is any evil in any case from him, neither is he ever in anger, still less in fury, see n. 223, 245, 592, 696, 1093, 1683, 1874, 1875, 2395, 3605, 3607, 3614; hence also it is, that he who wrestled with Jacob, was not willing to reveal his name. The reason why in the internal spiritual sense by him who wrestled with Jacob is meant the angelic heaven, n. 4291, is because the Lord, who is there represented by Jacob in a supreme sense, admitted also the angels to tempt him, and that the angels on this occasion were left to their own proprium, as was shown in the above passage.

4308. That in the internal historical sense, by *he said, Wherefore this dost thou ask for my name?* is signified that they did not acknowledge it to be from evil spirits, appears from what was just now said above, n. 4307.

4309. That in the internal historical sense, by *he blessed him there*, is signified that it was so done, appears from the signification of blessing in this case, as denoting that they acted what was representative of the church, see n. 4290, therefore in the present case by *he blessed him there*, is signified that it was so done.

4310. That in the internal historical sense, by *Jacob called the name of the place Peniel*, is signified a state that they should put on representations, appears from the signification of calling a name, as denoting quality, of which frequent mention has been made above; and from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387; and from the signification of Peniel, as denoting in this sense to put on representations, for these are the subject treated of in what precedes and in what follows. What Peniel signifies, is explained in these words, "Because I have seen God faces to faces, and my soul is delivered," by which is signified, that the Lord was representatively present, which subject is presently treated of in what follows, thus in the present case that they put on representations.

tations. The names of places, as the names of persons, and also the things themselves, have not a like signification in one sense as in another; as in the case of Jacob himself, in the sense of the letter he signifies Jacob himself; in the internal historical sense he signifies his posterity, see n. 4281; in the internal spiritual sense he signifies the natural man with the regenerate; but in the supreme sense he signifies the Lord as to the divine natural principle, as hath been frequently shown above; so also in the case of other names, and thus of Peniel.

4311. That in the internal historical sense, by *because I have seen God faces to faces, and my soul is delivered*, is signified that he was representatively present, appears from the signification of seeing God faces to faces, when the words are predicated of the state in which the posterity of Jacob were, as denoting that the Lord was representatively present, for to see God faces to faces in an external form and corporeal sight, is not to see him present, see n. 4299; that he was not present, as with those who are regenerated, and thence principled in spiritual love and faith, is evident from what was said concerning that nation, n. 4281, 4288, 4290, 4293, viz. that they were principled in external worship, and not at the same time in internal, or, what is the same thing, that they were principled in corporeal and worldly love, and not in spiritual and celestial; with such the Lord cannot otherwise be present than representatively. It may be expedient briefly to show what is meant by being present representatively; a man who is principled in corporeal and worldly love, and not at the same time in spiritual or celestial love, hath no other than evil spirits present with him, even when he is in external sanctity; for good spirits cannot in any wise be present with such a person, inasmuch as they perceive instantly what is the quality of man's love; the sphere which is exhaled from his interiors, is what spirits perceive as manifestly as man doth the fetid and filthy substances which float around him in the air; that nation, which is here treated of, was in such a state as to good and truth, or as to love and faith; nevertheless to the intent that they might act what was representative of a church, it was miraculously provided of the Lord, that when they were in external sanctity, and were also at such times encompassed about with evil spirits, still the principle of sanctity in which they were might be elevated into heaven, but this by good spirits and angels not within them but without them, for within them there was nothing but an empty or defiled principle; wherefore communication was not given with the man himself, but with the principle of sanctity, in which they were whilst putting into act the statutes and precepts, which were all representative

representative of the spiritual and celestial things of the Lord's kingdom; this is what is signified by the Lord's being representatively present with that nation. But the Lord is present in a different manner from this with those within the church, who are principled in spiritual love and thence in faith; with such there are good spirits and angels present, not only in external worship, but at the same time also in internal, wherefore in the case of such communication of heaven is granted with themselves, for the Lord flows in through heaven by their internals into their externals; to these latter the sanctity of worship is profitable in another life, but not to the former. The case is the same with hypocrites and presbyters, who preach what is holy and yet live wickedly and believe wickedly; with such neither are good spirits, but evil, even whilst they are engaged in worship which appears holy in its external form, for it is self-love and the love of the world, or a love to secure honours and to promote gain, and thereby reputation, which inflames them, and presents a reflection of what is holy, sometimes to such a degree, that nothing of pretence is perceivable, and in such case neither is it rebuked by themselves, when yet they are in the midst of evil spirits, who are on such occasions in a similar state, and aspire to inspire; that evil spirits can be in such a state, and that they are so whilst they are in externals, and are inflated by self-love and the love of the world, hath been given me to know from manifold experience, of which I shall speak, by the divine mercy of the Lord, in the relations annexed to the chapters; they have no communication with heaven in themselves, but they who hear and apprehend the words which they speak, inasmuch as they are in a pious and holy internal principle, have communication; for it is of no consequence from whom the voice of good and truth flows forth, provided their lives be not manifestly wicked, inasmuch as this causes scandal. That the nation descended from Jacob was such, viz. that it was encompassed with evil spirits, and yet the Lord was representatively present with them, may appear from several passages in the word, for they were very far from worshipping Jehovah in heart, inasmuch as they turned themselves to other gods, and became idolatrous, as soon as ever miracles ceased, which was a manifest proof that in heart they worshipped other gods, and confessed Jehovah with the mouth alone, and indeed only with this view, that they might be the greatest, and have pre-eminence over all the nations round about; that this people in heart worshipped an Egyptian idol, and in mouth confessed Jehovah merely on account of miracles, and that Aaron himself was amongst them, is very manifest from the golden calf which Aaron made for them,

them, and this within a month of days after that they had seen so great miracles on mount Sinai, besides what they saw in Egypt, concerning which circumstances see Exod. xxxii; that Aaron was also such, is said manifestly in the same chapter, verses 2, 3, 4, 5, and especially verse 35; the same appears also from many other passages as related in the books of Moses, in the book of Judges, in the books of Samuel, and in the books of the Kings. That they were principled only in external worship, but not in any internal, is evident also from this consideration, that they were prohibited from coming near to mount Sinai, when the law was promulgated, and if they touched the mount, that dying they were to die, Exod. xix. 11, 12, 13.—chap. xx. 19; the reason was, because their internal principle was unclean; again, "That Jehovah dwelt with them in the midst of their uncleanness," Levit. xvi. 16. The quality of that nation is evident also from the song of Moses, Deut. xxxii. 15 to 43, and from several passages in the prophets. Hence it may be known, that with that nation there was not any church, but only what was representative of a church; and that the Lord was present with it only representatively. See also what was adduced above on this subject, viz. that with the posterity of Jacob there was what represented a church, but not a church, n. 4281, 4288. That the representative of a church was not amongst them, until they were altogether vastated as to a holy internal principle, and that otherwise they would have profaned holy things, n. 3398, 4289. That whilst they continued in the observance of their statutes, they were capable of representing, but not when they turned away from them, n. 3881. That on this account they were held strictly in rituals, and that they were driven thereto by external means, n. 3147, 4281. That their worship was made external without internal, to the intent that they might act what was representative of a church, n. 4281. That on this account also the interiors of a church were not discovered to them, n. 301, 302, 303, 2520, 3398, 3479, 3769. That they were such, to the intent that they might, above all other nations, be in an external holy principle without an internal. And that on this account they have been preserved to this day, n. 3479. That their external holy principle doth not at all affect them as to their souls, n. 349.

4312. That in the internal historical sense, by *the sun arose to him*, is signified when they came into representations, appears from the signification of the sun arising in this sense, in which the posterity of Jacob are treated of, as denoting when they came into representations; by the arising of day-dawn was signified the state before they came into representatives, see n. 4289.

4289. The sun is also said to rise with every one who becometh a church, thus also who becomes representative of a church.

4318. That in the internal historical sense, by *as he passed Peniel*, is signified when they came into the land of Canaan, appears from this consideration, that Peniel was the first station after that Jacob passed the river Jabbok, and that all boundaries were significative according to distance and situation, see n. 1585, 1806, 4116, 4340; thus Peniel, as being the first boundary, signifies when he came into the land of Canaan.

4314. That in the internal historical sense, by *he halted upon his thigh*, is signified that goods and truths were altogether destroyed with that posterity, appears from the representation of Jacob, who in this case is he, as denoting his posterity, see n. 4281; and from the signification of halting upon the thigh, as denoting those who are principled in no good, and thence in no truth, see n. 4302; in the present case therefore by *he halted upon his thigh*, is signified that goods and truths were altogether destroyed with that posterity. The quality of that nation appears very manifest from several things which the Lord himself spoke in parables, which in the internal historical sense were spoken of that nation; as from what he spake in the parables concerning a man a king who reckoned with a servant, who had no mercy towards another, Matt. xviii. 23 to the end; and in the parable concerning the father of the family, who let out a vineyard to husbandmen, and went abroad, and the husbandmen caught the servants whom he sent, and beat with rods, killed, and stoned them; lastly he sent his son, whom they cast out of the vineyard and killed; on hearing which parable, "the Scribes and Pharisees knew that he spake of them," Matt. lii. 33, 45.—Mark xii. 1 to 9.—Luke xx. 9; and in the parable concerning the man who gave talents to his servants; "and he who received one talent went and hid it in the earth," Matt. xxv. 14 to 30.—Luke xix. 13 to 16; and in the parable concerning those who came to him "who was wounded by thieves," Luke x. 30 to 37; and in the parable concerning those who were called to a great supper, and they all excused themselves, concerning whom the Lord said, "I say unto you, That none of those men who were called shall taste of my supper," Luke xiv. 16 to 24; and in the parable concerning the "rich man and Lazarus," Luke xvi. 19 to the end; and in the parable concerning those who despise others in "comparison with themselves," Luke xviii. 10 to 14; and in the parable concerning the two sons, one of whom said, I will go into the vineyard, but he went not. And Jesus said, "Verily I say unto you, That the publicans and harlots shall enter into the kingdom

“dom of the heavens before you,” Matt. xxi. 28, 29, 30, 31, 32. The quality of that nation is openly declared by the Lord in Matthew, chap. xxiii. 13 and following verses, where at the end he says, “Ye testify against yourselves, that ye are the sons of those who killed the prophets, and ye fill up the measure of your fathers,” verses 31, 32, 33; and in Mark, “Jesus said unto them, Rightly hath Esaias prophesied concerning you, This people honoureth me with the lips, but their heart is altogether far from me; in vain do they worship me, teaching doctrines the precepts of men, forsaking the commandment of God,” vii. 6 to 11; and in John, “The Jews answered Jesus, that they were the seed of Abraham; but Jesus said unto them, Ye are of your father the devil, and the desires of your father ye will do: he was a murderer from the beginning, and stood not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh from his own; because he is a liar, and the father of lies,” viii. 33, 44. Such being their quality, they are also called a wicked and adulterous generation, Matt. xii. 39; also an offspring of vipers, Matt. iii. 7.—chap. xxiii. 3.—Luke iii. 7; and in Matthew, “O offspring of vipers, how can ye speak good things, when ye are evil?” xii. 34. That with that nation there was not even any natural good remaining, is signified by the fig-tree, of which it is thus written in Matthew, “Jesus seeing one fig-tree in the way, came to it, but found nothing in it but leaves only; therefore he said unto it, Henceforth let no fruit grow on thee for ever. And presently the fig-tree withered away,” xxi. 19; that the fig-tree denotes natural good, may be seen, n. 217. From these considerations it may appear, that goods and truths were altogether destroyed with that nation. Goods and truths are said to be destroyed, when there are none interiorly; the goods and truths, which appear outwardly, derive their esse and their principle of life from what are internal; such therefore as the internal are, such are the external, howsoever these latter appear before the eyes of man. There are some, whom I knew whilst they lived in the body, and who then appeared as in zeal for the Lord, for the church, for their country and the common good, and for what is just and equitable, and yet the same in another life are amongst infernals, and what I wondered at, amongst the worst of them; the reason was, because their interiors had been filthy and profane, and they had feigned that zeal with a view to reputation, in order to acquire honours and to gain wealth; thus with a view to themselves, but not with a view to what they professed with their mouths. Wherefore when those externals are put off, as is the case at death, internals are manifested, and appear

appear as they were within, which, during the life in the body, had been concealed from the world. This is what is meant by goods and truths being altogether destroyed.

4315. That in the internal historical sense, by *therefore the* ~~sons~~ *of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh*, is signified that posterity ought to know ~~the~~, may appear from this consideration, that it was a memorial whereby they were to remember that such was their quality; thus that hence they ought to know this.

4316. That in the internal historical sense, by *even to this day*, is signified for ever that they were such, appears from the signification of *even to this day*, as denoting for ever, when the expression occurs in the word, see n. 2838. That that posterity was such from the earliest times, may appear from the sons of Jacob themselves; from *Reuben*, in that "he lay with Bilhah "his father's concubine," Gen. xxxv. 22; from *Simeon* and *Levi*, in that "they slew Hamor and Sechem, and all the "men of their city, and that the *rest of the sons* came upon the "slain and spoiled the city," Gen. xxxiv. 1, 27, 28, 29; therefore Jacob, at that time Israel, before he died, thus spake concerning them; concerning Reuben, "Thou shalt not be superior, "because thou didst ascend thy father's bed; then thou madest "thyself unworthy: he ascended my couch," Gen. xlix. 3; and concerning Simeon and Levi, "Into their secret let not my "soul come; with their congregation let not my glory be united: "because in their anger they slew a man, and in their purpose "they unstrung an ox. Cursed be their anger, because it is vehement; and their fury, because it is grievous: I will divide "them amongst Jacob, and I will disperse them amongst Israel," Gen. xlix. 5, 6, 7. The quality of *Judah* may also appear from this consideration, that he married a Canaanite, Gen. xxviii. 1, 2, which yet was contrary to the commandment, as may appear from the words of Abraham to the servant, who was sent to engage Rebecca as a wife for his son Isaac, Gen. xxiv. 3, 6, and from several passages in the word; that a third part of that nation was from that stock, viz. from the son Shelah who was of the Canaanitish mother, Gen. xxxviii. 11.—chap. xli. 12, may be seen, Numb. xxvi. 20.—1 Chron. iv. 21, 22. The same may moreover appear from their unjustifiable deed, and that of the rest of the sons of Jacob against Joseph, Gen. xxxvii. 18 to the end. The quality of their posterity, who were in Egypt, is manifest from the circumstances related of them when they were in the wilderness, where they were so often rebellious, and afterwards in the land of Canaan, where they so often became idolaters. Lastly, their quality at the time of the Lord's

Lord's coming hath been shown just now above, n. 4211. What their quality is at this day, viz. in regard to their opposition to the Lord, to the things of the church, and to charity towards their neighbour, is well known. Hence it may appear, that such hath perpetually been the quality of that nation. Let not any one therefore henceforth suppose, that there was any church amongst them, but only the representative of a church, still less that they were chosen in preference to others.

4317. That in the internal historical sense, by *hearts* he touched in the hollow of Jacob's thigh the sinew of what was put out, is signified because they had an hereditary principle which could not be eradicated by regeneration, because they did not admit it, appears from the signification of thigh, as denoting conjugal love, and hence all love celestial and spiritual, see n. 4280; and from the signification of the hollow of the thigh, as denoting where there is conjunction of conjugal love, also of every love celestial and spiritual with natural goods, see n. 4277, 4280; hence to touch it, or to hurt so as to occasion halting, is to destroy the good which is of those loves, and whereas this was done in Jacob, hereby is signified that from him it was done with his posterity, thus that it was hereditary; that the sinew of what is put out denotes what is false, may be seen, n. 4308, in the present case what is false originating in hereditary evil; hence and from the series of the things treated of it follows, that this hereditary principle appertaining to them could not be eradicated by regeneration, because they did not admit it. That they had such an hereditary principle, and that they could not be regenerated, is very evident from all those things which are related of them in the word, and still further from the following passages in Moses, "Moses called all Israel, and said unto them, Ye have seen all things which Jehovah hath done in your eyes in the land of Egypt to Pharaoh and all his servants, and to all his land; and Jehovah hath not given you a heart to know, and eyes to see, and ears to hear even to this day," xxix. 2, 3, 4. Again, "I know the device of the people, which they do at this day, before I introduce them into the land which I have sworn," Deut. xxxi. 21. And again, "I will hide my faces from them, I will see what is their last (end); for they are a generation of perverters, sons in whom is no truth. I would exterminate them, I would cause their memory to cease from man, unless I feared the indignation of the enemy. Because they are a nation perishing in counsels, and there is no intelligence in them; because their vine is of the vine of Sodom, and their grapes of the fields of Gomorrah: their

"*their grapes are hemlock, the clusters are bitter to them.*
 "Their wine is the *poison of dragons*, and the *cruel head of asps.*
 "Is not this laid up in store with me, sealed in my treasures?"
 Deut. xxxii. 20, 26, 27, 28, 29, 30, 31, 32, 33, 34; and in
 other places very frequently, especially in Jeremiah. That this
 is signified by touching the hollow of Jacob's thigh; and his
 lying in consequence thereof, is plain from Hoseah, "The
 controversy of Jehovah with Judah, to visit upon Jacob;
 according to his ways, and according to his works he will re-
 der to him. In the womb he supplanted his brother; in his
 grief he contended with God; and contended to the angel,
 and prevailed; he wept and entreated him," xii. 3, 4, 5;
 where to contend with God in the internal historical sense is to
 be urgent, that a representative of the church might be amongst
 them, see n. 4290, 4293. That they had such an hereditary
 principle from Jacob, is evident from the above considerations,
 and if time permitted, might be shown from several other par-
 ticulars. In regard to what specifically concerns the hereditary
 principle, it is believed in the church at this day, that all here-
 ditary evil is derived from the first parent, and that on this ac-
 count all are condemned as to that evil; but this is not the case;
 hereditary evil derives its origin from the parents of each in-
 dividual, and from the parents' parents or grandfathers and
 great-grandfathers successively; every evil, which they have
 procured to themselves by actual life, so as to render it as it
 were natural by frequent use or habit, descends by derivation
 to their children, and becomes to them hereditary, together
 with that which was implanted in the parents from their grand-
 fathers and great-grandfathers; hereditary evil from the father is
 interior, and hereditary evil from the mother is exterior, the
 former cannot easily be eradicated, but the latter may. When
 man is regenerated, then hereditary evil is extirpated which had
 been rooted in by derivation from the proximate parents, but it
 remains with those who are not regenerated, or in a capacity of
 being regenerated. This then is hereditary evil, see also n.
 313, 494, 2122, 2910, 5518, 3701. This is also evident to
 every one who reflects, and likewise from this consideration,
 that every family hath some peculiar evil or good, by which it is
 distinguished from other families; and that this is from parents
 and grandfathers, is a known thing. The case is similar in re-
 gard to the Jewish nation which remains at this day, and which
 it is very manifest, is distinct and to be known from other na-
 tions, not only by their peculiar genius, but also by their
 manners, speech, and countenance. But what hereditary evil
 is, is known to few; it is believed to consist in doing evil, but
 it

it consists in willing and thence thinking evil, hereditary evil being in the will itself and thence in the thought, and being the very tendency (or endeavour) which is therein, and which adjoins itself when man doeth good; it is known by the delight which arises when evil befalls another; that root lies deeply hid, for the very interior form receptive of good and truth from heaven, or through heaven from the Lord, is depraved, and if I may use the expression, detorted, so that when good and truth flows in from the Lord, it is either reflected, or perverted, or suffocated. Hence it is that no perception of good and truth is at this day given, but instead thereof conscience with the regenerate, which acknowledges as good and true what is learnt from parents and masters. It is a property of hereditary evil to love itself in preference to another, to will evil to another if it doth not receive honour from him, to perceive delight in revenge, also to love the world more than heaven, and all the lusts or evil affections thence derived. Man is ignorant that such things are in it, and still more that such things are opposite to heavenly affections, nevertheless in another life it is manifestly shown how much of hereditary evil every one hath attracted to himself by actual life, also how much he hath removed himself from heaven by evil affections thence derived. That hereditary evil with the posterity of Jacob could not be eradicated by regeneration, because they did not admit it, is evident also from the historicals of the word, for they fell in all the temptations in the wilderness, as recorded in Moses; and also afterwards in the land of Canaan, as often as miracles were unseen by them; and yet those temptations were external, but not internal or spiritual; as to spiritual things they could not be tempted, because they knew not internal truths, neither had they internal goods, as hath been shown above, and no one can be tempted except as to those things which he knows and which he possesses; temptations are the very essential means of regeneration. This is what is signified by their not admitting regeneration. Concerning their state and lot in another life, see n. 939, 940, 941, 3481.

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A CONTINUATION OF THE SUBJECT CONCERNING THE GRAND MAN, AND CORRESPONDENCE, IN THE PRESENT CASE CONCERNING CORRESPONDENCE WITH THE SENSES IN GENERAL.

4318. *OF intelligence proper to the angels the chief is, to know and perceive that all life is from the Lord, also that the universal heaven corresponds to his divine human [principle,] and consequently that all angels, spirits, and men correspond to heaven; likewise to know and perceive the quality of such correspondence. These are the principles of intelligence in which the angels are superior to men; hence they know and perceive innumerable things which are in the heavens, and hence also those which are in the world, for the things which exist in the world and its nature, are causes and effects from the former as principles; for universal nature is a theatre representative of the Lord's kingdom.*

4319. *It hath been shown by much experience, that both a man and a spirit, and also an angel, thinketh, speaketh, and acteth nothing from himself, but from others, nor these others from themselves, but again from others, and so forth, and thus all and singular from the first [source or principle] of life, that is, from the Lord, howsoever it appears altogether as from themselves; This hath been frequently shown to spirits, who in the life of the body believed, and confirmed themselves in the belief, that all things were in themselves, or that they think, speak, and act from themselves and their own soul, in which life appears insown [or ingrafted.] It was also shown by living experiences, (such as are given in another life, but cannot be given in the world,) that the wicked think, will, and act from hell, and the good from heaven, that is, through heaven from the Lord; and that still both evils and goods appear to be as from themselves. This is known to Christians from the doctrinal tenet which they derive from the word, viz. that evils are from the devil, and goods from the Lord, but there are few who believe it; and because they do not believe, they appropriate to themselves the evils which they think, will, and act, but the goods are not appropriated to them; for they who believe goods to be from themselves, claim and attribute them to themselves, and thus place merit in them; it is known also from a doctrinal tenet in the church, that no one can do any thing good from himself, insomuch that whatsoever is from self and his own proprium, is evil, howsoever it may appear*

pear as good, but this also few believe, notwithstanding it is true. The wicked, who have confirmed themselves in that opinion, that they live from themselves, consequently that whatsoever they think, will, and act, is from themselves, when it was shown them that the case is altogether according to their doctrinal tenet; have said that now they believe; but it was told them, that to know is not to believe, and that to believe is an internal thing, and that this cannot be given except in the affection of what is good and true, consequently to none but such as are principled in the good of charity towards their neighbour; the same spirits, inasmuch as they were evil, insisted that they now believed, because they saw; but examination was made by an experience common in another life, viz. their being inspected by the angels, and when they were inspected, the upper part of their head appeared withdrawn, and the brain rough, hairy, and darkish, whereby it was manifest what is the inward quality of those who have only scientific faith, not true faith, and that to know is not to believe; for with such as know and believe, the head appears like a human head, and the brain ordinate, whitish like snow, and lucid, for heavenly light is received by them; but with such as only know, and suppose they thence believe, and yet do not believe, because they live in evil, heavenly light is not received, consequently neither are intelligence and wisdom received which are in that light; wherefore when they approach near to angelic societies, that is, to heavenly light, it is changed with them into darkness; hence it is that their brain appeared darkish.

4320. The ground and reason why the life, which is from the Lord alone, appears with every one as if it was in himself, is from the love or mercy of the Lord towards the universal human race, in that he is willing to appropriate to every one what is his own, and to give to every one eternal happiness; that love appropriates to another what is its own, is a known thing, for it presents itself in another, and makes itself present in him; how much more the divine love! In regard to the wicked receiving the life which is from the Lord, the case is the same as with worldly objects, which all receive light from the sun, and thence colours, but according to their forms; objects which suffocate the light, and pervert it, appear of a black or filthy colour, but still they have their blackness and filthiness from the sun's light; so it is with the light or life from the Lord with the wicked; but such life is not life, but, as it is called, is spiritual death.

4321. Although these things appear paradoxical and incredible to man, still they are not to be denied, because experience itself dictates the same; if all things were to be denied, whose causes are not known, innumerable things would be denied which exist

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in nature, the causes whereof are known scarce as to a thousandth part, for so many and so great arcana are contained therein, that what a man knows is scarce any thing in respect to what he does not know; how much more is this the case in regard to the arcana existing in the sphere which is above nature, that is, in the spiritual world! as for instance, in regard to these arcana, that there is only one life, and that all live by virtue of it, each differently from another; that even the wicked live from the same life, and also the hells; and that the life flowing in acts according to reception; that heaven is arranged in such order by the Lord that it resembles a man, whence it is called the grand man, and that hence singular the things appertaining to man correspond thereto; that man, without influx thence into singular the things appertaining to him, cannot subsist even for a moment; that all in the grand man keep their situation constant, according to the quality and state of truth and good in which they are principled; that situation in this case is not situation, but state, and hence that they constantly appear to the left who are to the left, to the right who are to the right, in front who are in front, backward who are to the back, at the plane of the head, of the breast, of the back, of the loins, of the feet, above the head and beneath the soles of the feet, directly and obliquely, at a lesser or greater distance, who are there, howsoever and to whatsoever quarter the spirit turneth himself about; that the Lord as a sun constantly appears to the right, at a middle altitude there, a little above the plane of the right eye, and that to the Lord as a sun and to a centre all things have relation there, thus to their only (source or principle,) from which they exist and subsist; and inasmuch as they appear before the Lord constantly in their own situation, according to states of good and truth, therefore they appear in like manner to each other, by reason that the Lord's life, consequently the Lord, is in all who are in heaven; not to mention innumerable other arcana.

4322. *Who doth not believe at this day, that man exists naturally from the seed and the egg, and that in seed there is a virtue from first creation of producing itself into such forms, first within the egg, next in the womb, and afterwards of itself, and that it is not the divine [power or principle] which causes further production? The reason why it is so believed is, because no one knows that there is any influx from heaven, that is, through heaven from the Lord, and this because they are not willing to know that there is any heaven; for the learned openly debate one amongst another in their closets, whether there be a hell, thus whether there be a heaven; and inasmuch as they doubt concerning heaven, therefore also they cannot receive it as a principle that there*

there is an influx through heaven from the Lord, which influx nevertheless produces all things which are in the three kingdoms of the earth, especially in the animal kingdom, and specifically in man, and contains them in forms according to their uses. Hence neither can they know that there is any correspondence between heaven and man, still less that it is such, that singular things, yea, most singular, exist thence with man, and inasmuch as they exist thence, that also they subsist thence, for subsistence is perpetual existence, consequently preservation in connexion and form is perpetual creation.

4323. *That there is a correspondence of singular the things appertaining to man with heaven, I have already endeavoured to show at the close of the preceding chapters, and this from living experience from the world of spirits and from heaven, to the end that man may know whence he exists and whence he subsists, and that hence there is a continual influx into him. Henceforth in like manner it shall be shown from experience, that man rejects the influx from heaven, that is, through heaven from the Lord, and accepts the influx from hell; but that still he is continually kept in correspondence with heaven by the Lord, to the intent that he may, if he chooses it, be led from hell to heaven, and by heaven to the Lord.*

4324. *At the close of the preceding chapters, we have already treated of the correspondence of the heart and lungs, and also of the brain, with the grand man; we shall now treat, agreeable to our plan, concerning correspondence with the external sensories thereof, viz. with the sensory of seeing or the eye, with the sensory of hearing or the ear, with the sensories of smelling, tasting, and touching; but first concerning correspondence with sense in general.*

4325. *Sense in general, or general sense, is distinguished into voluntary and involuntary; voluntary sense is proper to the cerebrum, but involuntary sense is proper to the cerebellum; these two general senses are conjoined with man, but still distinct; the fibres which issue forth from the cerebrum exhibit in general the voluntary sense, and the fibres which issue from the cerebellum exhibit in general the involuntary sense; the fibres of this double origin conjoin themselves in the two appendixes which are called the medulla oblongata and the medulla spinalis, and pass through them into the body, and form together its members, viscera, and organs; what gird about the body, as the muscles and skin, and also the organs of the senses, receive for the most part fibres from the cerebrum; hence man hath sense and hence motion according to his will; but the parts which are within that girding or enclosure, and are called the viscera of the body, receive fibres from the*

the cerebellum; hence man hath no sense thereof, neither are those parts under the disposal of the will. From these considerations it may in some degree appear, what sense in general is, or the general voluntary sense, and the general involuntary sense. It is moreover to be observed, that there must needs be a general (thing or principle) in order that there may be any particular (thing or principle,) and that what is particular can in no wise exist and subsist without what is general, and indeed that it subsists in what is general; and that every thing particular is circumstanced according to the quality and according to the state of what is general; this is the case also with sense appertaining to man, and likewise with motion.

4326. There was heard a noise as of soft and gentle thunder,* which flowed down from on high above the occiput, and continued about the whole region thereof; I wondered who they were; it was told me, that they were those who had relation to the general involuntary sense, and it was further told me, that they could well perceive a man's thoughts, but are not willing to expound and utter them, like the cerebellum, which perceives all that the cerebrum does, but doth not publish it. When their operation ceased, which was manifest in all the province of the occiput, it was shown how far it extended itself; it was first determined to the whole face, afterwards it drew itself towards the left part of the face, and lastly towards the ear in that part; by which circumstances was signified what was the nature and quality of the operation of the general involuntary sense from the earliest times with men on this earth, and how it advanced. The influx from the cerebellum insinuates itself chiefly into the face, as is manifest from this consideration, that the animal spirit is inscribed on the face, and the affections appear in the face, and this in many cases without man's will, as in the case of fear, of awe, of shame, of various kinds of joy, and also of sorrow, besides many other affections, which are thereby made known to another, so that he discovers from the face what affections, and what changes of the animal spirit and of the mind take place; these proceed from the cerebellum by means of its fibres, when there is nothing of simulation within. Thus it was shown that general (or common) sense in the earliest times, or with the most ancient people, occupied the whole face, and that successively after those times it occupied only the left part thereof, and finally after these latter times it spread itself out of the face, so that at this day there is scarce any general involuntary sense remaining in the face. The right part of the

* The word *thunder* appears to be applied by the author in this passage, not as denoting the loudness of the noise, but as denoting the rolling or rumbling manner in which it was expressed.

the face with the right eye corresponds to the affection of good, but the left to the affection of truth; the region where the ear is, corresponds to obedience alone without affection. For with the most ancient people, whose age was called the golden age, because they lived in a certain state of integrity, and in love to the Lord, and in mutual love as the angels, all the involuntary principle of the cerebellum was manifested in the face, and at that time they knew not how to exhibit any other thing in the countenance, than as heaven flowed into the involuntary tendencies, and thence into the will. But with the ancients, whose age was called the silver age, because they were in a state of truth, and thence in charity towards their neighbour, the involuntary principle of the cerebellum was manifested not in the right side of the face, but only in the left; whereas with their posterity, whose time was called the iron age, because they lived not in the affection of truth, but in the obedience of truth, the involuntary principle was no longer manifested in the face, but betook itself to the region about the left ear. I have been instructed, that the fibres of the cerebellum have thus changed their efflux into the face, and that instead thereof fibres from the cerebrum have been translated thither, which in such case bear rule over those which are from the cerebellum, and this from an endeavour to form the features of the face according to the disposal of man's own proper will which is from the cerebrum. It doth not appear to man that these things are so, but it is very manifest to the angels from the influx of heaven and from correspondence.

4327. *Involuntary common (or general) sense at this day is such with those who are principled in the good and truth of faith; but with those who are principled in evil, and thence in what is false, there is not any longer any involuntary common sense which manifests itself, either in the face, or in the speech, or in the gesture, but there is a voluntary principle which assumes the semblance of what is involuntary, or natural, as it is called, which they have made such by frequent use or habit from infancy. The nature and quality of this sense with such persons was shown by influx, which was tacit and cold, into the whole face, both into the right side thereof and into the left, and thence determining itself towards the eyes, and from the left eye extending itself into the face; by which circumstances was signified, that the fibres of the cerebrum have intruded themselves, and bear rule over the fibres of the cerebellum, and that hence a counterfeit, pretended, lying, and deceitful principle inwardly reigns, and outwardly appears sincere and good; its being determined towards the left eye, and thence also into the face, signified that they regard evil as an end, and use the intellectual part to obtain their end,*

end, for the left eye signifies the intellectual principle. These at this day are they, who for the most part constitute the common involuntary sense, who yet in old time were the most celestial of all, but at this day they are of all the most wicked, and this principally from the Christian orb. Their numbers are great, and they appear beneath the occiput and at the back, where they have been frequently seen and perceived by me. For they who have relation to that sense at this day, are such as think deceitfully and contrive evils against their neighbour, and put on a friendly countenance, yea, most friendly, and also like gestures, and discourse with sweetness as if endowed with a greater measure of charity than others, when yet they are the most bitter enemies, not only of him with whom they hold commerce, but also of mankind. Their thoughts were communicated to me, which were wicked and abominable, full of cruelty and butchery.

4328. It was also shown me how the case is in general with the voluntary principle and with the intellectual; the most ancient people, who constituted the Lord's celestial church, concerning whom see n. 1114 to 1123, had a voluntary principle in which was good, and an intellectual principle in which was truth thence derived, which two principles with them made one; but the ancients, who formed the Lord's spiritual church, had the voluntary principle utterly destroyed, but the intellectual principle entire, in which the Lord by regeneration formed a new voluntary principle, and thereby also a new intellectual principle, see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2256. How the case had been in respect to the good of the celestial church, was shown by a pillar descending out of heaven, which was of a bluish colour, on the right side of which was a lucidity like the flaming lucidity of the sun; hereby was represented their first state, by the bluish colour their voluntary good, and by the flaming lucidity their intellectual good. And afterwards the blueness of the pillar passed into an obscure flaming principle, whereby was represented their second state, and that their two lines, viz. of will and understanding, still acted in unity, but more obscurely as to good from the will, for blue signifies good, and flaming lucidity truth derived from good. Presently the pillar became altogether black, and round about the pillar was a lucidity, which was variegated by somewhat whitish, and presented colours, by which was signified the state of the spiritual church; the black pillar signified the voluntary principle as being altogether destroyed, and nothing but evil; the lucidity variegated by somewhat whitish signified the intellectual principle in which was a new voluntary principle from the Lord; for the intellectual principle in heaven is represented by what is lucid.

4329. *Cert in spirits* came to some degree of height, and from the noise they made they seemed to be numerous, and it appeared from the ideas of their thought and discourse which were derived to me, as if they were in no distinct idea, but for the most part in a common (or general) idea; hence I conceived that nothing distinct could be perceived by them, but only some general indistinct principle, and thus obscure, for I was in the opinion that a general principle must needs be an obscure one; that their thought was general (or common,) that is, of several things together, I could manifestly perceive from those things which flowed thence into my own thought. But there was given to them an intermediate spirit, by means of whom they discoursed with me, for such a general principle could not fall into discourse except by means of others; and when I discoursed with them by the intermediate, I said, as I had conceived, that general principles cannot present a distinct idea of any thing, but only an obscure one, so that it is as it were no idea; but after a quarter of an hour they showed, that they had a distinct idea of general principles, and of several things in general principles, especially by this circumstance, that they observed accurately and distinctly all the variations and changes of my thoughts and affections with singular the things therein, so that no other spirits could excel them in such observation; from whence I was enabled to conclude, that a general idea which is obscure, in which they are principled who have little knowledge, and are thence in obscurity on all subjects, is one thing; and that a general idea which is clear, in which they are principled who are instructed in true goods, which are insinuated in their order and in their series into a general principle, and are thus arranged in order, so that from the general principle they may be seen distinctly, is another thing. These are they who in the other life constitute COMMON (or general) VOLUNTARY SENSE, and they are they who by knowledges of good and truth have acquired to themselves the faculty of seeing things intuitively from a general principle, and thence contemplate things at large, and discuss a point instantly whether it be so or not; they indeed see things as in obscurity, because from the general principle they see what is contained therein, but inasmuch as the things are distinctly arranged in the general principle, therefore they still see them in clearness; this common voluntary sense belongs only to the wise. Their nature and quality was also discovered from this circumstance, that they viewed all and singular things appertaining to me which had relation to conclusion, from which they concluded so dexterously concerning the interiors of my thoughts and affections, that I began to be afraid of thinking any thing more, for they discovered things which I did not know appertained

pertained to me, and yet from the conclusions made from them I could not but acknowledge them; hence I perceived in myself a torpor in discoursing with them, which torpor when observed appeared as somewhat hairy, and something therein speaking mutely, and it was said that thereby was signified the general sensitive ~~im~~oreal principle corresponding to them. On the following day I again discoursed with them, and again experienced that they had a general perception, not obscure but clear, and that as general principles varied and the states thereof, so particulars varied and their states, because the latter had relation in order and series to the former. It was said that general (or common) voluntary senses still more perfect are given in the interior sphere of heaven, and that the angels, when they are in a general or universal idea, are at the same time in singulars, which in the universal are distinctly arranged by the Lord, also that a general principle and an universal principle are not any thing, unless there be in them particulars and singulars, from which they are and are so called, and that they so far are, in proportion as particulars and singulars are in them; and that hence it is manifest, that the Lord's universal providence, without the most singular providences which are in it, and from which it exists, is altogether a nothing, and that it is stupid to insist upon the existence of any thing universal as appertaining to the divine [principle or being,] and thence to take away singulars.

4830. Inasmuch as the three heavens together constitute the grand man, and to that man correspond all the members, viscera, and organs of the body according to their functions and uses, as was said above, therefore not only those things which are external and extant to the sight correspond thereto, but also those things which are internal and not extant to the sight, consequently both those things which are of the external man, and those which are of the internal man. The societies of spirits and angels, to which the things of the external man correspond, are in a great part from this earth; but those to which the things of the internal man correspond, are for the most part from other earths; those societies in the heavens act in unity, as the external and internal man with the regenerate. Nevertheless, few at this day come from this earth into another life, with whom the external man acts in unity with the internal, for the generality are sensual, insomuch that there are few who believe any other than that the external of man is the all of man, and when this is put off, as is the case at death, there is scarce any thing remaining which lives, still less that the internal is what lives in the external, and when this latter is put off, the former lives in an especial manner. It was shown by living experience how all such are against the internal man; there

there were several spirits from this earth, who, during their life in the world, had been of this sort ; there came into their view the spirits who have relation to the internal sensual man, and instantly the former began to infest these latter, almost as the irrational infest those who are rational, by speaking and reasoning continually from the fallacies of the senses, and from the illusions thence derived, and from mere hypotheses, believing nothing but what could be confirmed by external sensual things, and moreover treating with contumely the internal man ; but they who had relation to the internal sensual man, made no account of such things, being surprised not only at their insanity, but also at their stupidity ; and what is wonderful, when the external sensual spirits approached near to the internal sensual, and came almost into the sphere of their thoughts, they began to respire with difficulty, (for spirits and angels respire alike as men, but their respiration is respectively internal, see n. 3884, 3885, 3893,) thus to be nearly suffocated, wherefore they retired, and the further they removed themselves from the internal sensual spirits, inasmuch as they respired more easily, they came into a state of greater tranquillity and quiet, and as they again approached nearer, their state was more untranquil and unquiet ; the reason was, because when external sensual spirits are in their fallacies, fantasies, and hypotheses, and thence in false principles, they have tranquillity, but on the other hand, when such things are taken away from them, as is the case when the internal man flows in with the light of truth, they are then in a state of intranquillity ; for spheres of thoughts and affections are given in another life, and are communicated mutually according to presence and near approach, see n. 1048, 1053, 1695, 2401, 2489. This conflict continued for some hours ; and hereby it was shown how the men of this earth at this day are in contrariety to the internal man, and that the external sensual principle constitutes almost all that appertains to them.

4331. A continuation of the subject concerning the grand man, and concerning correspondence, will be given at the end of the following chapter, where correspondence with the senses in particular will be treated of.

GENESIS.

CHAPTER THE THIRTY-THIRD.

4332. **I**N the way of preface to the preceding chapter, was explained what the Lord had foretold in Matthew, chap. xxiv. verses 32, 33, 34, 35; concerning his coming, by which is meant, as was there and every where above shown, the last time of the former church, and the first of the new church; the last time or end of the former church, and the first time or beginning of the new church, have been heretofore treated of, see what is prefatory to chap. xxxi, n. 4056 to 4061, and to chap. xxxii, n. 4229 to 4232. We proceed now to explain what follows in the same chapter in the evangelist from verse 36 to 42, viz. these words, *But concerning that day and hour no one knoweth, not even the angels of the heavens, but my Father alone. But as the days of Noah, so shall be the coming of the Son of Man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered in to the ark, and knew not until the flood came, and took them all away, so shall be also the coming of the Son of Man. Then two * shall be in the field; one shall be taken, and one shall be left. Two shall*

* It may be expedient to inform the unlearned reader, that the term *two*, here applied to those who are in the field, in the original is in the masculine gender, as denoting the male of the human species; whereas the term *two*, when applied to those who are at the mill, is in the feminine gender, denoting the female of the species. The reason of the distinction of gender is obvious from the internal sense.

shall be grinding in the mill; one shall be taken, and one shall be left.

4333. What is signified by the above words in the internal sense, will appear from the following explication, viz. that they contain a description of the quality of state which will then take place, when the old church is rejected, and the new established. That the rejection of the old church and the establishment of the new is what is meant by the consummation of the age, and by the coming of the Son of Man, and in general by the last judgment, hath been abundantly shown above; also that that last judgment hath occasionally taken place in this orb of earths, viz. FIRST, when the celestial church of the Lord, which was the most ancient, perished in the antediluvians, by an inundation of evils and falses, which in the internal sense is the flood. SECONDLY, when the spiritual church, which was after the flood, and is called the ancient, being spread through a great part of the Asiatic orb, ceased of itself. THIRDLY, when the representative of the church amongst the posterity of Jacob was destroyed, as was the case when the ten tribes were led away into perpetual captivity, and scattered amongst the Gentiles; and finally, when Jerusalem was destroyed, and the Jews were also dispersed; whereas in this case the consummation of the age was after the Lord's coming, therefore also several things, which were said by the Lord in the Evangelists, are also applicable to that nation, and are likewise so applied by several at this day; nevertheless the subject specifically and especially treated of in those sayings of the Lord is concerning the consummation of the age which is now at hand, viz. concerning the end of the Christian church, which is also treated of in the Apocalypse; this will be the FOURTH last judgment in this orb of earths. What the words involve, which are contained in verses 36 to 42 above quoted, will appear from their internal sense, which is as follows.

4334 *But concerning that day and hour no one knoweth*, signifies the state of the church at that time as to goods and truths, that it would not appear to any one either in earth or in heaven; for by day and hour in this passage is not meant day and hour, or time, but state as to good and truth; that times in the word signify states, may be seen, n. 2625, 2788, 2837, 3254, 3356, and that days also signify states, may be seen, n. 23, 487, 488, 493, 893, 2788, 3462, 3785; hence also hour signifies the same, but state in species;* the reason why it denotes state as to good and truth is, because the church is the subject treated of, for good and truth constitute the church. *Not even the angels in the heavens, but my Father alone*, signifies that heaven doth not know the state of the church as to good and truth in species, but the Lord alone, and also when that state of the church will come to pass; that it is the Lord himself who is meant by the Father, may be seen, n. 15, 1729, 2004, 2005, 3690; and that divine good in the Lord is what is named Father, and divine truth derived from divine good what is named Son, n. 2803, 3703, 3704, 3736. They therefore who believe that the Father is one and the Son another, and who distinguish them, do not understand the scriptures. *But as they were in the days before the flood*, signifies the state of vastation of those who are of the church, which is compared with the state of vastation of the first or most ancient church, the consummation of whose age, or last judgment, is described in the word by a flood; that by flood is signified an inundation of evils and falses, and thence the consummation of that age, may be seen, n. 310, 660, 662, 705, 739, 790, 805, 1120; that days are states, may

* By *state in species* is here meant the state of goods and truths in their species, as distinct from goods and truths in their genera, agreeable to the arrangement, which the author frequently points out in his theological writings, of goods and truths into genera and species. For a fuller elucidation of this arrangement, see the glossary prefixed to the English translation of the *Treatise on Conjugal Love*, under the term *genus*.

may be seen above. *Eating and drinking, marrying and giving to marriage*, signifies their state as to the appropriation of evil and the false, and thence conjunction therewith; that to eat is the appropriation of good, and to drink the appropriation of truth, may be seen, n. 3168, 3513, 3596, thus in an opposite sense the appropriation of evil and the false; that to marry is conjunction with evil, and to give to marriage conjunction with the false, may appear from what was said and shown concerning marriage and conjugal love, n. 686, 2173, 2618, 2728, 2729, 2737, 2738, 2739, 2803, 3132, 3155, viz. that in the internal sense it is conjunction of good and truth, but here in an opposite sense it is the conjunction of evil and the false. Whatsoever the Lord spake, inasmuch as it is divine, is not such in the internal sense as it is in the letter; thus to eat and to drink in the holy supper doth not signify in the spiritual sense to eat and to drink, but to appropriate the good of the Lord's divine love, n. 2165, 2171, 2187, 2343, 2359, 3464, 3478, 3735, 4211, 4217; and as the conjugal [principle,] when it is predicated of the church and of the Lord's kingdom, is the conjunction of the good which is of love with the true which is of faith, therefore from that [conjunction] the Lord's kingdom in the word is called the celestial marriage. *Until the day that Noah entered into the ark*, signifies the end of the former church, and the beginning of the new; for by Noah is signified the ancient church in general, which succeeded the most ancient after the flood, n. 773, and elsewhere; and by the ark is signified the church itself, n. 639. Day, which is occasionally mentioned in these verses, signifies state, as was shown just above. *And knew not until the flood came, and took them all away*, signifies that the men of the church at that time will not know that they are inundated with evils and falses, because by reason of the evils and falses in which they are principled, they will not know what the good of love to the Lord is,

is, and the good of charity towards their neighbour, also what the true of faith is, and that this latter is from the former, and cannot have place except with those who live in that love and in that charity; they will likewise not know that the internal is what saves and damns, but not the external separate from the internal. *So shall be the coming of the Son of Man*, signifies the divine truth that they will not receive it; that the coming of the Son of Man is the divine truth which will then be revealed, was said above at verse 27 and 30, and n. 2803, 2813, 3704, also 3004, 3005, 3006, 3008, 3009. *Then two shall be in the field; one shall be taken, and one shall be left*, signifies those within the church who are principled in good, and those within the church who are principled in evil, that the former will be saved, and the latter will be damned; that field denotes the church as to good, may be seen, n. 2971, 3196, 3310, 3317, 3766. *Two shall be grinding in the mill; one shall be taken, and one shall be left*, signifies those within the church who are principled in truth, that is, in the affection thereof from good, that they shall be saved, and those within the church who are principled in truth, that is, in the affection thereof from evil, that they will be damned; that grinding and mill in the word have such signification, will appear from what now follows. From these considerations then it is evident, that by the above words is described what would be the state as to good and truth within the church, when it is rejected, and a new one adopted.

4335. That grinders in the word are they, who within the church are principled in truth from the affection of good, and in an opposite sense, who within the church are principled in truth from the affection of evil, may appear from the following passages, "Descend and sit upon the dust, O virgin daughter of Babel; sit in the earth, not a throne, " O daughter

“ O daughter of the Chaldeans : *take a mill, and*
 “ *grind fine flour* ; uncover thy hair, make bare the
 “ foot, uncover the thigh, pass the rivers,” Isaiah
 xlvii. 1, 2, where the daughter of Babel denotes
 those with whom external things appear holy and
 good, but interior things are profane and evil, n.
 1182, 1326 ; the daughter of the Chaldeans denotes
 those with whom external things appear holy and
 true, but interior things are profane and false, n.
 1368, 1816 ; to take the mill and to grind fine flour
 denotes to bring forth doctrinals from truths which
 men pervert, for fine flour, inasmuch as it is procured
 from wheat and barley, signifies truths derived from
 good, but in an opposite sense truths which men per-
 vert to seduce. So in Jeremiah, “ I will destroy
 “ from them the voice of joy and the voice of glad-
 “ ness, the voice of the bridegroom and the voice of
 “ the bride, *the voice of mills*, and the light of a can-
 “ dle ; and this whole land shall be for wasteness
 “ and desolation,” xxv. 10, 11 : and in John, “ Every
 “ artificer of every art shall not be found in Babylon
 “ any longer, *every voice of the mill shall not be heard*
 “ *therein any longer*, and the light of a candle shall
 “ not shine therein any longer, and the voice of the
 “ bridegroom and of the bride shall not be heard
 “ therein any longer,” Rev. xviii. 22, 23 ; by the
 voice of the mill not being heard in Babylon any long-
 er, is denoted that there should be no truth ; and by
 the light of a candle not shining is denoted that
 neither should there be any intelligence of truth.
 So in the Lamentations, “ They have compressed the
 “ women in Zion, the virgins in the cities of Judah ;
 “ princes were suspended by their hand, the faces of
 “ the old men were not honoured ; *the youths were*
 “ *led away to grind*, and the boys fall in wood,” v.
 11, 12, 13, 14. Youths led away to grind denotes
 to bring forth falses, by applying truths, and there-
 by persuading. So in Moses, “ Every firstborn in
 “ the land of Egypt shall die, from the firstborn of
 “ Pharaoh

“Pharaoh sitting upon his throne, *to the firstborn of the maid-servant who is behind the mills,*” *Exod. xi. 5*; the firstborns of Egypt denote the truths of faith separated from the goods of charity, which truths become falses, n. 3325; the firstborn of the maid-servant who is behind the mills denotes the affection of such truth whence come falses; these things were represented by those historicals. Again, “He shall not take to pledge *mills and the millstone,* because *they are the soul of him who giveth the pledge,*” *Dent. xxiv. 6*; this law was enacted on this account, because by mills were signified doctrinals, and by millstone the truths of doctrinals, which are what are called the soul of him who giveth the pledge; that without a spiritual signification of mills and millstone the above law would not have been given, neither would it have been said that it was his soul, is evident. That grinding derives its significative from the representatives which exist in the world of spirits, hath been shown to me; for there were seen in that world they who as it were grinded, without an end of use, merely for the sake of their own pleasure; and whereas truths in such case are without their affection from good, they appear indeed as truths in the external form, but inasmuch as they have no internal principle in them, they are phantasms; and if the internal principle be evil, in such case they are applied to confirm evil, and thus by application to evil are made falses.

CHAPTER XXXIII.

1. **AND** Jacob lifted up his eyes, and saw, and lo! Esau came, and with him four hundred men; and he divided the children over to Leah, and over to Rachel, and over to the two handmaids.

2. **And**

2. And he placed the handmaids and their children in the first [place or rank,] and Leah and her children more behind, and Rachel and Joseph more behind.

3. And he himself passed before them, and bowed himself earth * seven times, until he brought himself near even to his brother.

4. And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him, and they wept.

5. And he lifted up his eyes, and saw the women and the children, and said, Who are these to thee? And he said, The children whom God hath graciously bestowed on thy servant.

6. And the handmaids drew near, they and their children, and bowed themselves.

7. And Leah also drew near and her children, and bowed themselves; and afterwards Joseph and Rachel drew near,† and bowed themselves.

8. And he said, What are all those camps to thee which I met? And he said, To find grace in the eyes of my Lord.

9. And he said, I have much, my brother, be it to thee what is to thee.

10. And Jacob said, Nay, I pray, if I pray I have found grace in thine eyes, accept my present from my hand, because on this account I have seen thy faces, as to see the faces of God, and thou hast accepted me.

11. Receive, I pray, my benediction, which is brought to thee, because God hath graciously bestowed upon me, and because I have every thing, and he urged him, and he received. 12. And

* In our English version of the Bible, this passage is rendered, *he bowed himself to the earth*, but it is remarkable that in the original there is no mention made of *to*, but it is expressed according to our author's rendering, *he bowed himself earth*. The beauty and propriety of the original expression will be seen and confessed by all those who are acquainted with the internal sense of the word, and who are thereby enabled to discern the reason, why Jacob here is so emphatically called *earth*.

† It is to be noted, that in the original, the expression *drew near* is in the singular number.

12. And he said, Let us take our journey and go, and I will go to near thee.

13. And he said to him, My lord knoweth that the children are tender, and the flocks and herds giving suck, with me, and they drive them on in one day, and all the flocks will die.

14. Let my lord, I pray, pass before his servant, and I will proceed slowly to the foot of the work which is before me, and to the foot of the children, until that I shall come to my lord, to Seir.

15. And Esau said, Let me set, I pray, with thee of the people who are with me. And he said, Why this? let me find grace in the eyes of my lord.

16. And Esau returned in that day to his way to Seir.

17. And Jacob journeyed to Succoth, and built to himself a house, and made cottages for his acquisition, therefore he called the name of the place Succoth.

18. And Jacob came to Schalem, a city of Schechem, which is in the land of Canaan in coming thither from Padan-aram, and he pitched his camp at the faces of the city.

19. And he bought a portion of a field, where he stretched his tent, from the hand of the sons of Hamor the father of Schechem, for a hundred Kesithæ.

20. And he set there an altar, and called it El Eloe Israel.

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THE CONTENTS.

4336. THE subject here treated of in the internal sense is concerning the conjunction of divine good natural,

natural, which is Esau, with the good of truth, which is Jacob; thus concerning the submission of this latter, and insinuation into divine good natural. The process how it is effected, is described. The subject lastly treated of is concerning the acquisition of interior truths.

THE INTERNAL SENSE.

4337. **I**N the preceding chapters, where Jacob is treated of, the acquisition of truth in the natural principle was treated of, which acquisition is effected to the intent it may be conjoined to good, for all truth is for the sake of this end; Jacob in the internal sense is that truth, and Esau is the good to which the truth is to be conjoined. Before conjunction is effected, truth appears to be in the first place, but after conjunction good is actually in the first place, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 3995; this also is what is signified by the prophetic declaration of Isaac to Esau, "Upon thy sword thou shalt live, and shalt serve thy brother, and it shall be when thou shalt have dominion, and shalt break his yoke from off thy neck," Gen. xxvii. 40; the subject here now treated of is concerning that state; hence it is, that Jacob calls Esau his lord, and himself a servant, in this chapter, verses 5, 8, 13, 14. It is to be noted, that Jacob here represents the good of truth, but the good of truth viewed in itself is only truth; for truth so long as it is in the memory alone, is called truth; but, when in the will and thence in the act, it is called the good of truth; for to do truth is nothing else; whatsoever proceeds from the will is called good, for the essential of the will is love, and thence affection, and all that is done from love and its affection is named good. Neither also can truth be conjoined to the good, which flows in through the internal man, and is divine in its origin, which is here represented by Esau, until truth is truth in will and act; this is the good of truth; for the good which flows in through the internal man, and is divine in its origin, flows into the will, and there meets the good of truth which was insinuated through the external man.

4338. Verses 1, 2, 3. *And Jacob lifted up his eyes, and saw,*
and

and lo! Esau came, and with him four hundred men; and he divided the children over to Leah, and over to Rachel, and over to the two handmaids. And he placed the handmaids and their children in the first [place or rank,] and Leah and her children more behind, and Rachel and Joseph more behind. And he himself passed before them, and bowed himself earth seven times, until he brought himself near even to his brother. Jacob lifted up his eyes and saw, signifies perception and intention of the good of truth which is Jacob: and lo! Esau came, signifies divine good natural: and with him four hundred men, signifies state: and he divided the children over to Leah, signifies the arrangement of external truths under their own affection: and over to Rachel signifies the arrangement of interior truths under their own affection: and over to the two handmaids signifies under the affection of things serving the foregoing: and he placed the handmaids and their children in the first [place or rank,] and Leah and her children more behind, and Rachel and Joseph more behind, signifies order from common (or general) principles in which are the rest of the principles: and he himself passed before them, signifies the universal, thus all principles: and bowed himself earth seven times, signifies submission of all principles: until he brought himself near even to his brother, signifies conjunction on the part of good [derived] from truth, which is Jacob.

4339. "Jacob lifted up his eyes and saw"—that hereby is signified perception and intention of the good of truth, which is Jacob, appears from the signification of lifting up the eyes and seeing, as denoting perception and intention; for to lift up the eyes is an external [act] which corresponds to elevation of the mind, which is an internal [act,] consequently to perception, hence to see corresponds to intention. That Jacob here represents the good of truth, may be seen just above, n. 4337.

4340. "That Esau came"—that hereby is signified divine good natural, appears from the representation of Esau, as denoting divine good in the natural principle, see n. 3576.

4341. "And with him four hundred men"—that hereby is signified state; in the present case the state of conjunction of divine good with truth in the natural principle, for that conjunction is here treated of, appears from the signification of four hundred; four hundred in the word signify the state and duration of temptation, see n. 1847, 2959, 2966, and whereas all conjunction of good with truth is effected by temptations, therefore it is a state of temptations which is here meant; that by temptations goods are conjoined to truths, may be seen, n. 2272, 3318; and that temptations exist, when good begins to act as the primary, n. 4248, 4249; also that the union of the
Lord's

Lord's divine essence with his human essence was effected by temptations, n. 1737. The good itself, which is to be conjoined with truth, is not tempted, but the truth; and also truth is not tempted from good, but from falses and evils, likewise from fallacies and illusions, and the affection thereof, which adhere to truths in the natural principle; for when good flows in, which is done by an internal way, or through the internal rational man, in such case the ideas of the natural man formed from the fallacies of the senses and consequent illusions, do not endure its approach, for they are discordant, hence come anxieties in the natural principle, and temptation; these are the things which are described in the internal sense in this chapter by Jacob coming into fear and thence into anxiety, when Esau came with four hundred men, and that hence he came into a state of submission and humiliation; for their conjunction is never effected in any other way. Hence it may appear that by four hundred men is signified a state of temptations, by four hundred that state itself, but by men rational truths which are conjoined to good when it flows into the natural principle; that by men are signified intellectual and rational principles, may be seen, n. 265, 749, 1007, 3134; but these things are such as fall into what is obscure with man, by reason that, whilst he liveth in the body, the distinction between the rational and natural principles doth not appear, not at all to those who are not regenerated, and also very little to those who are regenerated, for they do not reflect upon it, yea, neither do they care about it, for the knowledges of the interior principles of man are almost obliterated, which yet formerly constituted the all of intelligence with men within the church. These things nevertheless may in some measure be manifest from what was shown above concerning the rational principle and its influx into the natural, viz. that the natural principle is regenerated by (or through) the rational, n. 2286, 3288; and that the rational principle receives truths before the natural, n. 3368, 3671. These truths, which flow out of the rational principle with good into the natural, are what, in the internal sense, are signified by the four hundred men who were with Esau.

4342. "And divided the children over to Leah"—that hereby is signified the arrangement of external truths under their own affection, appears from the signification of dividing over to, as denoting arrangement; and from the signification of the children or sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and from the signification of Leah, as denoting the affection of exterior truth, see n. 3793, 3810; hence children or sons in the present case are truths of exterior affection, consequently

sequently external truths. Those truths are said to be external, which are called sensual truths, viz. which flow in immediately from the world into the bodily senses; but interior truths, which are signified by the sons of Rachel, are what are interiorly in the natural principle, nearer under the notice of the rational, to which fallacies and consequent illusions do not so adhere, as they do to sensual truths; for in proportion as truths have more interior admission, they are the more purified from worldly and earthly principles.

4343. "And over to Rachel"—that hereby is signified the arrangement of interior truths under their own affection, appears from the representation of Rachel, as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819; hence her children or sons in the present case are interior truths; see what was said just above, n. 4342, concerning interior truths.

4344. "And over to the two handmaids"—that hereby is signified under the affection of those things that serve the foregoing, appears from the signification of handmaids, as denoting the affections of sciences and knowledges, see n. 1895, 2567, 2835, 3849; and as denoting means serviceable to the conjunction of the external and internal man, see n. 3913, 3917; and from the representation of Silpah and Bilha, who are the handmaids in this case, as denoting exterior affections serving for means, see n. 3849, 3931.

4345. "And he placed the handmaids and their children in the first [place or rank,] and Leah and her children more behind, and Rachel and her children more behind"—that hereby is signified order from more common [or general] principles wherein the rest are contained, may appear from those things which have been said above concerning the signification of the handmaids, of Leah, of Rachel, and of their children, viz. that the handmaids are the affections of sciences and of knowledges, that Leah is the affection of exterior truth, and Rachel the affection of interior truth; the affections of sciences and of knowledges are the most external, for sciences and knowledges themselves are the things from which and in which are truths; the affection of exterior truth hence follows, and is more inward, and the affection of interior truth is still more inward; the more external things are, they are in the same degree more common [or general,] and the more internal they are, they are in the same degree less common [or general,] and are respectively called particulars and singulars. The case with common [or general] principles is this, that they are called common [or general] from the circumstance of their consisting of particulars, consequently

consequently of their containing particulars in them ; common [or general] principles without particulars are not common [or general] principles, but are so called from particulars ; the case herein is like that of a whole and the parts, a whole cannot be called a whole unless there are parts, inasmuch as a whole consisteth of parts. For there is not any thing given in the nature of things, which doth not exist and subsist from other things, and what exists and subsists from other things is called a common [or general thing or principle,] and those things of which it consists and from which it subsists are called particulars ; external things are what consist of internal, wherefore external things are respectively common [or general ;] this is the case with man and his faculties, that the more external they are, so much the more common [or general] they are, for they consist of and from interior things, and these interior things of and from inmost things in order. The body itself, and the things appertaining to the body, as what are called external senses and actions, are respectively most common [or general ;] the natural mind, and the things appertaining to that mind, are less common [or general,] because more internal, and are called respectively particulars ; but the rational mind, and the things appertaining to that mind, are still more internal, and are respectively singulars. These things are manifested to the life, when man puts off the body and becomes a spirit ; for then it is made evident to him, that his corporeal principles were no other than the most common (or general) of those principles which appertain to his spirit, and that corporeal principles existed and subsisted from those which are of his spirit, thus that the things of his spirit were respectively particulars ; and when the same spirit becomes an angel, that is, when he is elevated into heaven, it is then made evident to him, that the things which he before saw and felt in a common (or general,) thus in an obscure principle, he now sees and feels in a particular and clear principle, for in this case he sees and feels innumerable things, which he had before seen and felt as one. This is also evident from man himself during his life in the world ; the things which he sees and feels in infancy, are most common (or general,) but the things which he sees and feels in childhood and youth, are the particulars of those common (or general) things, whereas what he sees and feels in adult age are the singulars of those particulars ; for as man advances in age, so he insinuates particulars into the common (or general) things of infancy, and next he insinuates singulars into particulars, for he successively advances towards interior things, and fills common (or general) things with particulars, and particulars with singulars. Hence now it may appear what

is meant by order from common [or general] principles which contain the rest in them, signified by placing the handmaids and their children in the first [place or rank,] and Leah and her children more behind, and Rachel and her children more behind. With man, when he is regenerated, or what is the same thing, when truths appertaining to him are conjoined with good, the case is similar, and this is the subject here treated of; in this case, common [or general] affections with their truths, which are here the handmaids and their children, are first insinuated into good, next the less common [or general] principles, that is, the particulars respectively, which are here Leah and her children, lastly the still less common [or general] principles, that is, the singulars respectively, which are here Rachel and Joseph; for man in this case passes in like manner as it were through ages, first being in infancy, next attaining to childhood and youth, and lastly to adult age.

4346. "And he himself passed before them"—that hereby is signified the universal, thus all principles, appears from the representation of Jacob, who is here called *he himself*, as denoting the good of truth, that is, truth in will and act, see n. 4337; the good of truth is the universal of all principles, for common [or general,] particular and singular things, spoken of just above, are its, because in it.

4347. "And he bowed himself earth seven times"—that hereby is signified submission of all principles, appears from the signification of bowing himself earth, as denoting the effect of humiliation, concerning which see n. 2155, consequently submission; the highest degree of submission is signified by seven times, and the submission of all principles by Jacob bowing himself, for Jacob represents the universal of all principles, as was said just above, n. 4346. In regard to humiliation and submission, few know why it must be made before the divine [principle or being,] when man is in worship, hence also neither do they know what it effects; they who are not principled in the knowledge of interior things, cannot believe otherwise than that the divine [principle or being] willeth the humiliation and submission of man, as a man who is in the desire of glory, consequently that the divine [principle or being] willeth hence glory, and is affected with the glory which man attributes to him; but the case is altogether otherwise; the divine [principle or being] is not in any affection of glory, for what of glory can the divine derive from man? But he willeth humiliation and submission, not on his own, but on man's account; for when man is in humiliation, he then is averse from what is evil and false in himself, see n. 2327, 2423, 2994, and thereby removes what is evil

evil and false, and when these principles are removed, the divine [being or principle] can flow in with good and truth. Every one may know this in himself; he who is of an elate mind, is in self love, and prefers himself not only before others, but even has no regard to the divine [principle or being,] consequently rejects the influx of good, and thence its conjunction with truths; this is the genuine cause of man's humiliation before the divine [principle or being.] Hence it is manifest, that good cannot be conjoined with truths, thus man cannot be regenerated, unless he humbles and submits himself. Humiliation and submission is predicated of truths, because truths flow in through the external man, but good through the internal, and those things which flow in through the external man, have with them fallacies, and hence falses with their affections, but not so those things which flow in through the internal man, because it is the divine which floweth in through the latter man, and cometh to meet truths, that they may be conjoined. Hence now it is manifest what is meant by the submission of all principles, which submission is signified by Jacob bowing himself earth seven times, until he brought himself near even to his brother.

4348. "Until he brought himself near even to his brother"—that hereby is signified conjunction on the part of good from truth which is Jacob, appears from the signification of bringing himself near, as denoting to conjoin himself; and from the representation of Esau, who is here brother, as denoting divine good in the natural principle, see above, n. 4337; and from the representation of Jacob, as denoting the good of truth, concerning which see also above, n. 4337. How this case is, was explained just now above, n. 4347.

4349. Verse 4. *And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.* Esau ran to meet him, signifies the influx of divine good natural: and embraced him, signifies the first conjunction of love: and fell on his neck, signifies the second conjunction of all in that universal principle: and kissed him, signifies interior conjunction from love: and they wept, signifies the effect.

4350. "Esau ran to meet him"—that hereby is signified the influx of divine good natural, appears from the signification of running to meet, as denoting influx; and from the representation of Esau, as denoting divine good natural, see n. 4337, 4340; the reason why running to meet in the present case denotes influx is, because divine good flows in through the internal man, and comes to meet truth which is insinuated through the external, that they may be conjoined; the same also appears from

from the subsequent words, for it follows, that he embraced him, fell upon his neck, and kissed him, by which words it will be seen is signified conjunction by love.

4351. "And embraced him"—that hereby is signified the first conjunction of love, appears from the signification of embracing, denoting affection, see n. 3807, and whereas affection is of love, and love hath respect to conjunction, hence it is the conjunction of love which is here signified; the reason why it is the first conjunction of love is, because it follows, that he fell upon his neck, and next that he kissed him, which signify conjunctions closer and more internal from love. That embracing is an effect, which flows from the conjunction of love, is evident without further explication, consequently that in the internal sense it denotes that conjunction; for the things appertaining to the internal sense, are in the word expressed by things external.

4352. "And fell upon his neck"—that hereby is signified the second conjunction of all things which are in that universal principle, appears from the signification of falling upon the neck, as denoting closer conjunction, for it is a closer embracing; by the neck also in the internal sense is signified influx and the communication of interior and exterior principles, and thence conjunction, see n. 3542, 3603. The reason why it denotes the conjunction of all things, or with all in that universal principle, is, because Jacob, who in this case is *his*, is the universal of all principles as to truths, see n. 4346. The conjunction of good with truths in the natural principle is here described, and the case in regard thereto is this; good through the internal man flows into the external, and there conjoins itself with the truths which have been insinuated through the external; for the good, which flows in through the internal, is of love, inasmuch as there is not given any good spiritual and celestial, which is not of love; hence it is, and hence it is called good with man; the love itself, which is in good and with good, is what conjoins; unless love was in and was present, it would not be possible for any conjunction to be wrought, for love is nothing else but spiritual conjunction, inasmuch as spiritual conjunction is effected by it. This love is from no other source than from the Lord, for he himself is the fountain and origin of all love celestial and spiritual, consequently of all good thence derived. This love is twofold, celestial and spiritual; love celestial is love to the Lord, and love spiritual is love towards the neighbour, which is called charity; these are the loves from which is derived all good celestial and spiritual, and which conjoin themselves with the truths which are said to be of faith;

for the truths of faith viewed without love are merely expressions without life, but by love, thus by conjunction with the good of love, they receive life. Hence it may appear, that there is not in any case any thing of faith, except with those who are principled in the good of love, and that faith is according to love. And whereas there is not in any case any thing of faith, except with those who are principled in the good of love, therefore neither is there any confidence or trust; trust or confidence, which is called the trust or confidence of faith, with those who are not principled in love and charity, is either spurious, or such as may even be given with diabolical spirits, when they are in a state of fear or torment, or in a state of persuasion grounded in the love of self and of the world. But whereas at this day men have made faith saying without the goods of charity, and still see from afar, that the truths of faith cannot save, by reason that they have place even with the wicked, therefore they acknowledge confidence and trust, and call this faith, not knowing what confidence is, and that it also may have place with the wicked, and that there is no spiritual confidence except what flows in by the good of love and charity, not at the time when man is in fear and torment, or in persuasion grounded in self-love and the love of the world, but when he is in a free state; neither can it have place with any others than those, with whom good is conjoined with truths, and is rooted by the previous course of life, thus not in sickness, misfortunes, dangers, and at the approach of death; if that confidence or trust, which appears in a state of compulsion, would save men, all mortals would be saved, for every one is easily reduced to it, inasmuch as the Lord, who willeth the salvation of all, must needs communicate it to all; but concerning confidence and trust, what it is, what its quality, and with whom it prevails, by the divine mercy of the Lord, we shall speak elsewhere.

4853. "And kissed him"—that hereby is signified interior conjunction from love, appears from the signification of kissing, as denoting conjunction from love, see n. 3573, 3574, 4215, in the present case interior conjunction. The subject treated of in this verse in general is concerning the conjunction of divine good natural, which is Esau, with truth in the natural principle, which is Jacob; but the subject treated of in the following verses is concerning that conjunction in a specific relation. In regard to the conjunction itself, it is that which constitutes the regeneration with man, for man is regenerated by this, that the truths in which he is principled are conjoined to good, that is, that the things which are of faith are conjoined to the things which are of charity; this process is described here and in what follows.

follows. The subject relates indeed to the Lord, how he made the natural principle divine; consequently how he united divine good to truth in the natural principle; but whereas the regeneration of man is an image of the Lord's glorification, see n. 3198, 3218, 3296, 3490, therefore also the regeneration of man is together treated of in the internal sense; and whereas regeneration may fall into man's idea, but not so the Lord's glorification, therefore it is allowed to illustrate the latter by the former. From what hath been explained it is manifest, that the conjunction of good with truths, by which regeneration is effected, advances more and more inwardly; that is, truths are successively more inwardly conjoined with good; for the end of regeneration is, that the internal man may be conjoined with the external, thus the spiritual man by (or through) the rational principle with the natural man, there being no regeneration without the conjunction of each; neither can that conjunction be effected, until good be first conjoined with truths in the natural principle; for the natural principle must be the plane, and the things which are in the natural principle must correspond; this is the reason why, when the natural principle is regenerated, the conjunction of good with truths becomes successively more internal; for the spiritual principle conjoins itself first with those things which are inmost in the natural principle, and next by these with the things which are more external. Neither can man's internal principle conjoin itself with his external, unless truth in this latter principle be made the good of truth, that is, truth in will and act, n. 4837, for in this case first they are capable of being conjoined, inasmuch as the Lord flows in with man through the internal man, and indeed through the good therein; the good therein may be conjoined with good in the external man, but not good with truth immediately; hence it may appear, that truth with man ought to be made truth in will and act, that is, the good of truth, before conjunction of the rational principle with the natural, or of the internal man with the external, can exist. But how truth is made the good of truth, may be manifest to every one who attends; all truth divine hath respect to these two precepts, viz. to love God above all things, and our neighbour as ourselves; it is from these precepts that truths are derived, and for the sake of which truths are, and to which truths tend, nearer and more remotely; wherefore when truths are put into act, they are then insinuated successively into their beginning and end, viz. into charity towards our neighbour, and into love to the Lord, and hence truth is made good, which is called the good of truth; and when this is the case, then it may be conjoined with the internal

nal man, which conjunction becomes successively more internal as more internal truths are implanted in that good. Act precedes, and is succeeded by man's willing, for what man acts from the understanding, he at length acts from the will, and finally by habit puts it on; and in this case it is insinuated in the rational or internal man; and when it is insinuated in that man, then he no longer acts good from truth, but from good; for he then begins to perceive somewhat of blessedness, and as it were somewhat of heaven therein; this remains with him after death, and by it he is elevated of the Lord into heaven.

4354. "And they wept"—that hereby is signified effect, appears from the signification of weeping, as denoting the effect of grief, and also the effect of joy, see n. 3801, in the present case the effect of joy arising from the conjunction of good with truths by love.

4355. Verses 5, 6, 7. *And he lifted up his eyes, and saw the women and the children, and said, Who are these to thee? And he said, The children whom God hath graciously bestowed on thy servant. And the handmaids approached, they and their children, and bowed themselves; and Leah also approached and her children, and bowed themselves; and afterwards Joseph and Rachel approached, and bowed themselves.* He lifted up his eyes, signifies perception: and saw the women and the children, signifies [perception] of the affections of truth and of the truths belonging thereto: and he said, Who are these to thee, signifies acknowledgment: and he said, The children whom God hath graciously bestowed upon thy servant, signifies truths from the divine providence: and the handmaids approached, they and their children, and bowed themselves, signifies scientific sensual principles and their truths, and their submission: and Leah also approached and her children, and bowed themselves, signifies the affection of the truth of faith as to exteriors, and their truths, and their submissive introduction: and afterwards Joseph approached and Rachel, and bowed themselves, signifies the affections of the truths of faith as to interiors, and their submissive introduction.

4356. "He lifted up his eyes"—that hereby is signified perception, appears from the signification of lifting up the eyes, as denoting perception, see n. 4083, 439.

4357. "And saw the women and the children"—that hereby is signified [perception] of the affections of truth, and of the truths which belonged to them, appears from the signification of the women, in the present case the handmaids, Leah and Rachel, as denoting the affections of truth, see n. 3758, 3782, 3793, 3819, 4344; and from the signification of the children
or

or sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373, in the present case the truths which belonged to them.

4358. "And he said, Who are these to thee"—that hereby is signified acknowledgment, may appear from this consideration, that interrogations in the sense of the letter are not interrogations in the supreme sense, for the Lord, who is treated of in this latter sense, hath no need to interrogate man, for he knows all and singular things; hence the interrogation, "Who are these to thee?" signifies acknowledgment; for by Esau is represented the Lord as to divine good natural, and divine good instantly acknowledgeth the truths which it is to conjoin to itself; and moreover all good doeth this, for good cannot be without what it calleth truths, nor truths without what they call goods; they conjoin themselves of themselves; but such as the good is, such are the truths which it conjoins to itself; it is good which acknowledgeth them, and enters into copulation as a husband with a wife, for the conjunction of good with truths is marriage in the spiritual sense, see n. 2508, 2618. That good acknowledgeth its truth, and truth its good, and that they are conjoined, may be seen, n. 3101, 3102, 3161, 3179, 3180.

4359. "And he said, The children whom God hath graciously bestowed upon thy servant"—that hereby are signified truths from the divine providence, appears from the signification of children or sons, as denoting truths, concerning which see just above, n. 4357; and from the signification of the words, whom God hath graciously bestowed, as denoting from the divine providence, for whatsoever God bestows is of his providence.

4360. "And the handmaids approached and their children, and bowed themselves"—that hereby are signified scientific sensual principles and their truths, and their submission, appears from the signification of handmaids, as denoting affections of the sciences and knowledges which are of the external man, see above, n. 4344, consequently the scientific sensual principles presently treated of; and from the signification of children or sons, as denoting truths, see n. 4357; and from the signification of bowing themselves, as denoting submission. Scientific sensual principles, which are signified by handmaids, are scientifics of external things which are of the world, and hence are the most common [or general] of all, n. 4345, and are those which enter by the external senses immediately, and are perceived by the sense itself; all infants are in the above scientific sensual principles, and they serve as planes for the knowledges of things spiritual; for things spiritual are founded upon natural, and are represented in them. Inasmuch as truths are conjoined to good according to order from more common

[or

[or general] principles, as was shown above, n. 4344; therefore it is here mentioned, that the handmaids and their children bowed themselves first, that is, submitted themselves.

4361. "And Leah also approached and her children, and bowed themselves"—that hereby is signified the affection of the truth of faith as to exteriors, and their truths, and their submissive introduction, appears from the representation of Leah, as denoting the affection of exterior truth, see n. 3793, 3819; consequently the affection of the truth of faith as to exteriors, and from the signification of children or sons, as denoting truths spoken of just above; and from the signification of bowing themselves, as denoting submission, that is, submissive introduction into divine good natural, which is represented by Esau.

4362. "And afterwards Joseph approached and Rachel, and bowed themselves"—that hereby are signified the affection of the truths of faith as to interiors, and their submissive introduction, appears from the representation of Joseph, as denoting the celestial spiritual principle, see n. 4286; and from the representation of Rachel, as denoting the affection of interior truth, see n. 3780, 3782, 3793, 3819; and from the signification of bowing themselves, as denoting submissive introduction, see above, n. 4361. How this case is was explained above at verse 8.

4363. Verses 8, 9, 10, 11. *And he said, What are all those camps to thee which I met? And he said, To find grace in the eyes of my lord. And Esau said, I have much, my brother; be it to thee what is to thee. And Jacob said, Nay I pray, if I pray I have found grace in thine eyes; accept my present from my hand, because on this account I have seen thy faces, as to see the faces of God, and thou hast accepted me. Receive, I pray, my benediction, which is brought to thee, because God hath graciously bestowed on me, and because I have every thing; and he urged him, and he received. He said, What are all those camps to thee which I met, signifies the special [things or principles] which are thence derived; and he said, To find grace in the eyes of my lord, signifies grateful initiation; and Esau said, I have much, my brother, be it to thee what is to thee, signifies tacit acceptance, that thereby he might insinuate the affection of good derived from truths; and Jacob said, Nay I pray, signifies the origin of affection: if I pray I have found grace in thine eyes, receive my present from my hand, signifies the reciprocal principle of affection that it might be insinuated: because on this account I have seen thy faces as to see the faces of God, and thou hast accepted me, signifies the affection itself with the perception*

perception wherewith it was reciprocally insinuated : receive, I pray, my benediction which is brought to thee, signifies the divine things which were to be adjoined to divine good natural : because God hath graciously bestowed upon me, signifies from providence : and because I have every thing, signifies his spiritual riches : and he urged him, and he received, signifies that it [the affection itself] was insinuated from the good of love by an affection inspired from divine good.

4264. "He said, What are all those camps to thee which I have sent"—that hereby are signified the special [things or principles] which are thence derived, appears from the signification of camps in this passage, as denoting special [things or principles,] for they are the things mentioned in the preceding chapter, verses 15, 16, viz. "two hundred she-goats and twenty he-goats, two hundred sheep and twenty rams, thirty milch camels and their sons, forty cows and ten oxen, twenty she-asses and ten foals," and that these things were goods and truths with their things of service, whereby initiation might be effected, may be seen, n. 4263, 4364, consequently they are special [things or principles,] special [things or principles] in the same are nothing else but [things or principles] confirming that truths are truths and goods are goods ; they accede [or are added] to the thoughts and to the affections of man, that is, to those things which he knows and which he loves, on account of which he favours and affirms that it is so ; the presents, which were given of old in the church to kings and priests, had also this signification ; it is a known thing, that a person is drawn to his opinion, or to those things which he calls good and true, both by reasons and by affections ; the things themselves which confirm are what are meant by special [things or principles,] and are here signified by camps, wherefore it is said, that those camps were to find grace in the eyes of my Lord ; and afterwards, If I pray I have found grace in thine eyes, receive my present from my hand. The case is similar in regard to spiritual things or the things of faith, when they are conjoined with the good of charity. Man believes that goods and truths flow immediately out of heaven, thus without means [or mediums] appertaining to man, but he is much deceived ; the Lord leads every one by his affections, and thereby bends him by a tacit providence, for he leads by a free principle, n. 1937, 1947 ; that all free principle is of affection or love, see n. 2870, 2873 ; and hence that all conjunction of good with truth is effected in a free principle, but not in a forced one, n. 2875, 2876, 2877, 2878, 2881, 3143, 3146, 3158, 4081 ; when therefore man in a free principle hath been led to good, then truths are accepted, and

and implanted, and then he begins to be affected with them, and thus by degrees is introduced into a celestial free principle. He who is regenerated, that is, who loves his neighbour, and especially who loves the Lord, if he reflects on his past life, will then find that he hath been led by several things of his thought, and by several things of his affection. What is here specifically meant by the special [things or principles] which are thence derived, may be better illustrated by examples. Let us suppose the truth, which is to be insinuated into good, to be this, that man hath life after death. Unless this truth be confirmed by special [things or principles,] it is not accepted; the special [things or principles] by which it is to be confirmed are such as these, that man can think not only of those things which he sees and feels, but also of those which he doth not see and feel, that also he can be affected with them, that by affection he can be conjoined with them, consequently can be conjoined with heaven, yea, with the Lord himself, and that he who can be conjoined with the divine [being or principle] cannot die to eternity; these and several like things are the special [things or principles] which first occur, before the above truth is insinuated into good, that is, before it is fully believed. The above truth indeed first submitteth itself, but still these special [things or principles] cause it to be accepted. Let us take also for an example this truth, that man is a spirit, and that he is clothed with a body, whilst he liveth in the world. This also is a truth which must be insinuated into good, for unless it is insinuated, man hath no concern about heaven, for in such case he thinks of himself as of the brute animals; but this truth cannot be insinuated except by special [things or principles,] as by these, that the body, which he carries about him, serves for uses in the world, viz. that by material eyes he may see the things which are in the world, and by material muscles may act, being furnished thereby with powers adequate to the ponderous objects which surround him; and that still there is some interior principle which thinks and wills, whereof the material body is the instrumental or organ; and that his spirit is himself, or the very man, who acts and feels by those organical [parts or principles;] and that he can confirm this by much experience in himself, if he be once in the faith that it is so; all these are the special [things or principles,] which are premised, and which cause that very truth to be insinuated into good, and they are thence derived. These and similar things are what are here signified by camps.

4365. "And he said, To find grace in the eyes of my lord"—that hereby is signified grateful initiation, may appear without explication;

explication ; for to find grace denotes that they may be accepted, and the things which are accepted are gratefully initiated, that is, are insinuated.

4366. "And Esau said, I have much, my brother, be it to thee what is to thee"—that hereby is signified tacit acceptance that thereby he might insinuate the affluence, may appear from the refusal in this event, for he nevertheless accepted ; the end, for any one accepts, is occasionally that affection it is hence also increased, and thereby passes into willing well ; man is led of the Lord in a similar [ways or means] as man leads others ; it is a customary thing in civil life to refer to the end, that [the favour] may be thus not only from thinking, but also from favour was not accepted, the end intended wherefore the end is urgent that still the the favour may think more intensely about from the heart will to bestow it. The exceeding doth not appear in spiritual life, as cause there are few with whom good is common that is, who are regenerated, and also those few who are regenerated do not reflect upon such things, neither can they reflect, for they do not know what spiritual good is, because they do not know what charity is and what neighbour is in the genuine sense ; and inasmuch as they do not know what these things are, neither can they have an interior idea respecting the truth which is of faith ; and moreover they separate spiritual life from civil to such a degree, that they dare not draw any idea from the latter concerning the former ; that those two lives correspond, and that the former is represented in the latter, is altogether unknown, yea, by some persons no comparison is even admitted of ; when yet the real case is, that no idea can be had concerning spiritual life, except from those things which are in civil life, wherefore when this latter is removed, the former falls, inasmuch that at length it is no longer believed ; which circumstance may appear manifest from this consideration, that it is no longer believed that spirits and angels have intercourse with each other as men, and also discourse together, and reason in like manner as men, and much more perfectly, about what is honourable and becoming, about what is just and equitable, and about what is good and true ; still less is it believed that they mutually see, hear, and explore each other, that they join together in societies, cohabit together, and the like.

4367. "And Jacob said, Nay I pray"—that hereby is signi-

fied the origin of affection, may appear from what was just now said above, viz. that refusal to accept a present insinuates affection, which is here manifested by what he says, *Nay I pray*; hence it is evident that it denotes the origin of affection.

4368. "If I pray I have found grace in thine eyes, receive my present from my hand"—that hereby is signified the reciprocal [principle] of affection that it might be insinuated, is evident from the things which precede and from the things which follow; for the subject treated of is concerning the conjunction of truths in the natural principle, consequently concerning the insinuation of affection from good into truth; that use of the present sent by Jacob was with this view, viz. affection might be insinuated into truth, was shown n. 4366, therefore by what immediately precedes, *Nay I pray*, is signified the origin of affection, n. 4367; hence by these words, "If I pray I have found grace in thine eyes, receive my present from my hand," is signified the reciprocal [principle] of affection that it might be insinuated; for he saith this from well-willing, that is, from affection; hence in what follows it is said that *he urged him*. By the reciprocal [principle] of affection, which, from the good which is Esau, is insinuated into the truth which is Jacob, is meant the affection of truth; for there are two affections which are heavenly, viz. the affection of good and the affection of truth, which have been occasionally treated of above; the affection of truth derives its origin from no other source than from good; the affection itself is from that source; for truth of itself hath not life, but receiveth life from good; wherefore when man is affected with truth, it is not from truth, but from the good which flows into the truth, and makes the affection; this is here meant by the reciprocal [principle] of affection that it might be insinuated. It is a known thing, that there are several within the church, who are affected with the word of the Lord, and apply themselves closely to the reading of it, but still there are few who are influenced by this end, that they may be instructed concerning truth, for they mostly remain in their own particular dogmas, which alone they study to confirm from the word; these appear as if they were in the affection of truth, but they are not; they alone are in the affection of truth, who love to be instructed concerning truths, that is, to know what is true, and for this end to search the scriptures. No one is in this affection but who is in good, that is, who is in charity towards his neighbour, and more so who is in love to the Lord; with such persons good itself flows into truth, and makes affection, for the Lord is present in that good.

This

This may be illustrated by the following examples. They who are in the good of genuine charity, and read those words which the Lord said to Peter, "I say unto thee that thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail over it: and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens," Matt. xvi. 15, 16, 17, 18, 19; they, viz. who are in the affection of truth from the good of genuine charity, love to be instructed what is meant by those words, and when they hear, that by the rock spoken of, on which the church shall be built, is signified the faith of charity, and consequently that the same is signified by Peter, and that thus the keys of opening and shutting heaven are given to that faith, see preface to chapter xxii of Genesis, they then rejoice, and are affected with that truth, because thus the Lord alone, from whom faith is, hath that power; but they who are not in the affection of truth from the good of genuine charity, but in the affection of truth from other good, and especially if from the love of self and of the world, they are not affected with that truth, but are made sad, and are also angry, inasmuch as they are willing to claim that power to the priesthood; they are angry because they are thereby deprived of dominion, and they are made sad because they are deprived of respect. Let us take another example: they who are in the affection of truth from the good of genuine charity, if they hear that charity makes the church, but not faith separate from charity, receive this truth with joy; whereas they who are in the affection of truth from the love of self and the world, do not receive it. And also, they who are in the affection of truth from the good of genuine charity, when they hear that love towards the neighbour doth not commence from self, but from the Lord, rejoice; and they who are in the affection of truth from the love of self and the world, do not receive that truth, but sharply insist that the love commences from self; hence they do not know what it is to love their neighbour as themselves. They who are in the affection of truth from the good of genuine charity, when they hear that the principle of heavenly blessedness consists in doing good to others from a principle of good-will, without regard to any selfish end, rejoice; but they who are in the affection of truth from self-love and the love of the world, have no desire of this principle of blessedness, nor do they even comprehend it. They who are in the affection of truth from the good of genuine charity, when they are instructed that the works of the external man are nothing, unless they proceed from the internal

internal man, thus from good-will, receive it with joy ; whereas they, who are in the affection of truth from the love of self and the world, commend the works of the external man, but have no concern about the good-will of the internal man, yea, neither do they know that the good-will of the internal man remains after death, and that the works of the external man separate from the internal are dead, and perish ; so in all other instances ; from these considerations it is evident, that the truths of faith cannot in any case be conjoined to any one, unless he be in the good of genuine charity, thus they cannot be conjoined to any thing but good ; also that all genuine affection of truth is in that good. Every one may see this confirmed by daily experience, in observing that they who are principled in evil, do not believe, but that they who are principled in good do believe. Hence it is very manifest, that the true of faith is conjoined with good, and in no case with evil.

4369. "Because on this account I have seen thy faces as to see the faces of God, and thou hast accepted me"—that hereby is signified affection with the perception wherewith it was reciprocally insinuated, appears from the signification of seeing faces as the faces of God, as denoting affection with perception, for by faces are signified interior principles, see n. 358, 1999, 2434, 3527, 3573, 4066 ; and by the faces of God, all good, see n. 222, 223, which, when it flows in, gives affection with perception ; and from the signification of accepting me, as denoting affection insinuated ; that it denotes affection insinuated, is evident from what was said just above concerning the insinuation of affection, thus from the series of things treated of.

4370. "Receive, I pray, the blessing which is brought to thee"—that hereby are signified the divine things which were to be adjoined to divine good natural, appears from the signification of blessing in this passage, as denoting those things which were mentioned in the foregoing chapter, verses 15, 16, by which, that divine goods and truths were signified, with their subservient principles whereby initiation might be effected, see n. 4263, 4264 ; that these things were to be adjoined to divine good natural, may be seen above, n. 4364.

4371. "Because God hath graciously bestowed upon me"—that hereby is signified from providence, appears from the signification of these words in this passage, as denoting providence, see above, n. 4359.

4372. "And because I have all"—that hereby are signified his spiritual riches, appears from the signification of all that he hath, as here denoting his spiritual riches ; for they were flocks and herds, by which are signified goods and truths, as was before

fore shown, which are what are called spiritual riches; spiritual riches are predicated of truth, and their uses are predicated of good.

4373. "And he urged him, and he received"—that hereby is signified that it [the affection itself] was insinuated from the good of truth by affection inspired from divine good, may appear from the things which have been hitherto explained from n. 4364; the affection itself inspired into the good of truth, and divine good is witnessed by his urging him, see above, and to what further concerns the affection of truth, which has been treated of in these verses, it is to be noted, that it is to be from truth, and thus in truth, yet it is not from good, for there is nothing of life in truth but what is from good; the circumstance of its appearing as if it was from good is comparatively like that of the appearance of life without the body, when yet it is not of the body but of the soul, and it is of the soul, but by [or through] the soul from [principle] of life, that is, from the Lord, and yet it appears as if of the body; it is also comparatively as an image in a mirror, which appears in the mirror, when yet it is of the influent effigy. That the internal sense of these and the preceding words is such as hath been described, doth not indeed appear to those, who keep the mind fixed in the historicals, for they think of Esau and of Jacob, and of the present which was sent before; not knowing that by Esau is represented divine good in the natural principle, and by Jacob divine truth which was to be conjoined to divine good in that principle, and that in this passage by their friendly conference is signified the affection inspired into truth from good. Nevertheless those historicals are not otherwise understood by the angels when they are read by man, for the angels have no idea but what is spiritual, and the historical sense with them is turned into a spiritual idea; thus angelic thoughts correspond with human; such correspondencies are perpetual, turning the word to be holy and divine, for the literal sense thus by ascent becometh spiritual, even to the Lord, and this where it is divine. This is inspiration.

4374. Verses 12, 13, 14, 15, 16. *And he said, Let us journey and go, and I will go to near thee. And he said unto him, My lord knoweth, that the children are tender, and the flocks and herds giving suck with me, and they shall drive them on in one day, and all the flocks will die. Let my lord, I pray, pass before his servant, and I will proceed slowly to the foot of the work which is before me, and to the foot of the children, until that I shall come to my lord to Seir. And Esau said, Let me set, I pray, with thee of the people who are with me. And he said, Why this? let me find grace in the eyes of my lord. And Esau returned*

turned in that day to his way, to Seir. He said, Let us journey and go, signifies what is successive: and I will go to near thee, signifies that they were to be conjoined: and he said unto him, My lord knoweth that the children are tender, signifies truths which have not as yet gained life divine: and the flocks and herds giving suck with me, signifies interior and natural goods, which have not as yet gained life divine: and they shall drive them on in one day, and all the flocks will die, signifies delay and what is successive, and that otherwise they would not live, thus that they were to be prepared for conjunction: let my lord, I pray, pass before his servant, signifies more common [or general] presence: and I will proceed slowly, signifies a successive state of preparation: to the foot of the work which is before me, signifies according to common [or general things or principles]: and to the foot of the children, signifies according to truths in those principles: until I shall come to my lord to Seir, signifies until they could be conjoined: Seir is the conjunction of spiritual things with celestial in the natural principle: and Esau said, Let me set, I pray, with thee of the people who are with me, signifies that some things of the truth of good might be conjoined: and he said, Wherefore this? let me find grace in the eyes of my lord, signifies illustration from presence more interiorly: and Esau returned in that day to his way, to Seir, signifies the state of divine good natural on this occasion whereunto the goods of truth were adjoined; way is the good of truth respectively.

4375. “He said, Let us journey and go”—that hereby is signified what is successive, viz. of the conjunction of good with truth, appears from the signification of journeying and going, which expressions, it is evident, involve progression to further things, for progression and what is successive is contained in the internal sense of what now follows.

4376. “And I will go to near thee”—that hereby is signified that they were to be conjoined, appears from the signification of going near thee, as denoting adjunction, in the present case therefore that they were to be conjoined, viz. good with truths.

4377. “And he said unto him, My lord doth know that the children are tender”—that hereby are signified truths which have not as yet gained life divine, appears from the signification of children or sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and from the signification of tender, as denoting recent, thus which have gained some life, but not as yet genuine, in the present case divine, because the subject treated of is concerning the glorification of the Lord as to the divine

divine natural. These things may be illustrated by the things which exist with the man who is regenerated, for the regeneration of man is an image of the Lord's glorification. The man, who is regenerated, as the man who is born (naturally,) runs through a course of ages, viz. infancy, childhood, adolescence, youth, and adult age, for the man who is regenerated is born ~~new~~ when he is an infant;* in this case the truths appertaining to him have indeed life, but not as yet spiritual life, they are only common [or general] truths without particulars and singularity, with which good at this time is conjoined, consequently the conjunction is only exterior, and not interior; interior conjunction is effected successively, as advancement is made into the subsequent ages. The state of that infancy is what is here signified by the children being tender, and also by what presently follows, "And the flocks and herds giving suck with me, and they shall drive them on in one day, and all the flocks will die."

4378. "And the flocks and herds giving suck with me"—that hereby are signified goods interior and natural, which have not as yet gained life divine, appears from the signification of flocks, as denoting interior goods, see n. 2566, 3783; and from the signification of herds, as denoting goods exterior or natural, see n. 2566, and besides, n. 2180, 2781; and from the signification of giving suck, as denoting also recent principles, in the present case spiritual principles nascent in the natural; for in the state of infancy, when man is regenerating, spiritual principles are therein with potency, for spiritual life successively comes forth from whatsoever age, as from an egg; the age of infancy is as it were an egg for the age of childhood, and the age of childhood is as it were an egg for the age of adolescence and youth, and this latter is as an egg for adult age, thus man is as it were continually born; hence it is evident, what is meant by the goods interior and natural that have not as yet gained life divine, which are here signified by flocks and herds giving suck; see also what was said just above, n. 4377, concerning a state of infancy.

4379. "And they shall drive them on in one day, and all the flocks will die"—that hereby is signified delay and what is successive, and that otherwise they would not live, thus that they were to be prepared for conjunction, may appear from the series itself; for in what precedes, the subject treated of is concerning the conjunction of good with truths in general, but here concerning

* Infant in this passage is to be understood as spoken of the spiritual man, and not of the natural.

concerning the same specifically; the process itself of the insinuation of truth into good is here described in the internal sense, the quality of which process may indeed appear from the explication in general, but not which are innumerable; these arcana are manifest who are in the light of heaven, and as to some those who are in the light of the world, when they are admitted into it. This may appear sufficiently clear, that man, in being re-born, runs as he is born (naturally,) and that the present is an egg in respect to the subsequent one naturally conceived and born; and this not only in the world, but also when he cometh into eternity; and still he cannot be further perfected as to those things which remain to be made definite. From these considerations it is manifest that the things are appertaining to the man, whereof scarce any are yet known to man; important things are here contained in the internal sense of the successive state and manner of the insinuation into truths.

4380. "Let my lord, I pray, pass before him" hereby is signified presence more common [or general,] appearing from the signification of passing before any one, as denoting here, where the conjunction of good with truths is treated of, presence more common [or general;] for with the regeneration, which is effected by the conjunction of good with truths, the case is, that it is good which acts, and truth which suffers itself to be acted upon, and when good hath applied itself to truths, and hath in a small degree conjoined itself with them, then truth appears to re-act, yet it is not truth, but the good conjoined or adjoined to it, which re-acts by truth; this adjunction is what is meant by presence more common [or general.] It is said the conjunction of good with truths, but thereby is meant the man in whom is good and truth, for these things cannot be predicated without a subject, which is man; in heaven they so think and speak by abstract principles, by reason that they do not attribute good nor truth to themselves, but to the Lord, and because good and truth from the Lord fills the whole heaven; it was also familiar to the ancients so to speak.

4381. "And I will proceed slowly"—that hereby is signified a successive state of preparation, may appear from the signification of proceeding slowly in this case, where the insinuation of good into truth is treated of, and the reception of the former by the latter, as denoting the successive of preparation.

4382. "To the foot of the work which is before me"—that hereby is signified according to common [or general] principles, may appear from the things which precede; by foot of the work are meant those things which were said above, viz. "that the children were tender, and the flocks and herds giving suck with me, and they shall drive them on in one day, and all the flocks will die," whereby is signified that it is according to common [or general] principles, as is evident from what was there said. It is said the foot of the work, and afterwards the foot of the children, because by foot is signified the natural principle, see n. 2162, 3147, 3761, 3986, 4280, and here the natural principle is treated of.

4383. "And to the foot of the children"—that hereby is signified according to the truths which are there, appears from the signification of children or sons, as denoting truths, of which we have occasionally spoken above. The truths which are there, are the truths in common [or general] principles; for common [or general] principles are those which were above compared to an egg, n. 4378, for in common [or general] principles are contained particulars, and in these singulars, n. 4325, 4329, 4345; in the first state, viz. in the state of infancy, there are particulars therein, and in these singulars in potency, but afterwards they come forth, and exert themselves in act, and thus successively; they who are regenerated are thus led of the Lord, for they are imbued with common [or general] principles, wherein are those which follow, which also successively come forth, and in this order and series incomprehensible; for all and singular things are foreseen by the Lord, even what their quality will be to eternity; wherefore no other common [or general] truths are conjoined to good with the man who is regenerated, but such wherein particular truths can be aptly inserted, and in these singular truths. Nevertheless these particulars, yea, the singulars of particulars, in respect to those things which remain to be manifested, are but as common [or general] things, for in each there are still indefinite things. The angels also (who yet in respect to man are principled in wisdom so great, that what they know and perceive is ineffable) confess this, that they only know the most common [or general] things respectively, and that the things which they do not know are indefinite, they dare not say infinite, because there is no respect given and no ratio between what is finite and what is infinite. Hence also it may be concluded what the quality of the word is, and that being divine from its first origin, it contains in itself things infinite, and hence the ineffable things appertaining to angelic wisdom, and finally such things as are adequate to human apprehension.

4384. "Until I shall come to my lord in Seir"—that hereby is signified until they could be conjoined, viz the Truth which is Jacob with the good which is Esau, may appear from the signification of Seir, as denoting the conjunction of spiritual things with celestial in the natural principle, that is, of the truth which is of faith with the good which is of charity; the good to which truth is conjoined in the natural principle, and in the supreme sense the Lord's divine natural as to good conjoined to truth therein, is what is properly signified by Seir in these passages in the word, "Jehovah came from Sinai, and *arose to them from Seir*; he shone forth from Mount Paran, myriads of sanctity," Deut. xxxiii. 2, 3. Balaam, "I see him, and not now; I bear; a Star shall arise out of Jacob, and a scepter shall go up out of Israel; and Edom shall be his inheritance, of his enemies' strength," Numb. xxiv. 17, 18. "Seir and Barak, "Jehovah, when thou wentest when thou departedst from the field of battle, the mountains flowed down; "Thou God of Israel," Judges v. 4, 5. "And me out of Seir, Watchman, what of the night? The watchman said, and also the night," xxi. 11, 12. Seeing Seir, and likewise what were adduced,

aid, Let me set, I pray, with thee of the people who are with me"—that hereby is signified that some things of the truth of good might be conjoined; appears from the signification of setting with thee, as denoting to conjoin; and from the signification of the people who are with me, as denoting some things of the truth of good; that people are truths, see n. 1259, 1260, 2928, 3295, 3581, hence the people who are with me, are truths of good. What is meant by truths of good, hath been occasionally shown above; they are those truths which proceed from good, and which have with them the good flowing in through the internal man into the external; that those truths were signified by the four hundred men, whom Esau had with him, may be seen above, n. 4341; here therefore some of them, for it is said, "of the people who are with me."

4386. "And he said, Wherefore this? let me find grace in the eyes of my lord"—that hereby is signified illustration from presence more interiorly, may appear from what is involved in this formula of submission, for by it proximate presence is

is refused, but remote presence is accepted to, which is the same with presence more interiorly, from which comes illustration.

4387. "And Esau returned in that day to his way, to Seir"—that hereby is signified the state of divine good natural on this occasion to which the goods of truth were adjoined, appears from the signification of day, as denoting state, see n. 487, 488, 493, 893, 2788, 3462, hence returning in that day denotes the state which on this occasion he had put on; and from the representation of Esau, as denoting divine good natural, see above, n. 4340; and from the signification of way, as denoting truth in will and act, see n. 4337, 4353; and from the signification of Seir, as denoting conjunction of truth with good, see above, n. 4384; from which significations collated into one sense, it is evident, that by the above words is signified the state of divine good natural on this occasion to which the goods of truth were adjoined. That these things are signified by the above words, in no wise appears from their historical sense, but still they are the things which are involved in the spiritual or internal sense; for heaven, which is in man, that is, the angels who are attendant upon him, are not at all concerned about historical worldly things, nor do they know what Esau is, or what Seir, neither yet do they think of the day in which Esau returned, nor of the way to Seir, but they conceive ideas from the spiritual things which correspond thereto, and hence in the same instant they draw out such a sense; for this is the effect of correspondencies, the case with which is nearly like that of a person speaking in a foreign language, the sense whereof the hearer understands in an instant, as from his own [language,] nor is he impeded by the expressions which have a foreign sound and articulation; so it is with the internal sense of the word, which coincides in every respect with the universal language in which the angels are principled, or with the spiritual speech of their thought; their speech is spiritual, because their thought is from the light of heaven, which is from the Lord.

4388. Verses 17, 18, 19, 20. *And Jacob journeyed to Succoth, and built to himself a house, and made huts for his acquisition, on which account he called the name of the place Succoth. And Jacob came to Schalem, a city of Sechem, which is in the land of Canaan, in coming thither from Padan-aram; and he pitched his camp to the faces of the city. And he bought a portion of a field, where he stretched his tent, from the hand of the sons of Hamor the father of Sechem, for a hundred kesitha. And he set there an altar, and called it El Eloe Israel.*
Jacob

Jacob journeyed to Succoth, signifies the state of the life of good from truth on this occasion: and built a house to himself, signifies the increase of good from truth in that state: and made huts for his acquisition, signifies in like manner [increase] of the things which were in common [or general] good from truth at that time: on which account he called the name of the place Succoth, signifies the quality of his state: and Jacob came to Schalem a city of Schechem, signifies the interior truths of faith which are of tranquillity: which is in the land of Canaan, signifies in the Lord's kingdom: in coming thither from Padan-aram, signifies after the former state: and he pitched his camp to the faces of the city, signifies application: and bought a portion of a field, signifies the appropriation of good from that truth: where he stretched his tent, signifies a holy principle: from the hand of the sons of Hamor the father of Schechem, signifies the origin of that truth from a divine stock from some other place [or persons]: for a hundred kesithæ, signifies what is full: and set there an altar, signifies interior worship: and called it El Eloe Israel, signifies it was from the divine spiritual [principle].

4389. "Jacob journeyed to Succoth"—that hereby is signified the state of the life of good from truth on this occasion, appears from the representation of Jacob, as denoting the good of truth, concerning which see above, in the present case good from truth on this occasion derived from those things which were adjoined to it from the good which is Esau, which things have been above treated of; and from the signification of journeying, as denoting order and institutes of life, see n. 1293, thus the state of life; and from the signification of Succoth, as denoting the quality of that state, see in what follows, n. 4391, 4392.

4390. "And built to himself a house"—that hereby is signified the increase of good from truth in that state, appears from the signification of building a house, as denoting to instruct the external man in intelligence and wisdom, see n. 1488; and forasmuch as intelligence is of truth, and wisdom is of good, by building a house in the present case is signified the increase of good from truth; that house is good, may be seen, n. 2233, 2234, 3128, 3142, 3652, 3720. What the good of truth is, was said above, n. 4337, 4353, viz. that it is truth in will and act; this truth is what is called good, and the conscience, which is from that good, is called the conscience of what is true. This good, which is from truth, increases in proportion as a man exerciseth charity from a principle of good-will, thus in proportion as he loves his neighbour, and its quality

quality is according to the quality of that love. The reason why so frequent mention is made of good and truth in these explanations, is, because all things which are in heaven, and hence all things which are in the Lord's church, have reference to truth and good; these two principles include in general all things which are of doctrine and which are of life, the truths which are of doctrine, and the goods which are of life. The human mind also, in the universal, hath no other objects than what are of truth and of good, its understanding (having for objects) such things as are of truth, and its will such things as are of good. Hence it is evident, that truth and good are [terms] of most extensive signification, and that their derivations are in number ineffable. It is for this reason, and from this ground, that good and truth are so frequently mentioned.

4391. "And he made huts for his acquisition"—that hereby is signified in like manner [increase] of the things which were in common [or general] good and truth at that time, appears from the signification of acquisition, as denoting goods and truths in common [or in general;] and from the signification of making huts or tents, as denoting the same with building a house, viz. receiving increase of good from truth, only with this difference, that to build a house is a thing less common [or general,] thus more interior, and to make huts or tents is more common [or general,] thus more exterior; the former was for themselves, viz. for Jacob, his women and children, the latter for the things subservient, the flocks and herds. Huts or tents in the word properly signify the holy principle of truth, and are distinguished from tabernacles, which are also called tents, by this, that these latter signify the holy principle of good, see n. 414, 1106, 2145, 2152, 4128; the former in the original tongue are called Succoth, but the latter Ohalim. The holy principle of truth is the good which is from truth. That this is the signification of the huts or tents which are called Succoth, is also evident from the following passages in the word, "Jehovah God rode upon a cherub, and did fly, and "was carried upon the wings of the wind; he placed darkness his hiding, and *his circuits his tent*, darkness of waters, "and *clouds of the heavens*," Psalm xviii. 10, 11; and in another place, "He inclined the heavens when he descended, "and thick darkness was under his feet: and he rode upon a "cherub, and did fly, and was carried upon the wings of the "wind; and he placed darkness about him *tents*, bindings of "the waters, *clouds of the heavens*," 2 Sam. xxii. 10, 11, 12, speaking of divine revelation or the word; to incline the heavens when he descended, denotes the hiding the things of the word;

word; thick darkness under his feet, denotes that those things which appear to man are respectively darkness, such is the literal sense of the world; to ride upon a cherub denotes that it was so provided; to place darkness about him tents, or his circuits his tent, denotes the holy principle of truth in what is hidden, viz. within the sense of the letter; bindings of the waters and clouds of the heavens are the word in the letter; that clouds of the heavens are the word in the letter, see the preface to chap. xviii of Genesis, and n. 4060. The like is signified by these words in Isaiah, "Jehovah will create upon every habitation of Mount Zion, and upon the convocations thereof, *a cloud by day*, and *a smoke and splendour of a flame of fire by night*, for upon all the *glory shall be a covering*; and there shall be a *tent for a shade by day*, and for a *refuge and hiding against inundation and rain*," iv. 5, 6; cloud in this passage also is the literal sense of the word, and glory the internal sense, as also in Matthew, chap. xxiv. 30; Mark, chap. xiii. 26; Luke, chap. xxi. 27; tent also in this passage denotes the holy principle of truth. The reason why it is said that interior truths are in what is hidden, is, because if they had then been revealed, they would have been profaned see n. 3398, 3399, 3489; which is also explained by these words in David, "Thou concealest them in the hidden principle of thy faces by reason of the insidious counsels of a man; *thou hidest them in a tent* by reason of the strife of tongues," Psalm xxi. 21. That tent is the holy principle of truth, is evident also in Amos, "In that day *I will set up the fallen tent of David*, and I will fence up the breaches, and will set up what was destroyed, and will build according to the days of eternity," ix. 11; to set up the fallen tent of David denotes to restore the holy principle of truth after that it hath perished; David denotes the Lord in respect to divine truth, n. 1888, for king is divine truth, n. 2015, 2069, 3009. Inasmuch as tent signified the holy of truth, and to inhabit tents signified worship thence, therefore the feast of tents, which is called the feast of tabernacles, was instituted in the Jewish and Israelitish church; Levit. xxiii. 34, 41, 43. Deut. xvi. 13, 16, where also that feast is called the feast Succoth, or Tent.

4392. "On which account he called the name of the place *Succoth*"—that hereby is signified the quality of his state, appears from the signification of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3491; and from the signification of place, as denoting state, see n. 2635, 2837, 3356, 3387, 4321; the quality of this state is what is involved in Succoth, viz. the quality of the holy state of truth

from good at that time; for Succoth signifies tents, and tents the holy principle of truth, as was shown just above, n. 4391. The like also is signified by Succoth in David, "I will divide Schechem, and mete out the valley Succoth: To me Gilead, and to me Manasseh, and Ephraim the strength of my head, Judah is my lawgiver," Psalm lx. 6, 7. ovik 7, 8.

4393. "And Jacob came to Schalem a city of Schechem"—that hereby are signified interior truths of faith which are of tranquillity, appears from the signification of Schalem, as denoting the tranquillity of peace, of which we shall speak presently; and from the signification of a city of Schechem, as denoting the interior truths of faith, of which we shall speak in the subsequent chapter, where Schechem and his city are named of; that city denotes the true of faith, may be seen, n. 408, 2268, 2450, 2481, 2712, 2942, 3126. That Schalem signifies the tranquillity of peace, may appear from David, "God is known in Judah, his name is great in Israel, and his name is in Schalem, and his habitation in Zion. There brake he the burning coals* of the bow, the shield, and the sword, and the war,"—Psalm lxxvii. 1, 2, 3; where it is evident that Schalem is the tranquillity of peace, for it is said, that there he brake the burning coals of the bow, the shield, and the sword, and the war; also from its signification in the original tongue, for Schalem is tranquillity and perfection; what the tranquillity of peace is, may be seen, n. 1726, 3696; in it are interior truths, that is, they who are principled in interior truths in faith and life; but so long as they are in exterior truths, and especially in coming from exterior into interior, the state is then untranquil, for then temptation-combats have place. This also is here represented by Jacob in that after he had been in fear and anxiety on account of Esau, he now arrived at a state of tranquillity.

4394. "Which is in the land of Canaan"—that hereby is signified in the Lord's kingdom, appears from the signification of the land of Canaan, as denoting the Lord's kingdom, see n. 1413, 1437, 1607, 3038, 3481, 3705. When a man is in interior truths in faith and life, he is in the Lord's kingdom, and in a state of tranquillity, and in this case looks at exterior things as he who, from a high hill, looks at a tempestuous sea.

4395. "In coming thither from Padan-aram"—that hereby is signified after the former state, appears from the signification of in coming thither, as denoting after; and from the signification of Padan-aram, as denoting the knowledges of good and truth,

* The original Hebrew term literally means *burning coals*.

truth, see n. 3664, 4107, 4112, but the exterior knowledges, which serve for introducing genuine goods and truths, for Laban dwelt there, by whom is represented the affection of such good, see n. 3612, 3665, 3778, 3974, 3982, 3986, 4063, 4189, 4206; wherefore it is said, in coming thither from Padan-aram, because there was a coming from external goods and truths to interior, thus from the former state to this.

4396. "And pitched his camp to the faces of the city"—that hereby is signified application, viz. to the goods of that truth, appears from the signification of pitching [measuring] a camp, as properly denoting arrangement according to order, see n. 426, but in the present case application, for to pitch [measure] a camp here signifies to fix a habitation with his herds and flocks, which were also called a camp above, n. 4364; and from the signification of to the faces of the city, as denoting to the goods of that truth, for the faces signify interior things, see n. 358, 1999, 2434, 3537, 3573, 4066, consequently the affections of good and truth which shine forth from the faces; that city is truth, may be seen, n. 402, 2268, 250, 2481, 2712, 2943, 3216.

4397. "And bought a portion of a field"—that hereby is signified the appropriation of good from that truth, appears from the signification of buying, as denoting to appropriate to himself; and from the signification of a portion of a field, as denoting the good which was from that truth; that field is the church as to good, thus good, see n. 2971, 3196, 3317, 3500, 3508, 3766.

4398. "Where he stretched his tent"—that hereby is denoted what is holy, appears from the signification of tent, as denoting what is holy, see n. 414, 1102, 2145, 2152, 3210.

4399. "From the hand of the sons of Hamor the father of 'Shechem'"—that hereby is signified the origin of that truth from a divine stock from some other place [or persons,] will appear from what will be said in the following chapter, where Hamor and Schechem are treated of.

4400. "For a hundred kesithæ"—that hereby is signified what is full, appears from the signification of a hundred, as denoting a full state, see n. 2636, consequently what is full; but properly by a hundred is here signified much, for the subject treated of is concerning the appropriation of good from interior truths, which are signified by the sons of Hamor the father of Schechem, see n. 4393. By kesithæ, which were pieces of money, in the internal sense are signified such truths; this expression is also derived from an expression which signifies truth,

truth, Psalm lx. 6.* The conjunction of good with those truths will be spoken of below, n. 4402.

4401. "And there be set an altar"—that hereby is signified interior worship, appears from the signification of setting an altar, as denoting worship; for an altar was the principal representative of the Lord, n. 921, 2777, 2811, hence also the principal of worship; by worship is here meant interior worship from the divine spiritual [principle,] which subject comes now to be treated of.

4402. "And called it El Elobe Israel"—that hereby is signified from the divine spiritual [principle,] viz. interior worship, appears from the signification of El Elobe, concerning which we shall speak presently; and from the signification of Israel, as denoting the spiritual principle, see n. 4286, 4292. In regard to what hath been said from verse 17 of this chapter to the present verse, the case is this: The subject treated of in this chapter in the supreme sense is concerning the Lord, how he made his natural [principle] divine; but whereas those things, which in the supreme sense relate to the Lord, exceed the ideas of man's thought, inasmuch as they are divine, it is allowed to illustrate them by such things as fall nearer into the ideas, viz. by the manner in which the Lord regenerates the natural principle of man; for the regeneration of man as to his natural principle is here also treated of in the internal sense, inasmuch as the regeneration of man is an image of the Lord's glorification, see n. 3133, 3212, 3296, 3490, for the Lord glorified himself according to divine order, that is, made himself divine, and also according to such order he regenerates man, that is, makes him celestial and spiritual; in the present case we shall illustrate the above by considering how the spiritual man is made, for Israel signifies that man. The spiritual man is not the interior rational man, but the interior natural; the interior rational man is what is called celestial; what the difference is between the spiritual and celestial man, hath been often said above; man is made spiritual by this, that the truths appertaining to him are conjoined with good, that is, the things which are of faith are conjoined with the things which are of charity, and this in his natural principle; in that principle exterior truths are first conjoined with good, and next interior truths; the conjunction of exterior truths in the natural principle was treated of in this chapter from verse 1 to 17, and the conjunction of interior truths with good from verse 17 to the end. Interior truths are conjoined with good in no other way than by illustration flowing in through

* In our English Versions of the Psalms it is verse 4th.

through the internal man into the external; by virtue of this illustration truths divine are made manifest, but only in a common [or general] way, comparatively as innumerable objects are manifested to the eye as one obscure [object] without distinction; this illustration, by virtue whereof truths appear but only in a common [or general] view, was signified by Esau's words to Jacob, "Let me set, I pray, with thee of the people with me," and by Jacob's answer, "Wherefore this? let me find grace in thine eyes," concerning which see n. 4385, 4386; that the spiritual man is respectively in an obscure principle, may be seen, n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2936, 3241, 3246, 3833; this spiritual man is what is represented by Israel, n. 4286; he is called a spiritual man from this circumstance, that the light of heaven, in which is intelligence and wisdom, flows into those things with man which are of the light of the world, and causes the things which are of the light of heaven to be represented in these latter things which are of the light of the world, and thereby to correspond; for the spiritual principle viewed in itself is the divine light itself which is from the Lord, consequently it is the intelligence of truth, and the wisdom thence derived; but that light with the spiritual man falls into those things which are of faith with him, and which he believes to be true, whereas with the celestial man it falls into the good of love. But these things, although they are clear to those who are in the light of heaven, are still obscure to those who are in the light of the world, thus to the generality at this day, and possibly so obscure as to be scarcely intelligible; nevertheless, inasmuch as these things are treated of in the internal sense, and are of such a nature, the opening of them is not to be dispensed with; a time is about to come when there will be illustration. The reason why the altar was called **EL ELOHE ISRAEL**, and thereby was signified interior worship from the divine spiritual principle, is, because **El Elohe** is the same thing in the supreme sense with divine spiritual and also Israel; that Israel is the Lord as to the divine spiritual, and in the representative sense is the Lord's spiritual church, or, what is the same thing, is the man who is such a church, may be seen, n. 4286, 4292; **El Elohe** in the original tongue signifies God God, and strictly according to the words, God of gods. In the word, **Jehovah** or the Lord in several places is named **El** in the singular, also **Eloah**, and is likewise named **Elohim** in the plural, each sometimes in one verse or in one series; the reason why he is so named cannot be known, unless the internal sense of the word be known; that **El** involves one thing, and **Eloah** another, and **Elohim** another, every one may judge from this, that the word is divine, that is, derives its origin

origin from the divine, and that it is hence inspired as to all expressions, yea, as to the smallest apex. What is involved in El, when it is named, and what in Elohim, may appear from what hath been abundantly shown above, viz. that El and Elohim or God is mentioned, when truth is treated of, see n. 709, 2586, 2769, 2807, 2822, 3921, 4287; hence it is that by El and Elohim in the supreme sense is signified the divine spiritual, for this is the same with divine truth, but with the difference, that by El is signified truth in the will and act, which is the same thing with the good of truth, see n. 4337, 4353, 4390. Elohim in the plural is used, because by the divine truths are meant all truths which are from the Lord; hence also the angels in the word are sometimes called elohim or gods, n. 4205, as will likewise appear from the passages below adduced from the word. Inasmuch now as El and Elohim in the supreme sense signify the Lord as to truth, they also signify him as to power, for it is truth of which power is predicated, for good acts by truth when it exercises power, see n. 3091, 4015; therefore wheresoever power derived from truth is treated of in the word, the Lord is called El and Elohim, or God; hence also it is, that El in the original tongue likewise signifies one who is powerful. That the names El and Elohim, or God, are used in the word, where the divine spiritual is treated of, or what is the same thing, the divine truth, and thence the divine power, may further appear from these passages, "God said to Israel in the visions of the night, I am the *God of the gods* (El elohe) of thy father: be not afraid of descending into Egypt; because I will place thee there into a great nation," Gen. xvi. 2, 3; inasmuch as these words were spoken to Israel, whom he would place into a great nation, and thereby truth and the power thereof are treated of, it is said El elohe, which in the proximate sense signifies God of gods. That elohim in the proximate sense are gods, because they are predicated of truths and the power thence derived, is evident also from the following passage, "There Jacob built an altar, and called the place *El beth-el*, because there the *elohim* were revealed to him, in his flying before his brother," Genesis xxxv. 7; and in another place, "Jehovah our God, himself the *God of gods*, and Lord of lords, the God (El) great, powerful, and formidable," Deut. x. 17; where God of gods is expressed by Elohe elohim, and afterwards God by El, to whom is attributed greatness and power. So in David, "God (El) the great Jehovah, and the great King over all gods (elohim,) in whose hand are the tracings out (*pervestigations*) of the earth; and the strengths of the mountains are his," Psalm xcv. 3, 4; where

where the name God or El is used, because the subject treated of is concerning the divine truth and the power thence derived; also mention is made of gods, because truths thence derived are treated of; for king in the internal sense signifies truth, see n. 1672, 2015, 2069, 3009, 3670; hence it is evident what is involved in the expression "a great King over all gods;" the tracings out of the earth are also the truths of the church, which are called strengths of the mountains from power grounded in good. Again, "Who in the heaven shall compare himself to Jehovah? shall be likened to Jehovah in the sons of the gods" (elim?) God (El) strong in the secret of the saints. Jehovah "God of Sabaoth, who is as thou the mighty Jah?" Psalm lxxxix. 6, 7, 8; in this passage the sons of the gods or elim denote truths divine, of which it is evident that power is predicated, for it is said, God (El) strong, Jehovah God of armies, who is mighty as thou? In like manner in another place, "Give to Jehovah, ye sons of the gods, give to Jehovah glory" and strength," Psalm xxix. 1. And in Moses, "They fell upon their faces, and said, God of the gods (El elohe) of the spirits of all flesh," Numb. xvi. 22. And in David, "I have said, Ye are gods (elohim,) and ye are all the sons of the Most High," Psalm lxxxii. 6. John x. 34, where they are called gods from truths, for sons are truths, see n. 489, 491, 533, 1147, 2628, 3373, 3704. Again, "Confess ye to the God of gods (Elohe elohim,) confess ye to the Lord of lords," Psalm cxxxvi. 2, 3. And in Daniel, "He will act the king according to his pleasure, and will lift himself up, and will exalt himself above every God (El,) and over the God of gods (El elohim) he will speak wonderful things," xi. 36. Hence it is evident that El Elohe in the proximate sense is God of gods, and that gods in the internal sense are predicated of truths which are from the Lord. That the expression El or God in the singular is used, where power is treated of which is from the divine truth, or what is the same thing, from the Lord's divine spiritual [principle.] may appear from the following passages, "Let my hand be to God (El) to do with thee evil," Gen. xxxi. 29. And in another place, "Nor a hand for God (El)," Deut. xxviii. 32. And in Micah, "Nor a hand for God (El)," ii. 1; a hand for God is that there may be power; that hand denotes power, may be seen, n. 878, 3387; and that hand is predicated of truth, n. 3091. So in David, "I will place his hand in the sea, and his right hand in the rivers; he shall call me, Thou my Father, my God (El,) the rock of my salvation," Psalm lxxxix. 25, 26, speaking of power grounded in truths. Again, "The wicked one saith in his

his heart, "God (El) hath forgotten, he hath hidden his faces, "he doth not see perpetually. Arise Jehovah God (El,) lift up "thine *hand*. Wherefore doth the wicked one despise God (Elo- "him)?" Psalm x. 11, 12, 13, where the sense is the same. Again, "Jehovah my rock (*petra*,) and my fortress, and my "deliverer, my God (El,) my rock (*rupes*,)" Psalm xviii. 3, speaking of power. So in Isaiah, "The residue shall return, "the residue of Jacob to the *powerful God (El)*," x. 21. Again "A child is born to us, a son is given to us, upon whose "shoulder is government: he shall call his name, Wonderful, "Counsellor, God (El,) powerful, The Father of eternity, The "Prince of peace," ix. 6. Again in the same prophet, "Be- "hold the God (El) of my salvation; I will confide, and will "not fear, because he is my *strength*," xii. 2. Again, "I am "God (El) even from the day, I myself, and no one snatcheth "out of my hand: I do, and who shall retract it?" xliii. 12, 13, speaking of power. So in Jeremiah, "God (El) *great, powerful*, "whose name is Jehovah of armies," xxxii. 18. And in the second book of Samuel, "With my God [El] I will leap over "the wall. God [El] his way is entire, the discourse of Jeho- "vah is pure. Who is God [El] but Jehovah? who is a rock "except our God [Elohim?] God [El] is the strength of my re- "fuge," xxii. 31, 32, 33. And in Moses, "God [El] is not a "man (*vir*) that he should lie, or the son of man that he should "repent: hath he said, and shall he not do? or hath he spoken, "and shall he not establish? He brought them forth "out of Egypt, he hath as it were the strengths of an "unicorn; in that time it shall be said to Jacob and Israel, "What God [El] had done," Numb. xxiii. 19, 22, 23, speaking in the internal sense concerning power and truth. And again, "God [El] who brought him forth out of "Egypt, he hath as it were the strengths of an unicorn; he "shall consume the nations his enemies, and shall break their "bones, and shall bruise his weapons," Numb. xxiv. 8; that the horns and strengths of the unicorn signify the power of truth from good, may be seen, n. 2832: besides in many other passages. Inasmuch as several expressions in the word have also an opposite sense, so also have God and gods, and these expressions are applied when the false principle is treated of, and power derived from the false principle, as in Ezechiel, "The gods [elim] of the mighty out of the midst of hell shall accost him," xxxii. 21. And in Isaiah, "Ye have heated your- selves in the gods [elim] under every green tree," lvii. 5, where gods are predicated of falses. In like manner in other places.

A CONTINUATION OF THE SUBJECT CONCERNING THE GRAND MAN, AND CONCERNING CORRESPONDENCE, IN THE PRESENT CASE CONCERNING CORRESPONDENCE WITH THE EYE, AND WITH THE LIGHT.

4403. *WHAT* was the quality of spirits, and to what province of the body they belonged, it hath been given me also to observe and know from their situation and place with me, likewise from the plane in which they were, and from their distance in that plane. They who were seen near to me, were for the most part subjects of entire societies; for societies send from themselves spirits to others, and by them perceive the things thought of and the affections, and thereby communicate; but concerning subjects so called, or emissary spirits, by the divine mercy of the Lord, we shall speak in a distinct work; these things have been observed of them; they who appear above the head, and near to it, are they who teach, and also suffer themselves easily to be taught; they who are beneath the occiput [hinder part of the head,] are they who act tacitly and prudently; they who are near at the back, in like manner with a difference; they who are at the thorax or breast, are they who are in charity; they who are at the loins, are such as are in conjugal love; they who are at the feet, are such as are natural; and they who are at the soles of the feet, are the grosser of that genus. But they who are at the face, are of a diverse genus according to the correspondences with the sensories which are there; thus, they who are at the nostrils, are such as excel in perception; they who are at the ears, are such as obey; and they who are at the eyes, are such as are intelligent and wise; and so forth.

4404. The external senses, which are five, viz. the touch, the taste, the smell, the hearing, and the sight, have each correspondence with the internal senses; but correspondences at this day are known scarcely to any one, because it is not known that there are any correspondences, and still less that there is a correspondence of things spiritual with things natural, or what is the same thing, of those things which are of the internal man with those things which are of the external man. As to what concerns the correspondences of the senses, the sense of touch in general corresponds to the affection of good; the sense of taste to the affection of knowing; the sense of smell to the affection of perceiving; the sense of hearing to the affection of learning, also to obedience;

obedience ; but the sense of seeing to the affection of understanding and growing wise.

4405. The ground and reason why the sense of seeing corresponds to the affection of understanding and growing wise, is because the sight of the body altogether corresponds to the sight of its spirit, thus to the understanding. For there are two lights, one which is of the world from the sun, the other which is of heaven from the Lord ; in the light of the world there is nothing of intelligence, but in the light of heaven there is intelligence ; hence, so far as with man the things which are of the light of the world are illuminated by those things which are of the light of heaven, so far the man understands and is wise ; thus so far as they correspond.

4406. Inasmuch as the sight of the eye corresponds to the understanding, therefore also sight is attributed to the understanding and is called intellectual sight ; also those things which man apperceives, are called the objects of that sight ; and also in common discourse it is usual to say, that those objects are seen when they are understood ; and likewise light and illumination, and consequent clearness, are predicated of the understanding, and on the other hand shade and darkness, and consequent obscurity. The reason why these and similar things have come to be expressed in man's ordinary discourse is, because they correspond ; for his spirit is in the light of heaven, and his body in the light of the world, and his spirit is what lives in the body, and also what thinks ; hence several things, which are of an interior kind, have thus fallen into expressions of outward speech.

4407. The eye is the most noble organ of the face, and communicates more immediately with the understanding than the rest of man's organs of sense ; it is also modified by a more subtle atmosphere than the ear, on which account likewise the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than speech perceived by the ear. Hence also it is, that certain animals, inasmuch as they are void of understanding, have two as it were succenturiate* cerebra within the orbits of their eyes ; for their intellectual principle depends on their sight ; whereas man is not so [formed,] but hath the advantage of a large cerebrum, that his intellectual principle may not depend upon his sight, but his sight upon his intellectual principle. That the sight of man depends upon his intellectual principle,

* It may be necessary to inform the unlearned reader, that by succenturiate, as here applied to the cerebra of certain animals, is meant somewhat supplying the place of cerebra, the term being taken from the Latin succenturiatus, which was applied by the Romans to denote one who was substituted in another's place.

principle, is very manifest from this consideration, that his natural affections effigy themselves representatively in the face; whereas the interior affections, which are of the thought, appear in the eyes from a certain flame of life, and consequent evibration of light, which sparkles forth according to the affection in which the thought is. This also man knows and observes, although not instructed by any science; the reason is, because his spirit is in society with spirits and angels in the other life, who know it from evident perception. That every man as to his spirit is in society with spirits and angels, may be seen, n. 1277, 2379, 3644, 3645.

4408. That there is a correspondence of the ocular sight with the intellectual sight, appears manifestly to those who reflect; for the objects of the world, which all derive something from the light of the sun, enter in by the eye, and store themselves up in the memory, and this evidently under a like visual appearance, for the things which are thence reproduced, are seen within; hence the imagination of man, the ideas of which are called by philosophers material ideas; these objects, when they appear still more interiorly, constitute thought, and this also under some visual appearance, but more pure, and the ideas of this latter are called immaterial, also intellectual. That there is an interior light, in which is life, consequently intelligence and wisdom, which illuminates the interior sight, and meets those things which have entered by the external sight, is clearly manifest; also that the interior light operates according to the arrangement of the things which are there from the light of the world. The things which enter by hearing, are also changed within into appearances like those of visual objects, which are from the light of the world.

4409. Inasmuch as ocular sight corresponds to intellectual sight, it also corresponds to truths, for all things which are of the intellect have relation to truth, and also to good, viz. that it may not only know good, but also may be affected by good. All things likewise of the external sight have relation to truth and good, inasmuch as they have relation to the symmetries of objects, consequently to their beauties and pleasantnesses thence derived. Any person of discernment may see, that all and singular things in nature have relation to what is true and good; and by this also he may know that universal nature is a theatre representative of the Lord's kingdom.

4410. By much experience it hath been made manifest to me, that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to the affections of truth which are also of the understanding; consequently that the left eye

eye corresponds to the truths of faith, and the right eye to the goods of faith. The ground of such correspondence is, because in the light which is from the Lord, there is not only light but also heat, the light itself is the true which proceeds from the Lord, and the heat is the good; hence, and also from the influx into the two hemispheres of the brain, there is such correspondence; for they who are in good are to the right of the Lord, and they who are in truth to the left.

4411. All and singular the things, which are in the eye, have their correspondences in the heavens, as the three humours, the aqueous, the vitreous, and the crystalline; and not only the humours, but also the coats, yea, each part. The interior things of the eye have correspondences more beautiful and pleasant, but with a difference in each heaven. The above light, which proceeds from the Lord, when it flows into the inmost or third heaven, is received there as the good which is called charity; and when it flows into the middle or second heaven, mediately and immediately, it is received as the truth which is from charity; but when this truth flows into the last or first heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and in some places as a city wherein are palaces; thus the correspondences succeed each other even to the external sight of the angels. In like manner in man, in his ultimate principle, which is the eye, the above [truth] is presented materially, by the sight, whose objects are the things appertaining to the visible world. The man who is in love and charity, and thence in faith, hath his interiors such, for they correspond to the three heavens, and he is in effigy a little heaven.

4412. There was a certain person with whom I was acquainted in the life of the body, but not as to the mind [animus]* and interior affections; he occasionally discoursed with me in the other life, but a little at a distance; in general he manifested himself by pleasant representatives, for he could present things which delighted, as colours of every kind, and beautiful coloured forms, and could introduce infants beautifully decorated as angels, and several like things which were pleasant and delightful; he acted by a gentle and soft influx, and this into the tunic of the left eye; by such things he insinuated himself into the affections of others, for the end of pleasing and delighting their life. It was told me by

* It may be expedient here to remind the reader, that by mind, when a translation from the Latin *animus*, is meant the human mind as consisting of external affections and consequent inclinations, which are chiefly insinuated after birth, by education, social intercourse, and habits thence derived; and not the mind as consisting of the will and understanding, this latter mind being universally called *mens* by the author.

by the angels, that such are they who belong to the coats of the eye, and that they communicate with the paradisiacal heavens, where truths and goods are represented in a substantial form, as was said above, n. 4411.

4413. That the light of heaven hath in it intelligence and wisdom, and that it is the intelligence of truth and the wisdom of good from the Lord, which appears as light before the eyes of the angels, hath been given me to know by living experience; I have been elevated into the light, which glittered like the light radiating from diamonds; and whilst I was kept in it, I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ideas, and thus into those things which are of the intelligence of truth and good; the ideas of thought, which derived their origin from the light of the world, appeared on this occasion removed from me, and as it were not belonging to me, although they were obscurely present. Hence it was given to know, that so far as man comes into that light, so far he comes into intelligence. From this ground it is, that the more intelligent the angels are, in so much greater and more illustrious light they are.

4414. The differences of light in heaven are as many as are the angelic societies which constitute heaven, yea, as many as are the angels in each society; the reason is, because heaven is arranged according to all the differences of good and truth, thus according to all the states of intelligence and wisdom, consequently according to the receptions of the light which is from the Lord; hence it is, that the light is not altogether alike any where in the universal heaven, but differs according as it is differently tempered with the flaming [principle] and the bright white [principle,] and according to degrees of intenseness; for intelligence and wisdom is nothing else but an eminent modification of the heavenly light which is from the Lord.

4415. Recent souls, or novitiate spirits, viz. who some days after the death of the body come into the other life, are greatly surprised that there is light in the other life, for they bring along with them the ignorance of supposing that light is from no other source than from the sun, and from material flame; and still less do they know, that there is any light which illuminates the understanding, for they have not apperceived this in the life of the body; and still less, that that light gives the faculty of thinking, and by influx into the forms which are from the light of the world, constitutes all things which are of the understanding. They, if they have been good, are elevated to heavenly societies that they may be instructed, and from society into society, that they may perceive by living experience, that in the other life there

there is light, and this more intense than is any where given in the world, and that at the same time they may apperceive, that so far as they are in the light there, so far they are in intelligence. Some, who were taken up into spheres of celestial light, discoursed with me thence, and confessed that they had never believed any thing of the kind, and that the light of the world is respectively darkness; they also looked thence through my eyes into the light of the world, and had no other perception of it than of a dark mist; and I then said, that man is in such a mist. From whence it may also appear, why the celestial world called angels of light; and that the Lord thence the life of men, John 1. 1 to 9. ch

4416. From the light in which spirits are in appears what is their quality, for the light in which they see, corresponds to the light from (or by virtue of) which they perceive, as was said. They who have known truths, and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold, such as is the light of winter; but when they come near to those who are in the light of heaven, then their light is altogether darkened, and becomes grossly dark; and when they remove themselves from the light of heaven, there succeeds a yellow lumen as from sulphur, in which appear as it were spectres, and their truths as phantasms; for their truths were of a persuasive faith, which faith is such, that they believed because they had honour, gain, and consequent reputation, and it was the same thing to them what was true, if so be it was generally received. But they who are in evil and thence in false principles, appear in a lumen as of a fire of coals; this lumen becomes altogether dusky at the light of heaven; but the lumens themselves, from which they see, are varied according to the false and the evil in which they are. Hence also it appeared manifest, why they who live a life of evil, can in no wise have faith in divine truths from a sincere heart; for they are in that smoky lumen, into which when heavenly light falls, it becomes dark to them, so that they neither see with their eyes nor see with the mind, and moreover they then fall into agonies, and some as it were into swoons; hence it is that the evil cannot in any wise receive truth, but only the good. The man who leads a life of evil, cannot believe that he is in such a lumen, because he cannot see the lumen in which his spirit is, but only the lumen in which his secular sight is, and thence his natural mind; but if he saw the lumen of his spirit, and knew by experience what its quality would become if the light of truth and good from heaven flowed into it, he would know manifestly how far he was off from receiving those things;

things which are of the light, that is, which are of faith, and still more from imbibing those things which are of charity, that how far he was distant from heaven.

4417. I had once discourse with spirits concerning life, viz. that no one hath life from himself, but from the Lord, although he may seem to live from himself, compare n. 4320; and on this occasion the discourse was first concerning what life is, viz. that it is to understand and to will, and because all understanding hath relation to truth, and all willing to good, n. 4409, therefore the understanding of truth and the will of good is life. But the spirits ratiocinators observed, (for there are spirits who are to be called ratiocinators, because they reason about every thing whether it be so, and for the most part are in obscurity concerning every truth) they observed, I say, that nevertheless they live, who are in no intelligence of truth and will of good, yea, they believe that they live in a way superior to others; but it was given to answer them, that the life of the wicked appears indeed to them as life, but still that it is the life which is called spiritual death, which they might know from this consideration, that since to understand truth and to will good is life from the divine [being,] in this case to understand what is false and to will what is evil cannot be life, because evils and falses are contrary to the very essential life. To convince them of this, it was shown, what was the quality of their life, which, when it was seen, appeared like the lumen from a coal fire, in which was intermixed a smokiness; and when they are in this lumen, they cannot suppose otherwise than that the life of their thought and of their will is the alone life; a still further conviction thereof is wrought from this circumstance, that the light of the intelligence of truth, which is the light of life itself, cannot at all appear to them, for as soon as they come into that light, their lumen is rendered dark, so that they absolutely can see nothing, thus neither can they perceive any thing. It was further shown, what was the quality of the state of their life on this occasion, by a removal of their delight derived from the false principle, which in the other life is effected by a separation of the spirits in whose society they are, which being done, they appeared of a dusky countenance like corpses, so that they might be called effigies of death. But concerning the life of animals, by the divine mercy of the Lord, we shall treat particularly elsewhere.

4418. They who are in the hells are said to be in darkness, but they are said to be in darkness because they are in falses; for as light corresponds to truths, so darkness to falses; for they are in a yellow lumen like that of a fire of coal and sulphur, as was said above; this lumen is what is meant by darkness, for accord-

ing

ing to the lumen, consequently according to the sight thence derived, is their understanding, because they correspond. It is also called darkness, because those lumens become darkness at [the approach of] celestial light.

4419. There was a spirit present with me, who, whilst he lived in the world, knew many things, and in consequence thereof believed that he was wiser than all others; hence he had contracted the evil, that wheresoever he was, he was desirous to have an empire rule; he was sent to me from a certain society, that he might appear them as a subject, or for communication, see n. 4403, and also that they might alienate him from themselves, as being troublesome to them on this account, that he was desirous to rule them from his own intelligence. When he was with me, it was given to discourse with him concerning intelligence grounded in the proprium, that it is of such prevalence in the Christian orb, as to make it believed that all intelligence is thence derived, and thereby none from God, although, when they speak from the doctrinals of faith, they say that all truth and good is from heaven, thus from the divine [principle or being,] consequently all intelligence, for this is of truth and of good; but when that spirit was unwilling to attend to these things, I said, that he would do well if he would recede, because the sphere of his intelligence infested; but whereas he was in the persuasion that he was more intelligent than others, he was not willing; it was then shown to him by the angels, what is the quality of intelligence grounded in the proprium, and what the quality of intelligence from the divine (principle or being,) and this by lights, for in the other life such things are wonderfully presented to view by the variegations of light; intelligence grounded in the proprium was shown by a lumen, which appeared like a Will-o'-the-wisp (*lumen fatuum*), around which was a dark border, and moreover it extended itself to a very small distance from the focus; it was further shown, that it is instantly extinguished when it is inspected by any angelic society, just as a Will-o'-the-wisp is extinguished at the light or day of the sun. It was next shown what was the quality of intelligence from the divine (principle or being,) and this also by light, which was more bright and luminous than that of the sun at noon-day, and extending itself to all distance, and terminating itself like the light of the sun in the universe; and it was said, that intelligence and wisdom enter from all sides into the sphere of that light, and cause truth and good to be perceived by an intuition almost boundless, but this according to the quality of truth from good.

4420. From these considerations it may appear, that those things appertaining to man which are of the light of the world, correspond

correspond to those things which are of the light of heaven ; consequently, that the sight of the external man, which is that of the eye, corresponds to the sight of the internal man, which is that of

CHAPTER THE THIRTY-FOURTH

4422. **P**REFATORY to this chapter, the Lord's words in Matthew, chap. xxiv. from verse 42 to the end, come to be explained, which words are the last in that chapter concerning the consummation of the age or the Lord's coming, and are in the letter as follows, "*Watch therefore, because ye know not in what hour your Lord cometh. But know this, that if the master of the house knew in what watch the thief cometh, he would watch, and would not suffer his house to be dug through. For this (reason) be ye also ready: for in what hour ye think not, the Son of Man will come. Who then is the faithful servant and prudent, whom his Lord hath appointed over his ministering attendants,* to give them*" meal

* In our common English versions of the New Testament, the word here rendered *ministering attendants* is translated *household* ; but the original word is very properly rendered by our author *famulitium*, and literally signifies the whole body of servants or ministering attendants in a house.

*"meat in due season? Blessed (is) that servant, whom
his Lord, when he cometh, shall find so doing.*

*Verily I say unto you, that he will appoint him over
servant shall say in
ne; and shall be-
to eat and drink
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things treated of; for the subject matter throughout is concerning the last church, which in the internal sense is the consummation of the age, and the Lord's advent; that this is the case, may be evident from the explication of all the contents of this chapter, which may be seen in what hath been premised before the chapters immediately preceding, viz. before chapter xxvi. n. 3353 to 3356, chap. xxvii. n. 3486 to 3489, chap. xxviii. n. 3650 to 3655, chap. xxix. n. 3751 to 3759, chap. xxx. n. 3897 to 3901, chap. xxxi. n. 4056 to 4060, chap. xxxii. n. 4229 to 4231, chap. xxxiii. n. 4332 to 4335. What the contents are in a series; was there also shown, viz. that when the Christian church established after the Lord's coming began to waste itself, that is, to recede from good, in this case, I. They began not to know what is good and true, but disputed on the subject. II. They despised good and truth. III. They next did not acknowledge them. IV. Afterwards they profaned them. V. And whereas the truth of faith and the good of charity was yet about to remain with some, who are called the elect, the state of faith on this occasion is described. VI. And next the state of charity. VII. Lastly, the commencement of a new church is treated of. And VIII. concerning the state as to good and truth within the church so called, when it is rejected,

teriors, thus as to states in another life ; in such case heaven removeth itself from them, and consequently the Lord, and transfers himself to others, who are adopted in their place ; for without a church somewhere or other in the earth, there is not given any communication of heaven with man, for the church resembles the heart and lungs of the grand man in the earth, n. 468, 637, 931, 2054, 2853 ; on this occasion, they who are of the old church, and thereby removed from heaven, are in a sort of inundation as to the interiors, and indeed in an inundation over the head ; this inundation is not apperceived by the man himself, whilst he liveth in the body, but he cometh into it after death ; it appears manifestly in another life, and indeed like a cloudy mist with which they are encompassed about, and thereby separated from heaven. The state of those who are in that cloudy mist is, that they cannot in any wise see what is the truth of faith, and still less what is its good ; for the light of heaven, in which is intelligence
and

and wisdom, cannot penetrate into that mist. This is the state of the church vastated.

4424. What the words of the Lord above adduced ~~in the internal sense~~ may appear without ~~the Lord in that passage~~ did not so ~~significatives~~, but by ~~it is a sign only to point out the~~ the last verse, viz. ~~and appoint him his portion~~ *there is wailing and gnashing of teeth.* *He shall divide him*, signifies separation and removal from goods and truths; for they who are in the knowledges of good and truth, as they are who are within the church, and yet in the life of evil, are said to be divided, when they are removed from those knowledges; for the knowledges of good and truth are separated from them in another life, and they are kept in evils, and thence also in falses; the reason is, lest by the knowledges of good and truth they should communicate with heaven, and by evils and consequent falses should communicate with hell, and thereby hang between each; also lest they should profane goods and truths, as is the case when they are commixed with falses and evils. Something of this sort is also signified by the Lord's words to him who hid the talent in the earth, "Take away the talent from him; and give it to him that hath ten talents: For to every one that hath shall be given, that he may abound; but from him who hath not shall be taken away even what he hath," Matt. xxv. 28, 29; also by what the Lord saith elsewhere in Matthew, chap. xiii. 12; likewise in Mark, chap. iv. 25; and in Luke, chap. viii. 18. *And shall appoint his portion with the hypocrites*, signifies his lot, which is the portion, with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth, and will nothing of good, who are hypocrites; they are thus divided; wherefore when ex-

ternal things are taken away from them, as is the case with all in another life, they appear such as they are as to internals, viz. without faith and charity, nevertheless they have made a show of faith and charity, with a view of catching the attention of others, and securing thereby honours, gain, and reputation; such is the quality and character of almost all who are within the vastated church; for they have natural, but no internal principles; hence the inwardness of their interiors spoken of above, n. 4422. *shall be wailing and gnashing of teeth*, signifies that state in another life, wailing their state as to evils, and gnashing of teeth their state as to falses; for teeth in the word signify lowest natural principles, in a genuine sense the truths of those principles, and in an opposite sense their falses; teeth also correspond thereto; wherefore gnashing of teeth is the collision of falses with truths; they who are in mere natural principles, and are in them from the fallacies of the senses, and believe nothing which they do not thence see, are said to be in gnashing of teeth, and also in another life appear to themselves to be so, when they make conclusions concerning truths from their own fallacies. Such characters abound in the church vastated as to good and truth. The like is also signified elsewhere by gnashing of teeth, as in Matthew, "The sons of the kingdom shall be cast into outer darkness: there shall be wailing and gnashing of teeth," viii. 12; the sons of the kingdom are they who are in the vastated church; darkness is falses, n. 4418, for they are in darkness when in the cloudy mist spoken of above; gnashing of teeth is the collision of falses with truths in that mist. In like manner in other passages, as in Matthew, chap. xiii. 42, 50; chap. xxii. 13; chap. xxv. 30; and Luke xiii. 28.

CHAP.

CHAPTER XXXIV.

1. And Dinah went forth the daughter of Leah, whom she bare unto Jacob, to see the daughters of the land.

2. And Schechem saw her, the son of Hamor the Hivite, a prince of the land, and he took her, and lay with her, and compressed her.

3. And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake upon the heart of the damsel.

4. And Schechem said to Hamor his father, saying, Receive for me this daughter for a woman,

5. And Jacob heard that he had polluted Dinah his daughter; (and his sons were with his acquisition in the field;) and Jacob was silent till they came.

6. And Hamor the father of Schechem went forth to Jacob, to speak with him.

7. And the sons of Jacob came from the field, when they heard: and the men grieved, and they waxed exceeding wroth, because he did folly in Israel, to lie with the daughter of Jacob; which thing ought not to be done.

8. And Hamor spake with them, saying, Schechem my son, his soul hath a desire to your daughter: give her, I pray, to him for a woman.

9. And join relationships with us; give your daughters to us, and receive our daughters to you,

10. And dwell with us, and the earth shall be before you; dwell, wander through it in trading, and possess ye in it.

11. And Schechem said to her father, and to her brethren, Let me find grace in your eyes, and what ye say to me, I will give.

12. Multiply upon me exceedingly dowry and gift,

gift, and I will give as ye say to me : and give me the damsel for a woman.

13. And the sons of Jacob answered Schechem and Hamor his father in deceit, and spake, (because he polluted Dinah their sister.)

14. And said to them, We cannot do this word, to give our sister to a man who hath a foreskin ; because this is a disgrace to us.

15. Nevertheless in this will we consent to you ; If ye be as us, to circumcise to you every male ;

16. And we will give our daughters to you, and will receive your daughters to us, and we will dwell with you, and will be one people.

17. And if ye do not hear to us to circumcise, we will take our daughter, and will go.

18. And their words were good in the eyes of Hamor, and in the eyes of Schechem Hamor's son.

19. And the boy did not delay to do the word, because he was well pleased in the daughter of Jacob ; and he was honoured above all of the house of his father.

20. And Hamor came, and Schechem his son, to the gate of their city, and spake to the men of their city, saying,

21. These men they are peaceable with us, and let them dwell in the land, and by trading wander through it ; and the land, lo ! it is broad in spaces before them. Let us take their daughters to us for women, and let us give our daughters to them.

22. Nevertheless in this will the men consent to us to dwell with us, to be one people, that every male be circumcised to us, as they are circumcised.

23. Their acquisition, and their purchase, and every beast of theirs, shall it not be ours ? only let us consent unto them, and they will dwell with us.

24. And they heard to Hamor, and to Schechem his son, all going forth from the gate of his city ; and they circumcised every male, all going forth from the gate of his city.

25. And

25. And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, the brethren of Dinah, took each his sword, and came upon the city confidently, and slew every male.

26. And they slew Hamor and Schechem his son at the edge of the sword, and took Dinah out of the house of Schechem, and departed.

27. The sons of Jacob came upon those who were thrust through, and spoiled the city, because they polluted their sister.

28. Their flocks, and their herds, and their he-
asses, and whatsoever was in the city, and whatso-
ever was in the field, they took ;

29. And all their wealth, and every infant of theirs, and their females they took captive, and spoiled, and all that was in the house.

30. And Jacob said to Simeon and Levi, Ye have disturbed me, to cause me to stink to the inhabitant of the land, to the Canaanite and the Perizzite; and I (am) mortals of number; and they shall gather together upon me, and shall smite me; and I shall be destroyed, and my house.

31. And they said, Shall he make our sister as a harlot?

THE CONTENTS.

4425. **T**HE subject here treated of in the internal sense is concerning the posterity of Jacob, that they extinguished all the true of doctrine which belonged to the ancient church. Hamor and Schechem, with the people of their city, represent that true. For the representative of the church with the posterity of Jacob, consisted solely in externals without internals; whereas the representative church with the ancients consisted in externals with internals.

THE

THE INTERNAL SENSE.

4426. **V**ERSES 1, 2, 3, 4. *And Dinah went forth, the daughter of Leah, whom she bare unto Jacob, to see the daughters of the land. | And Schechem saw her, the son of Hamor the Hivite, a prince of the land, and took her, and lay with her, and compressed her. | And his soul clave unto Dinah, the daughter of Jacob; and he loved the damsel, and spake upon the heart of the damsel. | And Schechem said to Hamor his father, saying, Receive for me this damsel for a woman.* Dinah went forth, signifies the affection of all things of faith, and the church thence derived: the daughter of Leah, whom she bare to Jacob, signifies in externals: to see the daughters of the land, signifies to know the affections of truth, and the churches which are thence derived: | and Schechem saw her, signifies truth: the son of Hamor the Hivite, signifies from the ancients: a prince of the land, signifies primary amongst the churches: and took her, and lay with her, and compressed her, signifies that he could not otherwise be conjoined with the affection of the truth signified by the sons of Jacob her brethren: | and his soul clave unto Dinah, the daughter of Jacob, signifies propensity to conjunction: and he loved the damsel, and spake upon her heart, signifies love: | and Schechem said to Hamor his father, signifies thought grounded in truth with the ancients: saying, Receive for me this damsel for a woman, signifies that he was willing to be conjoined with the affection of that truth.

4427. "Dinah went forth"—that hereby is signified the affection of all things of faith, and the church thence derived, appears from the representation of Dinah, as denoting the affection of all truths, and the church thence derived, see n. 3963, 3974; for the twelve sons of Jacob represented all things of faith, thus all things which are of the church, see n. 2120, 2130, 3858, 3926, 3939; hence Dinah, who was born after the ten sons of Jacob by Leah and the handmaids, signifies their affection, thus the church, for the church is derived from the affection of truth, insomuch that whether we speak of the affection of truth, or the church, it is the same thing, for man is a church by virtue of the affection of truth.

4428. "The daughter of Leah, whom she bare to Jacob"—that hereby is signified in externals, appears from the representation of Leah, as denoting the affection of external truth, see n. 3763, 3819; and from the representation of Jacob, as denoting

noting in a supreme sense the Lord as to divine truth of the natural [principle,] see n. 3305, 3509, 3525, 3544, 3576, 4294, 4273, 4237; and in a respective sense denoting the external church, or, what is the same thing, the external of the church, see n. 3305, 4286; hence it is evident that the daughter of Leah, whom she bare to Jacob, signifies the affection of truth in externals.

4429. "To see the daughters of the land"—that hereby is signified to know the affections of truth and the churches which are thence derived, appears from the signification of seeing, as denoting to know, concerning which see occasionally above; and from the signification of daughters, as denoting affections, and thence churches, see n. 2362, 3024, 3963; and from the signification of land, in this case the land of Canaan, as denoting the tract where the church is, and thence also the church itself, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2989, 3955, 3705, 3686. What is signified by the things contained in these verses, may appear from those which follow, for the subject treated of is concerning the representative of a church, which [representative] was about to be instituted amongst the posterity of Jacob; that this representative could not be instituted amongst them, until they were altogether vastated as to interior truths, that is, until they no longer knew them, may be seen, n. 4289; interior truths are all those which are represented and signified by the rituals that were commanded them; for all rituals represented and signified somewhat in the Lord's kingdom in the heavens, and thence somewhat in the Lord's kingdom in the earths, that is, in the church; these things which were represented and signified are here interior truths. That all and singular things, which were commanded the posterity of Jacob, when the representative of a church was instituted amongst them, of which things mention is made in the books of Moses, especially in Exodus and Leviticus, were representative and significative of the celestial and spiritual things of the Lord's kingdom, hath been shewn in the explications throughout. All these things were unknown to the posterity of Jacob, because they were such a people, that, had they known, they would have profaned them, see n. 301, 302, 303, 2520, 3508, 3479, 3769, 4281, 4293; therefore they did not come into those representatives, until they were altogether vastated as to interior truths. It is on this account that those truths and their extinguishing them are treated of in this chapter. The representatives, which were enjoined to the posterity of Jacob, were not new, but several of them were such as had before been in use amongst the ancients, nevertheless the ancients did not worship external things, like the posterity of Jacob, or the Jews
and

and Israelites; but internal things, and by internal things they acknowledged the Lord himself; the remains of a church from ancient [time] were still in the land of Canaan, especially amongst those who were called Hittites and Hivites; hence it is that by those nations are represented the truths which were of the church. From these considerations then it may in some measure appear what is signified by Dinah the daughter of Jacob by Leah going forth to see the daughters of the land; for by Dinah is represented the external church, such as was instituted amongst the posterity of Jacob; and by daughters of the land are signified the churches amongst the ancients; that daughters throughout the word, in the internal sense, signify churches, may be seen, n. 2362, 3024, where it is shown; and that land [or earth] signifies the tract or nation where the church is, thus the church, n. 662, 1066, 1067, 1733, 1850, 2117, 2118, 2929, 3355, 3705, 3686.

4430. "And Schechem saw her"—that hereby is signified truth, appears from the representation of Schechem, as denoting truth, in the present case the truth of the church from ancient [time;] the ground and reason of this representation is, because there were still the remains of a church with that nation where Schechem was; that it was amongst the well-disposed nations, is evident from the sincerity, out of which Hamor and Schechem spake to Jacob and his sons, verses 8, 9, 10, 11, 12; and from the condescension that Schechem might receive Dinah for a wife, verses 18, 19, 20, 21, 22, 23, 24; and this being the case, the truth of the church was represented by them; and moreover the city Schechem was Abram's first station when he came out of Syria into the land of Canaan, Gen. xii. 6; and now also Jacob's first station in coming out of Syria likewise, when he stretched his tent, made huts, and erected an altar, Gen. xxxiii. 17, 18, 19, 20; that by the journeys or sojournings of Abraham and Jacob were represented progressions into the truths of faith and the goods of love, which relate to the Lord in the supreme sense, and which relate to man who is regenerated by the Lord in the respective sense, hath been occasionally shown above; hence by Schechem was signified the first of light, n. 1440, 1441, consequently interior truth, for this is the first light. But the subject treated of in this chapter in an internal sense is concerning the posterity of Jacob, how they extinguished in themselves this first of light or interior truth; the sons of Jacob signify in this sense, which is the internal historical sense, all their posterity; for the internal sense of the word treats solely of the things which are of the Lord's kingdom, thus which are of his church; the sons of Jacob themselves did not constitute

constitute any church, but their posterity did constitute a church, yet not till after they were departed out of Egypt, and not actually until they came into the land of Canaan. Moreover, as to what concerns this city called from Schechem, it was called of old Schalem, as appears from the foregoing chapter, "Jacob came to *Schalem*, a city of *Schechem*, which is in the land of Canaan," verse 18; that by *Schalem* is signified tranquillity, and that by the city of *Schechem* are signified interior truths of faith, and that man comes to a tranquil state when he comes to those truths, may be seen, n. 4393. But afterwards the same city was called *Schechem*, as may appear from Joshua, "The bones of Joseph, which the sons of Israel made to ascend out of Egypt, they buried in *Schechem*, in a part of the field which Jacob bought of the sons of Hamor the father of *Schechem*, for a hundred kesithæ," xxiv. 32; and from the book of Judges, "Gaal the son of Ebed said to the citizens of *Schechem*, Who is Abimelech, and who is *Schechem*, that we should serve him? Is not the son of Jerubaal? and Sebul his prefect? Serve ye the men of Hamor the father of *Schechem*, and wherefore shall we serve him?" ix. 28. The same city was afterwards called *Sichar*, as is evident from John, "Jesus came into a city of Samaria called *Sichar*, near the field which Jacob gave to his son Joseph; the fountain of Jacob was there," iv. 5, 6; that by that city is signified interior truth, is evident from the above passages, and also from others where it is named; and also from Hosea, "Gilead a city of those who work iniquity, defiled by blood. And as a man waiting for troops, a company of priests, in the way they commit murder to *Schechem*; because they have done wickedness. I have seen a filthy thing in the house of Israel," vi. 8, 9, where by in the way committing murder to *Schechem* is signified, that they extinguish truths even to interior truths, thus all external truths. The extinction of interior truth is also signified by Abimelech destroying that city and sowing it with salt, Judges ix. 45.

4481. "The son of Hamor the Hivite"—that hereby is signified from the ancients, appears from the signification of son, who in this case is *Schechem*, as denoting the interior truth spoken of just above; that son is truth, may be seen, n. 489, 491, 533, 1147, 2623, 3373, 4257; and from the representation of Hamor, as denoting the father of that truth, thus denoting from the ancients, for the truth which was interior in the rituals and representatives, flowed forth from the church which was of old, and this being the case, Hamor is also called the Hivite; for the Hivite nation was that by which such truth amongst the ancients was signified, because from ancient time they had been

principled in such truth, and hence it is that Hamor is here called the Hivite; for by all the nations in the land of Canaan some good or truth of the church in ancient time was signified, inasmuch as the most ancient church, which was celestial, was in that land, n. 4116; but after that those nations, like the rest amongst whom the church was, turned away to idolatrous [principles and practices,] therefore also idolatries are signified by the same; but whereas by the Hivites of old was signified interior truth, and they were amongst the better disposed nations, with whom iniquity was not so consummated, that is, the truth of the church was not so extinguished, as with others, therefore of the Lord's providence the Hivites the Gibeonites were preserved, by the covenant which Joshua and the princes established with them, Joshua ix. 15; that they were Hivites, may be seen Joshua x. 6; xi, 19. From these considerations now it is evident, whence it is that by Schechem the son of Hamor the Hivite is signified interior truth from the ancients.

4432. "A prince of the land"—that hereby is signified what is primary amongst churches, appears from the signification of prince, as denoting what is primary, see n. 1482, 2089; and from the signification of land [or earth,] as denoting the church, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2929, 3355, 3705, 3686.

4433. "And he took her, and lay with her, and compressed her"—that hereby is signified that he could not otherwise be conjoined with the affection of the truth signified by the sons of Jacob her brethren, appears from the signification of taking her, lying with her, and compressing her, as denoting to be conjoined, yet not in a legitimate manner which is effected by betrothing; but that by those words is signified, that he could not otherwise be conjoined, cannot appear unless it be known how the case is; interior truth from the ancients, which is signified by Schechem the son of Hamor the Hivite, is that truth which had been the internal [truth] of the church with the ancients, thus which had been the internal in their statutes, judgments, and laws, in a word, in their rituals and the like; those truths were their doctrinals according to which they lived, and indeed were doctrinals of charity, for in ancient time, they who were of the genuine church had not other doctrinals; the same may be called interior truths of faith in respect to doctrine, but goods in respect to life. If any church was instituted with the nation descended from Jacob, it was necessary that they should be initiated into those truths and goods; for unless internal things are in external, that is, unless internal things be thought of whilst the men of the church are in external things, and unless at the same time they are affected

affected with internal things, at least unless they are affected with external things for the sake of internal, there is not any thing of the church, for internal things constitute the church, inasmuch as the Lord is in them, for in them are the spiritual and celestial things which are from him. But the nation descended from Jacob, that is, the Israelitish and Jewish nation, could not be initiated into those things in a legitimate manner, which is by betrothing, by reason that their external worship did not correspond; for from their fathers, viz. from Abraham, Isaac, and Jacob, they received the worship instituted by Eber, which in externals was diverse from the worship of the ancient church, as may be seen, n. 1238, 1241, 1343, 2180; and whereas that worship was diverse, the interior truths in which the ancients were principled, could not be conjoined with it in a legitimate manner, which is by betrothing, but in the manner which is here described; hence it may be understood what is meant when it is said, that he could not otherwise be conjoined with the affection of the truth signified by the sons of Jacob the brothers of Dinah. But although conjunction might be effected in that manner, according to a law known also to the ancients, concerning which law see Exod. xxii. 16. Deut. xxii. 28, 29, still that nation was such, that it in no wise admitted any conjunction of interior truth, which was from the ancients, with the externals of worship which were in use with the posterity of Jacob, n. 4281, 4290, 4293, 4307, 4314, 4316, 4317, therefore with that nation there could not any church be instituted, but instead thereof only the representative of a church, see n. 4281, 4288, 4307; that the nation was of such a quality, that not only they were incapable of receiving interior truths, but also that they altogether extinguished those truths in themselves, was here represented by this circumstance, that the sons of Jacob answered Schechem and Hamor in fraud, verse 13, and afterwards that Simeon and Levi smote the city with the edge of the sword, and slew Schechem and Hamor, verses 25, 26, and that the rest of the sons came upon the slain, and spoiled the city, and took away the flocks, herds, and whatsoever was in the city, in the field, and in the house, verses 27, 28, 29. Hence it is evident what is signified by the prophetic [enunciations] of Jacob at that time Israel, "Simeon and Levi are brethren; their daggers are the instruments of violence. Into their secret let not my soul come; in their congregation let not my glory be united; because in their anger they slew a man, and in their pleasure [what pleased them] they unstrung an ox. Their anger is cursed because vehement, and their fury because grievous:

“grievous: I will divide them into Jacob, and will disperse them into Israel,” Gen. xlix. 5, 6, 7.

4434. “And his soul adhered unto Dinah”—that hereby is signified propensity to conjunction, appears from the signification of the soul adhering, as denoting propensity; that it was propensity to conjunction is evident, because the things relating to conjugal love, in the internal sense, involve spiritual conjunction, which is that of truth with good, and of good with truth; the reason why the things relating to conjugal love in the internal sense involve that conjunction, is, because conjugal love derives its origin from the marriage of truth and good, and of good and truth, see n. 2618, 2727, 2728, 2729, 2737, 2803, 3132; hence also the adulterations of good are meant by adulteries, and the falsifications of truth by scortations in the word, n. 2466, 2729, 2750, 3399; from these considerations it may appear, that by all these things which are related of Schechem and of Dinah in this chapter, nothing else is meant in the internal sense, but the conjunction of the truth which is represented by Schechem, with the affection of truth which is represented by Dinah, thus that by these words, “His soul adhered unto Dinah,” is signified propensity to conjunction. Whereas in this whole chapter the subject treated of is concerning conjugal love towards Dinah, and that he courted her for a woman, and whereas by those things which relate to conjugal love, is signified spiritual conjunction, it is allowed to confirm from the word that nothing else but spiritual conjunction is involved in marriages and in things relating to marriages, whenever they are mentioned in the word; thus in the apocalypse, “Let us rejoice and exult, and let us give glory to him, because the time of the *marriage of the Lamb* is come, and his *wife* hath made herself ready. Blessed are they who are called to the supper of the *marriage of the Lamb*,” xix. 7, 9. Again, “I saw the holy city, the new Jerusalem, descending from God out of heaven, prepared as *a bride adorned for her husband*. One of the seven angels spake with me, saying, Come, I will show thee *the bride, the Lamb’s wife*. He carried me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem, descending out of heaven from God,” Apoc. xxi. 2, 9, 10; that by what is said of bride and marriage in these passages, nothing else is signified but the Lord’s conjunction with the church, and this by truth and good, is very manifest, for the holy city and the new Jerusalem is nothing else but the church; that city is the truth of the church, may be seen, n. 402, 2268, 2450, 2451, 2712, 2943, 3216; that Jerusalem is the spiritual church, may be seen, n. 402, 2117, 3654.

3654. So in Malachi, "Judah hath acted treacherously, and
 "abomination hath been done in Israel and in Jerusalem; for
 "Judah hath profaned the sanctity of Jehovah, because *he hath*
 "*loved and betrothed to himself the daughter of a strange god.*
 "Jehovah hath testified between thee, and *between the wife of*
 "*thy youth, against whom thou hast acted treacherously,*" ii. 14,
 14, 15; where to love and to betroth the daughter of a strange
 god is to conjoin himself with the false principle, instead of
 truth which is the wife of youth. So in Ezekiel, "Thou hast
 "taken *thy sons and thy daughters, whom thou hast brought*
 "*forth to me, and hast sacrificed to devour. Is it a small thing*
 "concerning thy *whoredoms?* Thou art the daughter of thy mo-
 "ther, who loathed *her husband and her sons*; and thou art the sister
 "of thy sisters, who loathed *their husbands and their sons,*" xvi.
 20, 45, speaking of the abominations of Jerusalem, which, in-
 asmuch as they were derived from evils and fables, are described
 in that chapter by such things as are contrary to marriages, viz.
 by adulteries and whoredoms; the husbands whom they loathed
 are goods, sons are truths, and daughters the affections thereof.
 So in Isaiah, "Sing, thou *barren, who hast not borne*; break
 "forth into singing and cry aloud, thou that hast not *travailed*
 "*with child*: because many are *the sons of the desolate, in com-*
 "parison with *the sons of the married* [woman.] Thou shalt not
 "remember any more the reproach of thy *widowhood*, because
 "thy makers are *thy husbands*; Jehovah Zebaoth is his name:
 "and thy redeemer the Holy One of Israel, The God of the
 "whole earth he is called: for as a *woman left and afflicted in*
 "spirit hath Jehovah called thee, and a *woman of youth* when
 "she is divorced, said thy God. All *thy sons shall be taught of*
 "Jehovah, and great shall be the peace of *thy sons,*" liv. 1, 5;
 6, 13; inasmuch as by marriage is signified the conjunction of
 truth and good, and of good and truth, it may appear what is
 signified by husband and wife, by sons and daughters, by
 widows, by the divorced, and by bringing forth, *travailing with*
child, being desolate and barren, for these expressions have re-
 lation to marriage; the particular signification of each expres-
 sion, in the spiritual sense, hath been frequently pointed out in
 the explications above. Again, in the same prophet, "For the
 "sake of Zion I will not be silent, and for the sake of Jerusa-
 "lem I will not rest; it shall not be said to thee any longer
 "(Thou art) *forsaken*, but thy land shall be called *married*; for
 "Jehovah shall be well pleased in thee, and thy land *shall be*
 "*married*; because a *youth shall marry a virgin, thy sons shall*
 "*marry thee*, and there shall be the joy of a *bridegroom* over a
 "*bride*; thy God shall rejoice over thee," lxii. 1, 4, 5. He
 who

who is not acquainted with the internal sense of the word, may suppose that such expressions in the word are comparative, like several which occur in common discourse, and hence that the church is compared to a daughter, to a virgin, and to a wife, and that thus the things relating to faith and charity are compared to those things which relate to marriage; but in the word all things are representative of spiritual and celestial things, and are real correspondences, for the word descended from heaven, and of consequence in its origin it is divine celestial and spiritual, to which those things correspond which are of the sense of the letter; hence it is, that the things relating to the heavenly marriage, which is the conjunction of good and truth, fall into correspondent things, thus into those things which relate to marriages on earth. Hence also it is that the Lord likened the kingdom of the heavens, that is, his kingdom in the heavens, and his kingdom in the earth, which is the church, to a man a king, who *made a marriage* for his son, and invited several thereto, Matt. xxii. 2, and following verses; and also to ten *virgins*, who taking lamps, went forth to meet the *bridegroom*, Matt. xxv. 1, and following verses. And also the Lord called those who are of the church sons of the marriage, "Jesus said, "Can the *sons of the marriage* mourn, so long as the *bridegroom* "is with them? but the days shall come when the *bridegroom* "shall be taken away from them, and then shall they fast," Matt. ix. 15. Hence also the affection of good and the affection of truth are called the joy and gladness of the bridegroom and of the bride, because heavenly joy is from those affections and in those affections; as in Isaiah, "Thy sons *shall marry* "thee, and there shall be the joy of a *bridegroom* over a *bride*: "Jehovah thy God shall rejoice over thee," lxii. 5. And in Jeremiah, "The voice of joy and the voice of gladness, and the "voice of the *bridegroom* and the voice of the *bride*, the voice "of them that say, Confess ye to Jehovah, because Jehovah is "good," xxxiii. 11. Again, in the same prophet, "I will cause "to cease from the cities of Judah and from the streets of Je- "rusalem the voice of joy and the voice of gladness, the voice "of the *bridegroom* and the voice of the *bride*, because the "earth shall become a waste," vii. 34; chap. xvi. 9; chap. xxv. 10. And in the Apocalypse, "The light of a lantern shall not "shine any more in Babylon; and the voice of the *bridegroom* "and of the *bride* shall not be heard any more therein," xviii. 23. Inasmuch as marriages on earth, by love truly conjugal, correspond to the heavenly marriage, which is that of good and truth, therefore the laws in the word, enacted concerning betrothings and marriages, correspond altogether to the spiritual laws

laws of the heavenly marriage; as that they should marry only one wife, Mark x. 2 to 8; Luke xvi. 18; for in the heavenly marriage this is the case, viz. that good cannot be conjoined except to its own truth, and truth to its own good, for supposing it to be conjoined to any other truth than its own, the good would in no wise subsist, but would be pulled asunder and thereby perish; the wife in the spiritual church represents good, and the man (*vir*) represents truth, whereas in the celestial church the husband represents good, and the wife truth; and what is an arcanum, they not only represent those principles, but also actually correspond to them. The laws also which were enacted concerning marriages in the Old Testament, in like manner have correspondence with the laws of the heavenly marriage, as those in Exod. xxi. 7, 8, 9, 10, 11; chap. xxii. 16, 17; chap. xxxiv. 16; Numb. xxxvi. 6; Deut. vii. 3, 4; chap. xxii. 28, 29; and also the laws concerning the degrees forbidden; Levit. xviii. 6 to 20, concerning each of which, by the divine mercy of the Lord, we shall speak elsewhere. That the degrees and laws of marriages derive their origin from the laws of truth and of good, which are the laws of the heavenly marriage, and have relation to them, is evident from the following passage in Ezechiel, "The priests the Levites *shall not take to themselves a widow or a divorced (woman) for wives, but virgins of the seed of the house of Israel; and they shall take a widow who hath been the widow of a priest,*" xliv. 22, speaking of the holy city the new Jerusalem and of the heavenly Canaan, which, it is manifest, are the Lord's kingdom and his church, consequently by Levites are not signified Levites, nor by widow and divorced are widow and divorced signified, but such things to which they correspond.

4435. "And he loved the damsel, and spake upon her heart"—that hereby is signified love, is evident without explication.

4436. "And Hamor said to Schechem his father"—that hereby is signified thought grounded in the truth [which prevailed] with the ancients, appears from the signification of saying in the historicals of the word, as denoting perception and thence thought, see n. 3395; and from the representation of Schechem the son of Hamor, as denoting the truth [which prevailed] with the ancients, see n. 4430, 4431; hence it is evident, that by Schechem said to Hamor his father, is signified thought from the truth [which prevailed] with the ancients.

4437. "Saying, Receive for me this daughter for a woman"—that hereby is signified that he willed to be conjoined with the affection

affection of that truth, appears from the signification of daughter, in this case Dinah, as denoting the affection of the truth signified by the sons of Jacob her brethren, see n. 4427, 4433; and from the signification of receiving for a woman, as denoting to be conjoined, see above, n. 4434.

4438. Verses 5, 6, 7. *And Jacob heard that he had polluted Dinah his daughter; (and his sons were with his acquisition in the field;) and Jacob was silent until they came. } And Hamor the father of Shechem went forth to Jacob, to speak with him. And the sons of Jacob came from the field, when they heard : and the men grieved, and they waxed exceedingly warm, because he did folly in Israel to lie with the daughter of Jacob ; which thing ought not to be done.* Jacob heard that he had polluted Dinah his daughter, signifies conjunction not legitimate; Jacob in this case is the external ancient church: and his sons were with the acquisition in the field, signifies his posterity, that they were in their religious [principle:] and Jacob was silent till they came, signifies consultation from the truths of faith appertaining to him and his posterity; and Hamor the father of Shechem went forth to Jacob to speak with him, signifies consultation about the truth of that church: and the sons of Jacob came from the field, signifies that they consulted from their superstitious principle: and the men grieved and waxed exceedingly warm, signifies that in evil they were against the truth of the church with the ancients: because he hath done folly in Israel to lie with the daughter of Jacob, which thing ought not to be done, signifies conjunction in their eyes illicit contrary to the truth appertaining to them.

4439. "Jacob heard that he had polluted Dinah his daughter"—that hereby is signified conjunction not legitimate, viz. with the affection of truth, which was of the external church here represented by Jacob, appears from the signification of polluting, as denoting conjunction not legitimate, for by marriages is signified legitimate conjunction, n. 4434, hence by their pollution is signified conjunction not legitimate, concerning which see n. 4433; and from the representation of Dinah, as denoting the affection of all things of faith and the church thence derived, see n. 4427; and from the representation of Jacob, who in the present case is the ancient external church. The reason why by Jacob is here signified the ancient external church, is, because that church was to have been instituted with his posterity, and it would have been instituted if his posterity had received the interior truth, which prevailed amongst the ancients; that that church is here represented by Jacob, is evident

dent also from the series of this chapter, for he was not in counsel with his sons, that they should smite the city, and slay Hamor and Schechem; wherefore also he said to Simeon and Levi, "Ye have disturbed to make me to stink to the inhabitant of the land,"—verse 30; and in the prophetic [enunciation] before his death, "Into their secret let not my anger be united, because they slew a man, and in their pleasure [them] they unstrung an ox," Gen. xlix. 6; and the word in several passages by Jacob is representative external church, n. 422, 4286; the reason why presents that church is, because in the supreme sense presents the Lord's divine natural [principle,] to which church corresponds: but by his sons are signified those who extinguished in themselves the truth which amongst the ancients, and thereby destroyed that which was the church, whilst nothing thus remained with them but the representative of the church, n. 4281, 4288, 4289, 4303.

4440. "And his sons were with the acquisition in the field"—that hereby are signified his posterity that they were in their superstitious [principle,] appears from the signification of his sons, as denoting posterity; and from the signification of acquisition, as denoting external truths, see n. 1495, 4391; and from the signification of field, as denoting the church, see n. 2971, 3766: hence by his sons being with the acquisition in the field, is signified that they were in their superstitious [principle,] for such a principle of the church as prevailed amongst them is to be called superstitious, inasmuch as it was external worship without internal.

4441. "And Jacob was silent until they came"—that hereby is signified consultation from the truths of faith appertaining to him and his posterity, appears from the signification of being silent, as denoting to think and to consult tacitly; and from the signification of until they came, viz. his sons, as denoting from the truths of faith appertaining to him and to his posterity; that sons are truths, see n. 489, 491, 583, 1147, 2623, 3373, 4257; inasmuch as consultation was made with his sons, thus with the truths which are signified by the sons of Jacob, consequently it was from the truths appertaining to him and his posterity.

4442. "And Hamor the father of Schechem went forth to Jacob to speak with him"—that hereby is signified consultation about the truth of that church, appears from the representation of Hamor the father of Schechem, as denoting the truth of the ancients, see n. 4430, 4431; and from the representation

ancient external church, see just
 the signification of speaking with him,
 since by those words is signified con-
 sultation of that church. He who doth not
 know the word are signified things, will not
 understand the father of Scheeben went
 with him," is signified consultation of
 amongst the ancients with the truth
 the ancient church to be established
 of Jacob; but he will not wonder,
 the internal sense of the word; nor is
 so by perusing the books of the an-
 cients acquainted with their customary
 was common with them to introduce
 together, as wisdom, intelligence,
 and also to give them names, where-
 as; this was the origin of the gods
 at Athens, and also of the persons whom
 they might describe things under an
 | Sophi derived this custom from the
 as dispersed over a great part of the
 5; for they who were of the ancients
 things by representatives and signifi-
 cation was initiated herein from the
 t people who were before the flood,
 1896, 2897; and these from heaven,
 tion with heaven, n. 784, 7714 to
 n, which is the ultimate of the three,

is in such representatives and significatives; hence it is that the
 word was written in such a style; but the word hath this pe-
 culiar [characteristic] in preference to the writings of the old
 heathens, that singular the things contained in it in a continual
 and spiritual things of the Lord's
 sense the Lord himself; and that
 are also thus representative; and
 are real correspondencies, and these
 heavens from the Lord.

Jacob came from the field—that
 consulted from their superstitions
 the signification of the name of Jacob,
 was from them, with which a re-
 as instituted; and from the super-
 stitious [principle,] see above,
 1, that it denotes consultation from
 of things treated of, and also from
 this,

this, that it is their superstitious [principle] of which to them is predicated.

4444. "When they heard, and the men grieved, and waxed exceedingly warm"—that hereby is signified that they were in evil against the truth of the church prevailing amongst the ancients, appears from the signification of grieving and waxing exceedingly warm, as here denoting to be in evil; that it was against the truth of the church prevailing amongst the ancients, follows of consequence, because it was against Schechem the son of Hamor, by whom the truth prevailing amongst the ancients is signified, as was said, n. 4430, 4431. That they were in evil, is evident from what follows, viz. that they spake in fraud, verse 13, and in the next place, after that Schechem and Hamor condescended to their words, they slew them, verse 26 to 29; hence it is, that by grieving and waxing exceedingly warm it here signified that they were in evil; it appears as if it was zeal, because he lay with their sister, according to the words which presently follow, "Because he hath done folly in Israel to lie with the daughter of Jacob, which thing ought not so to be;" and in the end of the chapter they said, "Shall he make our sister as an harlot?" verse 31; but it was not zeal, for zeal cannot have place with any one who is in evil, but only with him who is in good, for zeal hath good in itself, n. 4164; the superstitious [principle] indeed, which prevailed with their posterity, in itself had good, for all and singular things thereof represented the celestial and spiritual things which are of the Lord's kingdom, but as to those who were in it, it had nothing of good, for they were only in externals without internals, as was shown above; the case herein is like that of the superstitious [principle] of that nation, in which also they are at this day, in that they acknowledge Moses and the prophets, thus the word; this principle is holy in itself, but as to them it is not holy, for in singular the things of the word they respect themselves, and thereby they make the word worldly, yea earthly, for they do not know that there is in it any thing celestial, nor is this any matter of concern to them; they who are in such a state, cannot be in good when in their religious [principle], but in evil, inasmuch as nothing celestial flows in, for this they extinguish with themselves. According to the law, known also in the ancient church, it was ordained, that he who compassed a virgin, should give dowry, and should take her to wife, agreeable to these words in Moses, "If a man shall persuade a virgin, who is not betrothed, and lieth with her, by dowry he shall endow her to himself for a wife; if her father refusing to refuse to give her to him, he shall weigh silver according to the dowry of virgins," Exod. xxii. 15, 16; and in another place,

place, "If a man shall find a damsel a virgin, who is not betrothed, and shall lay hold of her, and lie with her, and they shall be caught, the man who lay with her shall give to the father of the damsel fifty of silver, and she shall be to him for a wife, because he compressed her; and he shall not be able to put her away all his days," Deut. xxii. 28, 29. That this same law was known to the ancients, is very manifest from Schechem's words to the father and brethren of the damsel, "Schechem said to her father and to her brethren, Let me find grace in your eyes, and I will give what ye say to me; multiply upon me exceedingly dowry and gift, and I will give as ye shall say to me, and give me the damsel for a woman," ver. 11, 12; and because Schechem was willing to fulfil that law, and the brethren of Dinah consented, if he would become as they, by circumcising every male, according to the words which follow, "Nevertheless in this will we consent unto you, if ye be as us, to circumcise to you every male, and we will give our daughters to you, and will receive your daughters to us, and we will dwell with you, and will be for one people," ver. 15, 16; hence it is evident, that they did not act from the law, thus not from good, but contrary to the law, consequently from evil. From the law indeed it was required, that they should not enter into marriages with the nations, concerning which law it is written Moses, "Lest thou take of their daughters to thy sons, and their daughters commit whoredom after their gods, and cause thy sons to commit whoredom after their gods," Exod. xxxiv. 16: and in another place, "Thou shalt not contract affinity with the nations, thy daughter thou shalt not give to his son, and his daughter thou shalt not take to thy son; because he will turn away thy son from after me, that they may serve other gods," Deut. vii. 3, 4. But this law was enacted concerning the idolatrous nations, lest by marriages they should turn away to idolatrous worship from worship truly representative, for when they were made idolaters, they could no longer represent the celestial and spiritual things of the Lord's kingdom; but the opposite things, such as are things infernal, inasmuch as in this case they called forth from hell a certain devil whom they worshipped, and to whom they applied divine representatives; wherefore it is said, lest they should commit whoredom after other gods; also for this reason, because by the nations were signified evils and falses, with which the goods and truths, which they represented, were not to be commixed, consequently diabolical and infernal things were not to be commixed with celestial and spiritual, see n. 3024. But it was in no wise forbidden to contract wedlock with the nations which accepted

cepted their worship, and who, after that they were circumcised, acknowledged Jehovah; those they called journeying with them, concerning whom it is told Moses, "If a sojourner shall sojourn with thee, willing to offer the passover to Jehovah, every circumcised to him, and then he shall come in and shall be as an inhabitant of the land; one the home-born and to the sojourner who sojourneth of you," Exod. xii. 48, 49; and in another place "sojourner shall have sojourned with you, he shall keep the passover to Jehovah, according to the statute of the passover, and according to the statutes thereof, so shall he do. One statute shall be for you, as well for the sojourner as for him that is born in the land," Numb. ix. 14; the reason why they were called sojourners sojourning in the midst of them and with them, was, because to sojourn signified to be instructed, and thus a sojourner signified those who suffered themselves to be instructed in statutes and doctrinals; that this is the signification of sojourning and of sojourner, may be seen n. 1463, 2025, 3672. Again, "If a sojourner shall have sojourned with you, who shall make an offering of fire of an odour of rest to Jehovah, as ye do, so shall he do. As to the congregation, one statute shall be to you and to the sojourner that sojourneth, a statute of eternity for your generations; as ye are, such shall the sojourner be before Jehovah; one law and one judgment shall be to you and to the sojourner sojourning with you," Numb. xv. 14, 15, 16. Also in another place, "The sojourner sojourning with you shall be to you as he that is born among you," Levit. xix. 34; "one judgment shall be to you, such as it is to the sojourner, such shall it be to the home-born," Levit. xxiv. 22. That this statute was not only known to Jacob and his sons, but also to Schechem and Hamor, is evident from their words; for the statutes, judgments, and laws, which were given to the Israelitish and Jewish nation, were not new, but such as had been before in the ancient church, and in the other ancient which was called Hebræan from Eber, as hath been shown throughout; that hence that law was known, is evident from the words of the sons of Jacob, "The sons of Jacob said to Hamor and Schechem, We cannot do this word, to give our sister to a man who hath a foreskin, because this is a disgrace to us; nevertheless in this will we consent to you, if ye be as we, to circumcise to you every male, and we will give our daughters to you, and will take your daughters to us, and we will dwell with you, and will be for one people," ver. 14, 15, 16; and from the words of Hamor and Schechem, in that they not only consented

consented, but also caused themselves and every male of their city to be circumcised; ver. 18, 19, 20, 21, 22, 23, 24. Hence it is evident that Schechem was made such as the sojourner spoken of in the law, and thus that he might have taken the daughter of Jacob for a woman; consequently, that the slaying them was a wicked deed, as Jacob also testified before his death, Gen. xlix. 5, 6, 7. That not only Judah, but also Moses, and likewise the kings of the Jews and of the Israelites, and besides several of the people, married wives from the nations, is evident from the historicals of the word; which wives, it is not to be doubted, received their statutes, judgments, and laws, and were acknowledged for sojourners.

4445. "Because he hath done folly in Israel to lie with the daughter of Jacob, which thing ought not so to be—that hereby is signified conjunction in their eyes illicit contrary to the truth appertaining to them, appears from the signification of doing folly to lie with the daughter of Jacob, as denoting illicit conjunction; that to lie with her and thereby to pollute a conjunction not legitimate, may be seen above, n. 4439; it is said in Israel, because by Israel is signified the internal of the church, and afterwards it is said the daughter of Jacob, because by Jacob is signified the external of the church; that Israel is the internal of the church, and Jacob the external, see n. 4286, 4292, 4439. That in their eyes it appeared illicit, although it was licit, may be manifest from what hath been said and shown above, n. 4444, and in other places.

4446. Ver. 8, 9, 10, 11, 12. *And Hamor spake with them, saying, Schechem my son, his soul hath a desire to your daughter; give her, I pray, to him for a woman. And join relationships with us; give your daughters to us, and take our daughters to you. And dwell with us: and the earth shall be before you; dwell ye, wander through it in trading, and possess ye in it. And Schechem said to her father, and to her brethren, Let me find grace in your eyes, and what ye say to me I will give. Multiply upon me exceedingly dowry and gift, and I will give as ye say to me: and give me the damsel for a woman.* Hamor spake with them, saying, signifies the good of the church amongst the ancients: Schechem my son, signifies truth thence: his soul hath a desire to your daughter, give her, I pray, to him for a woman, signifies the desire of conjunction with this new (church) which in its external face appears like the ancient: and join relationships with us, give your daughters to us, and take our daughters to you, signifies union of goods and truths: and dwell with us, signifies life: and the earth shall be before you, dwell ye, signifies the church which is one: wander through it in trading, and

and possess ye in it, signifies doctrinal tenets grounded in a common [or general] principle which would agree together: and Schechem said to her father and to her brethren, signifies the consultation of truth from an ancient divine stock with the good and truth of this religious [principle]: let me find grace in your eyes, and what ye say to me I will give, signifies if they had a like mind on their part, that it would be on his part: multiply upon me exceedingly dowry and gift, I will give as ye say to me, signifies that he will accept those things which appertain to them, and will make them his own: and give me the damsel for a woman, signifies only let there be conjunction.

4447. "Hamor spake with them, saying"—that hereby is signified the good of the church amongst the ancients, appears from the representation of Hamor, as denoting from the ancients, see n. 4431, viz. the good of the church from them, for the good of the church is the father, and the truth thence derived, which in this case is Schechem, is the son, hence also by father in the word is signified good, and by son truth. It is here said the good of the church amongst the ancients, but not the good of the ancient church, and that on this account, because by the church amongst the ancients is meant the church derived from the most ancient church, which was before the flood, and by the ancient church is meant the church which was after the flood; those two churches have been occasionally treated of in the preceding explications, and it hath been shown, that the most ancient church which was before the flood was celestial, but the ancient church which was after the flood was spiritual; the difference of each hath also been often treated of. The remains of the most ancient church, which was celestial, were yet in the land of Canaan, especially amongst those who were called Hittites and Hivites in that land. The reason why they were not elsewhere was, because the most ancient church, which was called Man or Adam, n. 478, 479, was in the land of Canaan, consequently the garden of Eden was there, by which was there signified the intelligence and wisdom of the men of that church, n. 160, 1588, and by the trees therein their perception, n. 103, 2103, 2722, 2972; and whereas intelligence and wisdom was signified by that garden or paradise, the church itself is also meant thereby, and the church being meant, heaven also is meant, and since heaven is meant, in the supreme sense the Lord is also meant; hence it is that the land of Canaan in the supreme sense also signifies the Lord, in the respective sense heaven and likewise the church, and in the singular sense a man of the church, n. 1413, 1457, 1507, 3038, 3481, 3705;

3705; and also hence it is that land [earth] simply named in the word hath a like signification, n. 566, 662, 1066, 1067, 1413, 1607, 3355; and that a new heaven and a new earth is a new church as to its internal and external, n. 1783, 1830, 2117, 2118, 3355. That the most ancient church was in the land of Canaan, may be seen, n. 507; and that hence arose the representatives of places, and that on this account Abram was ordered to go thither, also that that land was given to his posterity from Jacob, viz. that the representatives of places might be retained, according to which the word might be written, n. 3686. And that hence all the places there, likewise the mountains and rivers, and all the borders round about, were made representative, n. 1585, 1866, 4240. From these considerations it is evident what is here meant by the church amongst the ancients, viz. remains from the most ancient church: and whereas those remains were with the Hittites and Hivites, therefore also Abraham, Isaac, and Jacob, with their wives, gained a place of burial with the Hittites in their land, Gen. xxiii. 1 to the end; chap. xlix. 29, 30, 31, 32; chap. l. 13; and Joseph, with the Hivites, Joshua xxiv. 32. Hamor the father of Schechem represented the remains of that church, wherefore by him is signified the good of the church amongst the ancients, consequently the origin of interior truth from a divine stock, n. 4300. What the difference is between the most ancient church which was before the flood, and between the ancient church which was after the flood, may be seen n. 897, 607, 608, 640, 641, 765, 784, 895, 920, 1114 to 1128, 1238, 1327, 2896, 2897.

4448. "Schechem my son"—that hereby is signified the truth thence derived, appears from the representation of Schechem, as denoting interior truth, see n. 4430, thus truth thence derived, viz. from the good which is Hamor, n. 4447; for all the truth of the church is from its good, and truth never exists from any other source. This truth, which is represented by Schechem, is called interior truth, and is in its essence no other than the good of charity; for the most ancient church, as being celestial, was in the good of love to the Lord, and thence in the perception of all truth, inasmuch as the men of that church were almost as the angels, they also had communication with the angels, hence they had their perception; wherefore neither did they at any time reason concerning any truth of faith, but said, because they perceived from heaven, that it is so; and this in such a sort, that they were not even willing to make mention of faith, but of charity in its stead, see n. 202, 337, 2715, 2718, 3246; hence it is that by interior truth is here meant the good of charity; that remains of that church were with Hamor the Hivite,

Hivite, and his son Schochem, may be seen just above, n. 4447. The case was otherwise with the ancient church which was spiritual; this church was not in love to the Lord, as the most ancient church, but in charity towards the neighbour, and they could not arrive at charity but by the truth of faith, of which they had no perception, as the most ancient had, therefore they then began to enter into disquisitions about truth, whether it be so. Concerning the difference between the celestial who had perception, and the spiritual who had not, see n. 2088, 2669, 2708, 2715, 3235, 3240, 3246, 3887.

4449. "His soul hath a desire to your daughter, give her, I pray, to him for a woman"—that hereby is signified a desire of conjunction with this new [church,] which appears like the ancient in its external face, is manifest from the signification of the soul desiring, as denoting desire; and from the representation of Dinah, who in this case is the daughter, as denoting the affection of truth, consequently the church, for the church is the church from the affection of truth, this is here meant by that new; and from the signification of giving her for a woman, as denoting conjunction, see n. 4434. In regard to this circumstance, that that new church, which was established anew amongst the posterity of Jacob, appears in its external face like to the ancient, it is to be noted, that the statutes, judgments, and laws, which were commanded by Moses to the Israelitish and Jewish nation, were not alien from the statutes, judgments, and laws, which were in the ancient church, as those relating to betrothings and marriages, to servants, to the animals which were proper for food and which were not proper, to the cleanings, to the feasts and tabernacles, the perpetual fire, and several other things; also to the altars, the burnt-offerings, the sacrifices, the libations, which were received in the other ancient church which was from Eber; which, it is very manifest from the historicals of the word, were known previous to their being commanded to that nation; to show only that altars, burnt-offerings, and sacrifices were known, it is related concerning Balaam, that he ordered seven altars to be built, and burnt-offerings and sacrifices of bullocks and rams to be offered upon them, Numb. xxiii. 1, 2, 14, 15, 29; and moreover it is said concerning the nations, in many places, that their altars were destroyed; and also concerning the prophets of Baal, that they sacrificed, whom Elias slew; hence it may appear manifest, that the sacrifices, which were commanded to the people of Jacob, were not new; thus neither the rest of the statutes, judgments, and laws; but inasmuch as these things were made notorious amongst the nations, especially by this, that by such things

replaced some profane god, and thereby turned things which represented divine things, besides added several things, therefore that the temple might be restored, which was that of the ancient things were revoked. Hence it may appear this new church, which was instituted amongst Jacob, appeared in its external face like to the

join affinities with us; give your daughters to us, daughters to you"—that hereby is signified as goods and truths, appears from the signification of us, as denoting union, see n. 4434; and from the daughters, as denoting affections, thus goods, see n. 491, 2362, 3963; that the union was wished by giving to us and taking to you, for by the sons of Jacob are signified truths, as was shown above. Hence it is evident, that by those words is signified goods and truths, that that new church, which was to be like the ancient not only in its external, but

in its internal, "I dwell with us"—that hereby is signified life, appears from the signification of dwelling, as denoting to live, see n. 1293, 3384, 3613, thus to dwell with us is to live together, and to make one church.

4452. "And the earth shall be before you, dwell ye"—that hereby is signified the church, which is one, appears from the signification of earth, as denoting the church, see n. 566, 664, 1066, 1067, 1413, 1607, 3355, 4417; and from the signification of dwelling with us, as denoting to live together, see just above, n. 4431, thus that the church was one.

4453. "Wander through it in trading, and possess ye in it"—that hereby is signified that doctrinal tenets grounded in a common [or general] principle would agree together, appears from the signification of trading, as denoting to procure knowledges to one's self, and also to communicate, see n. 2967, hence to wander through the land in trading is to enter into the knowledges of good and truth, which are signified by Shechem the son of Hamor, and by the city; and from the signification of possessing in it, as denoting to make one, thus to agree together, for they who possess the earth together, make one and agree together. The reason why trading signifies to procure to one's self knowledges, and also to communicate, is, because in heaven, where the word is perceived according to the internal sense, there is not given any trading, for there is neither gold nor silver there, nor any such things as are traded with in the world,

world, wherefore when mention is made of trading in the word, it is understood in a spiritual sense, and such a thing is perceived as corresponds, in general the procuring and communication of knowledges, and specifically that which is named; as if gold is named, the good of love and wisdom is understood, n. 113, 1551, 1552; if silver, the truth which is of intelligence and faith is understood, n. 1551, 2048, 2954; if sheep, rams, kids, and lambs, by which they traded in old time, such things are understood as are signified by sheep, rams, kids, and lambs, and so in other cases. As in Ezechiel, "Say unto Tyre, O thou that inhabitest upon the entrances of the sea, *the trader of people* to many islands: Tarshish *thy merchant* by reason of the multitude of all wealth, in silver, in iron, in tin, and lead, they gave *thy fairs*. Javal, Tubal, and Meshech, these *thy traders* in the soul of man, and vessels of brass, *they gave thy commerce*. The sons of Dedan were *thy traders*; many isles were *the merchandise of thy hand*. Syria was *thy trader* in the multitude of thy wealth. Judah and the land of Israel, these were *thy traders* in wheat, minnith, and pannog, and in honey, and oil, and balm, *they gave thy commerce*. Damascus was *thy merchant* in the multitude of thy works, by reason of the multitude of all wealth, in the wine of Heshbon and the wool of Zachar. Dan and Javan gave thread *in thy fairs*. Dedan was *thy trader* in garments of liberty for the chariot. The Arabian and all the princes of Kedar, they were *the merchants of thy hand*, in lambs, and rams, and he-goats; in these *thy merchants were traders* of Sheba and Rama, they were *thy traders* in the chief of all spice, and by every precious stone and gold, they gave *thy tradings*. Haran and Canaan and Eden, *the traders* of Sheba, Ashur, Kilmad, were *thy trader*. These were thy traders with perfections, with windings of blue, and embroidery, and with treasures of precious garments, by cords tied and work of cedar in *thy trading*; whence thou hast been filled, and made exceedingly honourable in the heart of the seas," xxvii. 1 to the end. From these and several other passages in the word, it appears that tradings, commerces, merchandises, and wares, are nothing else but such things as relate to the knowledges of good and truth; for what hath the prophetic word to do with the tradings of Tyre, unless spiritual and celestial things are signified by those tradings? and this being the case, it may manifestly appear, that not only other things are signified by wares, but also that by the nations there mentioned are signified those to whom such things appertain; neither can it be known what they signify except from the internal sense, as what is signified by Tarshish, Javal, Tubal, Meshech, the sons of Dedan, Syria,

Syria, Judah, Israel, Dan, Javan, Dedan, the Arabian, Sheba, Rama, Haran, Canoch, Eden, Ashur, Kilmad; also what by their wares, as silver, iron, tin, lead, vessels of brass, wheat, minnith, pannog, honey, oil, balm, wine of Heshbon, wool of Zachar, threads, garments of liberty for the chariot, lambs, rams, he-goats, spice, precious stone, gold, windings of blue, embroidery, cords tied, work of cedar. These and similar things signify the goods and truths, which are of the church, and of the Lord's kingdom, and the knowledges thereof; wherefore Tyre is there treated of, by reason that by Tyre are signified knowledges, n. 1201; and whereas such wares, or goods and truths, are in the Lord's church and kingdom, therefore also the land of Canaan, by which is signified the Lord's kingdom and church, from the most ancient time was so named from wares or merchandises, for Canaan, in the original tongue, hath this signification. From these considerations now it is evident, what is signified by wandering through the land in trading.

4454. "And Schechem said to her father and her brethren," —that hereby is signified consultation of truth derived from the ancient divine stock with the good and truth of this religious [principle,] appears from the signification of saying, as here denoting to consult; and from the representation of Schechem, as denoting truth derived from the ancient divine stock, concerning which see above, n. 4447; and from the signification of father, who in this case is Jacob, as denoting the good of truth, n. 4273, 4337; and from the signification of brethren, who in this case are the sons of Jacob, as denoting truths, concerning which see above. That Schechem is truth from the ancient divine stock, is evident from what was adduced above, n. 4447; for Hamor the Hivite had been with his nation and family amongst the remains of the most ancient church, which was celestial; that church, above all churches in the universal globe, was from the divine [principle or being,] for it was in the good of love to the Lord; their will-principle and intellectual made one, thus one mind, wherefore they had a perception of truth from good, for the Lord flowed in by an internal way into the good of their will, and through this into the good of the understanding, or truth; hence it is that that church, in preference to the rest, was called man, n. 477, 478, and also a likeness of God, n. 51, 473, 1013. Hence it is evident, why Hamor and Schechem are said to be from the ancient divine stock, as also above, n. 4399. That the most ancient church, which was called Man, or by the Hebrew term Adam, was in the land of Canaan, as was said above, n. 4447, is very manifest

manifest from their posterity, who were called Nephilim, Gen. vi. 4; and that these were in the land of Canaan, is said Num. xiii. 33, see n. 581. But the land of Canaan was then called all the land (or earth) from the river of Egypt to the river Euphrates, Gen. xv. 18.

4455. "Let me find grace in your eyes, and what ye say to me, I will give"—that hereby is signified, if they had a like mind on their part, as was on his part, appears from the signification of finding grace in the eyes of any one, as being a form of speech involving propensity, concerning which see n. 3980, in the present case a propensity to this, that he would give whatsoever they should say to him, by which words, it is evident from the series in the internal sense, is signified, that on his part there was a mind if there was a like mind on their part, for to give what they say, in that sense, is to make one with them as to truth and good.

4456. "Multiply upon me exceedingly dowry and gift, and 'I will give as ye say to me'"—that hereby is signified that he will accept those things which appertain to them, and will make them his own, viz. the external things of the church which were theirs with the internal which were his; and thus they would constitute together one church, appears from the signification of giving as ye say, as denoting to make one with them as to truth and good, see just above, n. 4455. The dowry itself and gift, which he said that they should multiply upon him, signifies agreement into one, for the dowry, which was given to a virgin about to be betrothed, was a ticket denoting agreement (or consent) on both sides. He says that they should multiply upon him exceedingly dowry and gift, and thus upon the statute, which was fifty of silver, by reason that he lay with her before he received their religious (principle), and that it was on the part of Jacob to consent or refuse, according to the law known also to the ancients, concerning which see Exod. xxii. 16, 17; especially because conjunction was desired, of interior truth, which is Schchem, with the affection of exterior truth, which is Dinah. The reason why dowry was a ticket of agreement (or consent,) and thereby a confirmation of initiation, is, because to weigh out or to give silver was a sign that it was his, thus that the virgin was his, and to accept it was reciprocal, thus the bride was the bridegroom's, and the bridegroom the bride's.

4457. "And give me the damsel for a woman"—that hereby is signified, only let there be conjunction, appears from the signification of giving for a woman, as denoting conjunction, see n. 4434, in the present case denoting only let there be conjunction, because it was not as yet stipulated.

4458. Verses 13, 14, 15, 16, 17. *And the sons of Jacob answered Schechem and Hamor his father in fraud, and spake, (because he polluted Dinah their sister,) and they said unto them, We cannot do this word, to give our sister to a man who hath a foreskin; because this is a disgrace to us. | Nevertheless in this will we consent to you; If ye be as we, to circumcise to you every male; and we will give our daughters to you, and will take your daughters to us, and we will dwell with you, and will be for one people. | And if ye do not hear to us to circumcise, we will take our daughter, and will go.* The sons of Jacob answered Schechem and Hamor his father in fraud, signifies evil opinion and intention concerning the truth and good of the church amongst the ancients: and spake, because he polluted Dinah our sister, signifies that initiation to conjunction, which could be no other, might be made by accession; and they said to him, We cannot do this word, signifies that they disapproved: to give our sister to a man who hath a foreskin, signifies unless they would place the truth and good of the church in representatives, and would recede from those things which they signify: because this is a disgrace to us, signifies that it was contrary to them: nevertheless in this will we consent to you, if ye be as we, signifies accession to their religious [principle]: to circumcise to you every male, signifies an external representative alone, and thereby they would be pure to them: and we will give our daughters to you, and will take your daughters to us, signifies their conjunction: and we will dwell with you, signifies as to life: and will be for one people, signifies as to doctrine: and if ye do not hear to us to circumcise, signifies unless they receded from their truths, and acceded to external representatives: we will take our daughter and will go, signifies that there would be no conjunction.

4459. "The sons of Jacob answered Schechem and Hamor his father in fraud"—that hereby is signified evil opinion and intention respecting the truth and good of the church amongst the ancients, appears from the representation of Schechem, as denoting truth amongst the ancients, or, what is the same thing, truth from the ancient divine stock, concerning which see n. 4399, 4454; and from the representation of Hamor, as denoting the good from which that truth was derived, see n. 4399, 4431, 4447, 4454; and from the signification of fraud, as denoting evil opinion and intention; for fraud in general involves evil against another, and against those things which he speaks and acts, for he who is in fraud, thinks and intends what is diverse from another, which also appears from the effect spoken of in this chapter; hence it is evident, that by the sons of Jacob answering

answering Schetchem and Hamor his father in fraud, is meant evil opinion and intention respecting the truth and good of the church amongst the ancients. The sons of Jacob, or his posterity, could have no other opinion and intention concerning the truth and good of the internal man, but evil, because they were in externals without internals, n. 4281, 4293, 4307, 4429, 4433; and also they made internal things of no account, and therefore altogether despised them. Such also is that nation at this day; and such are all they who are only in things external; they who are in external things alone, do not even know what it is to be in internal things, for they do not know what an internal principle is; if any one makes mention before them of an internal principle, they either affirm that it is, because they know from doctrine that it is, (but in such case they affirm from fraud,) or they deny it with the mouth also as with the heart; for they do not go beyond the sensual principles which belong to the external man; hence it is, that they do not believe any life after death, and think resurrection impossible unless the body is to rise again, on which account it hath been permitted that they should have such an opinion of the resurrection, otherwise they would have no opinion at all, for they place the all of life in the body, not knowing that the life of the body is from the life of the spirit, which liveth after death. They who are in external things alone, cannot have any other belief, for the external things appertaining to them extinguish the all of thought, consequently the all of faith concerning internal things. Inasmuch as such ignorance prevails at this day, it may be expedient to say what it is to be in external things without internal; they who are without conscience are all of them in external things alone, for the internal man manifests himself by conscience; and all they have no conscience, who think and do what is true and good, not for the sake of what is true and good, but for the sake of themselves, on account of their own honour and gain, and also because of the fear of the law and of life, for if their reputation, honour, gain, and life were not endangered, they would rush headlong without conscience into all iniquities. This appears manifest from the case of such in another life, where, inasmuch as the interiors are opened, they are in a perpetual endeavour to destroy others, wherefore they are in hell, and are kept bound there in a spiritual manner. In order that it may be further known, what it is to be in external things, and what in internal, and that they who are in external things alone, cannot comprehend what internal things are, consequently cannot be affected by them (for no one is affected by those things which he doth not comprehend), let us take this truth for an example, that to be

be the least is to be the greatest in heaven, and that to be low is to be high, also that to be poor and needy is to be rich and abounding; they who are in external things alone, cannot comprehend these things, for they think that the least cannot in any wise be the greatest, nor the low high, nor the poor rich, nor the needy abundant; when yet this is altogether the case in heaven; and because they cannot comprehend, therefore they cannot be affected by those things, and when they reflect upon them from the corporeal and worldly things in which they are, they hold them in aversion; that the case is so in heaven, they are altogether ignorant, and so long as they are in external things alone, are not willing to know, yea, neither are they able to know; for in heaven he who knows, acknowledges, believes from the heart, that is, from the affection, that nothing of ability is from self, but that all of ability is to him from the Lord, he is called least, and yet is greatest, because he hath ability from the Lord; the case is similar with him who is low (or humble), that he is high, for he who is low, acknowledging and believing from affection, that he hath nothing of ability from himself, nothing of intelligence or wisdom from himself, and nothing of good and truth from himself, he is gifted with ability, with the intelligence of truth, and the wisdom of good, above others, from the Lord; in like manner the poor and needy is rich and abounding, for he is called poor and needy, who believes from the heart and affection that he possesses nothing of himself, knoweth nothing and is nothing wise of himself, and of himself hath no ability, and he in heaven is rich and abounds, for the Lord gives him all opulence, inasmuch as he is wiser than others, richer than others, dwells in most magnificent palaces, n. 1116, 1626, 1627, and is in the treasures of all the riches of heaven. To take another example; he who is in external things alone, cannot in any wise comprehend, that heavenly joy consists in loving his neighbour better than himself, and the Lord above all things, and that happiness is according to the quantity and quality of that love; for he who is in external things alone, loveth himself better than his neighbour, and if he loveth others, it is because they favour himself, and thus he loveth them for the sake of himself, consequently he loveth himself in them and them in himself; he who is such, cannot know what it is to love others better than himself, yea, he is not willing to know it, neither is he able, wherefore when he is told that heaven consists in such love, n. 548, he holds it in aversion; hence it is, that they who have been such in the life of the body, cannot come near to any heavenly society, and when they are coming near, by reason of their aversion they cast themselves

themselves down headlong into hell. Inasmuch as few know at this day, what it is to be in external things, and what in internal, and whereas the generality believe, that they who are in internal things cannot be in external, and *vice versâ*, it is allowed for the sake of illustration to adduce one further example, for instance, the nourishment of the body and the nourishment of the soul; he who is in pleasures merely external, is nice about his person, pampers his appetite, loves to live sumptuously, and places his chief pleasure in the dainties of the table; but he who is in internal things, although he also hath satisfaction in the above gratifications, yet his ruling affection is, that the body may be nourished by meats with pleasure for the sake of its health, to the end that there may be a sound mind in a sound body, thus principally for the sake of the mind's health, to which the health of the body serves as a means; he who is a spiritual man doth not rest here, but regards the health of the mind or soul as a means to take in the tints of intelligence and wisdom, not for the sake of reputation, honours, or gain, but for the sake of the life after death; he who is spiritual in an interior degree, regards intelligence and wisdom as a mediate end, that he may serve as an useful member in the Lord's kingdom; and he who is a celestial man, that he may serve the Lord; to this latter, corporeal food is a means to enjoy spiritual food, and spiritual food is a means to enjoy celestial food; and because they ought so to serve, therefore also those foods correspond: hence also they are called foods. From these considerations it may appear what it is to be in external things alone, and what in internal. The Jewish and Israelitish nation, which is treated of in this chapter in the internal historical sense, except those who have died infants, are for the most part of the above description, for they are in external things above all other nations, inasmuch as they are in avarice; they who love lucre and gain not for the sake of any other use, but for the sake of gold and silver, and place all the delight of their lives in the possession thereof, are in the outermost or lowest things, for the things which they love are altogether earthy; but they who love gold and silver for the sake of some use, elevate themselves according to the use out of earthy things; the use itself, which man loves, determines his life, and distinguishes him from others; an evil use makes him infernal, a good use makes him celestial; not indeed the use of itself, but the love of the use, for the life of every one is in the love.

4460. "And they spake, because he polluted Dinah, their "sister"—that hereby is signified, that initiation to conjunction, which

which could be no other, was made by accession, may appear from the explication of those words, "He took her, and lay with her, and comprehended her," by which was signified, that otherwise be conjoined with the affection of truth the sons of Jacob, her brethren, see n. 4433; the implied in his polluting her.

And said to them, We cannot do this word"—the signified that they disapproved, appears without expli-

To give our sister to a man who hath a foreskin"—is signified, unless they placed the truth and good in representatives, and would recede from those which they signify, appears from the signification of denoting an external representative, a sign that they church; hence it was common to say, circumcision, when they distinguished between those who were church, and those who were not; for circumcision signifying receding from filthy loves, viz. from the love of self world, and acceding to heavenly loves, which are Lord and love towards the neighbour, thus according to the church; hence it is, that by those words is signified an acceding to their religious [principle,] consequently, that like them they would place the truth and good of the church in representatives, by receding from the internal things which are signified, for otherwise they would not be like unto them, according to what follows, "In this we will content unto you, if ye be as we." That circumcision is a sign of purification from filthy loves, see n. 2039, 2632; and that the uncircumcised [foreskinned] are they who are in those loves, n. 2049, 3472, 3413. Scarce any one knows at this day what circumcision specifically signifies, wherefore it may be expedient to declare it; by the genitals in each sex are signified the things relating to the conjunction of good and truth; nor do they only signify, but also actually correspond to those things; at the close of the chapters it hath been shown, that all man's organs and members have correspondence with spiritual things in heaven; so also have the organs and members allotted to generation; these correspond to the marriage of good and truth; from this marriage also conjugal love descends, see n. 2618, 2727, 2728, 2729, 2803, 3132, 4434. The foreskin, inasmuch as it covers the genital, corresponded in the most ancient church to the obscuration of good and truth, but in the ancient church to their defilement; for with the man of the most ancient church, inasmuch as he was an internal man, good and truth might be ob-

settled, but not defiled, whereas with the man of the ancient church, inasmuch as he was respectively an external man, good and truth might be defiled, for external things, viz. external loves, are what defile; wherefore they who were of the most ancient church, knew nothing of circumcision, but only they who were of the ancient church. From this church also circumcision spread abroad amongst several nations; and it was enjoined to Abraham and his posterity, not as somewhat new, but as somewhat intermitted which was to be restored, and was made to his posterity into a sign that they were of the church; but that nation did not know what it signified, neither was willing to know, for they placed their religion in representatives alone, which are external; therefore they commonly condemned the uncircumcised, when yet circumcision was only a representative sign of purification from the love of self and of the world, from which love they who are purified, are spiritually circumcised, and are said to be circumcised as to the heart, as in Moses, "*Jehovah God shall circumcise thy heart, and the heart of thy seed, to love Jehovah thy God in all thy heart, and in all thy soul,*" Deut. x. 6. Again, "*Circumcise the foreskin of your heart, and no longer harden your neck,*" Deut. x. 16, 18. And in Jeremiah, "*Make new to you fresh tilled ground, and remove the foreskin of your heart,*" iv. 3, 4. But they who are principled in the love of self and called uncircumcised, although they were circumcised, as in Jeremiah, "*Behold the days are coming, in which I will visit upon every one circumcised in the foreskin, upon Judah, and upon Edom, and upon the Ammonites, and upon Moab, and upon all that are cut, dwelling in the wilderness, because all are uncircumcised (foreskinned), and all the house of Israel are uncircumcised in heart,*" ix. 25, 26; hence also several nations were likewise circumcised, for visitation upon every one circumcised in the foreskin was not any thing new, and that it was only for the posterity of Jacob as a mark of distinction, as the Philistines were those who were not circumcised, for also in general the Philistines are meant, 1 Sam. xiv. 6; chap. xvii. 26, 26; chap. i. 20; and in other places.

4463. "Because this is a disgrace unto us"—that hereby is signified that it was contrary to them, appears from the signification of disgrace, as being that which was contrary to their religious [principle,] thus which was contrary to them.

4464. "Nevertheless in this will we consent unto you, if ye be as we"—that hereby is signified an acceding to their religious [principle], appears from the signification of consenting, as denoting an acceding, and from the signification of being as they, as denoting that they might be in external things alone, but not in internal, for then they would have been as they, see just above, n. 4460. It was there shown, viz. n. 4460, what it is to be in external things alone, and what in internal; it shall be here shown, why man ought to be in internal things; it may be known to every one who reflects, that man hath communication with heaven by internal things, for the whole heaven is in internal things; unless man as to the thoughts and affections, that is, as to the things appertaining to the understanding and the things appertaining to the will, be in heaven, he cannot come thither after death, for there is nothing of communication; man in the life of the body procures to himself that communication by the truths which are of the understanding and the goods which are of the will, and unless at that time he procures it to himself, it is not effected afterwards, for after death his mind cannot be opened towards interior things, if it hath not been opened in the life of the body. Man doth not know, that according to the life of his affection, a certain spiritual sphere encompasses him, which sphere is more perceptible to the angels, than a sphere of odour is to the most exquisite sense in the world; if his life hath been in external things alone, viz. in pleasures derived from hatred against his neighbour, from revenge and from consequent cruelty, from adultery, from self-exaltation, and the consequent contempt of others, from clandestine rapine, from avarice, from deceit, from luxury, and the like, the spiritual sphere which encompasses him is as foul and offensive, as is the sphere of odour in the world arising from dead bodies, from dunghills, from stinking filth, and the like; the man, who had led such a life, carries along with him this sphere after death; and because he is wholly and entirely in that sphere, he cannot be any where but in hell, where such spheres are; concerning spheres in the other life, and whence they are, see n. 1048, 1053, 1316, 1504 to 1519, 1695, 2401, 2489. But they who are in internal things, viz. who have had delight in benevolence and charity towards their neighbour, and especially who have found blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere, which is essentially celestial, on which account they are in heaven. The spheres which are perceived in the other life, all arise from loves and consequent affections,

affections, in which the spirits had been principled, consequently from the life, for loves and consequent affections make the very life itself; and inasmuch as they arise from loves and consequent affections, they arise from the intentions and ends for the sake of which man so wills and so acts, for every one hath for an end what he loves, therefore ends determine man's life, and constitute its quality, hence especially is his sphere; this sphere is perceived most exquisitely in heaven, by reason that the universal heaven is in a sphere of ends; from these considerations it is manifest, what is the quality of the man who is in internal things, and what the quality of him who is in external things, and why he ought not to be in external things alone, but in internal. Nevertheless, the man who is in external things alone, whatsoever acuteness of genius he may be distinguished by respecting things in civil life, and whatsoever reputation of learning he may have acquired from scientifics, hath no concern about internal things, because his quality is such, that he believes nothing exists, but what he sees with his eyes and feels with his touch, consequently neither heaven nor hell; and if he should be told, that immediately after death he would come into another life, and would there see, hear, speak, and enjoy the sense of touch, more perfectly than in the body, he would reject the information as a paradox or a fantasy; when nevertheless the case is actually so; in like manner if he was to be told, that the soul or spirit, which lives after death, is the man himself, but not the body which he carries about with him in the world. Hence it follows, that they who are in external things alone, have no concern about what is said concerning internal things, when yet these latter things make them blessed and happy in the kingdom into which they are about to come, and in which they are to live to eternity; the greatest part of Christians are in such incredulity. That they are in such incredulity, hath been given me to know from those, who have come into the other life from the Christian orb, with whom I have discoursed; for in the other life they cannot conceal what they have thought, because thoughts in that life are open to manifestation, neither can they conceal what they have had for ends, that is, what they have loved, because this manifests itself by a sphere.

4465. "To circumcise to you every male"—that hereby is signified an external representative alone, and that thus they would be pure to them, appears from the signification of circumcising every male, as being an external representative, a sign

sign that they were of the church, in the present case that they were of their superstitious [principle], see above, n. 4462.; that thus they would be pure in their eyes, follows as a consequence, for the posterity from Jacob placed purity and sanctity not in internal things, but in external.

4466. "And we will give our daughters to you, and will take your daughters to us"—that hereby is signified conjunction, appears from what was said above, n. 4434, concerning marriage, viz. that marriage in the spiritual sense is the conjunction of good and truth; for to give our daughters to you, and to take your daughters to us, is to unite mutually in marriages.

4467. "And we will dwell with you"—that hereby is signified as to life, viz. conjunction, appears from the signification of dwelling with you, as denoting to live together, see n. 1253, 3884, 3613, 4451.

4468. "And we will be for one people"—that hereby is signified as to doctrine, viz. conjunction also, appears from the signification of people, as denoting the truth of the church, consequently doctrine, see n. 1259, 1260, 3295, 3581; thus to be for one people denotes conjunction by doctrine. There are two things which conjoin the men of the church, viz. life and doctrine; when life conjoins, doctrine does not separate, but if only doctrine conjoins, as at this day is the case within the church, then they mutually separate, and make as many churches as there are doctrines; when yet doctrine is for the sake of life, and life is from doctrine; that they separate themselves, if only doctrine conjoins, is evident from this, that he who is of one doctrine, condemns another [person], sometimes to hell; but that doctrine doth not separate, if life conjoins, is evident from this, that he who is in goodness of life, doth not condemn another who is of another opinion, but leaves it to his faith and conscience, and extends this rule even to those who are out of the church, for he saith in his heart, that ignorance cannot condemn any, if they live in innocence and mutual love, as infants, who also are in ignorance when they die.

4469. "And if ye do not hear to us to circumcise"—that hereby is signified, unless they receded from their truths, and acceded to external representatives, appears from what was explained above, n. 4462. The things said in these verses by the sons of Jacob, involve a sense contrary to what was understood by Hamor and Schechem, consequently also contrary in the internal sense, as is evident from the explications; the reason is, because

because they spake in fraud, as is said, verse 19, and he who speaks in fraud, hath a different meaning from him with whom he speaks, n. 4459.

4470. "And we will take our daughter, and will go"—that hereby is signified that there would be no conjunction, appears from the signification of marriage, as denoting the conjunction of good and truth, see above, n. 4466, hence to take a daughter and go, denotes not to give her in marriage, thus that there would be no conjunction. The sons of Jacob here speak as Jacob, their father, for they do not say we will take our sister, but we will take our daughter; the reason is evident from the internal sense, viz. that it was the father's part to refuse or affirm, according to the law, Exod. xxii. 16, 17; but inasmuch as the subject here treated of is concerning the posterity of Jacob and their superstitious [principle], his sons are they by whom that is represented, who here answer in the place of a father; Jacob himself could not, because by him is here represented the ancient church, n. 4489.

4471. Verses 18, 19, 20, 21, 22, 23, 24. *And their words were good in the eyes of Hamor, and in the eyes of Schechem, Hamor's son. And the boy did not delay to do the word, because he was well pleased in the daughter of Jacob; and he was honoured above all of his father's house. And Hamor came, and Schechem his son, to the gate of their city, and spake to the men of their city, saying, These men they are peaceable with us, and let them dwell in the land, and by trading wander through it; and the land, lo! it is broad in spaces before them. Let us take their daughters to us for women, and let us give our daughters to them. Nevertheless in this will the men consent unto us to dwell with us, to be for one people, that every male be circumcised to us, as they are circumcised. Their acquisition, and their purchase, and every beast of theirs, shall it not be ours? Only let us consent unto them, and they will dwell with us. And they heard to Hamor and Schechem his son, all going forth from the gate of his city, and they circumcised every male, all going forth from the gate of his city. Their words were good in the eyes of Hamor, signifies condescension as to life: and in the eyes of Schechem his son, signifies as to doctrine; and the boy delayed not to do the word, signifies desire of acceptance: because he was well pleased in the daughter of Jacob, signifies to the superstitious [principle,] of that church: and he was honoured above all of his father's house, signifies what is primary from the truths of the church amongst the ancients: and Hamor came and Schechem his son to the gate of their city, signifies*

signifies the goods and truths of the church amongst the ancients which were in their doctrine : and spake to the men of their city, saying, signifies persuasion : } these men they are peaceable with us, signifies agreement : and let them dwell in the land, signifies as to life : and by trading wander through it, signifies as to doctrine : and the land, lo ! it is broad in spaces before them, signifies extension : let us take their daughters unto us for women, and let us give our daughters to them, signifies conjunction : nevertheless in this will the men consent unto us to dwell with us, signifies that they should agree as to life : to be for one people, signifies as to doctrine : that every male be circumcised unto us as they are circumcised, signifies if they were initiated thereby into their representatives and significatives, as to external things alone : { their acquisition and their purchase, signifies that their truths : and every beast of theirs, signifies that their goods : shall it not be ours, signifies that they were alike and in one form : only let us consent to them, and they will dwell with us, signifies if we condescend : and they heard to Hamor and Schechem his son, signifies consent : all going forth from the gate of his city, signifies that they receded from the doctrine of the church amongst the ancients : and they circumcised every male, all going forth from the gate of his city, signifies the acceding to things external.

4471. " Their words were good in the eyes of Hamor"—that hereby is signified condescension as to life, appears from the signification of words being good, as denoting condescension ; and from the representation of Hamor, as denoting the good of the church amongst the ancients, see n. 4447 ; in the present case denoting life, for life is of good, as doctrine is of truth, which is Schechem, according to what follows. The reason why it is not good, but life, which is here represented by Hamor, is, because he condescended to the external things of the sons of Jacob.

4473. " And in the eyes of Schechem his son"—that hereby is signified as to doctrine, appears from the representation of Schechem, as denoting the truth of the church amongst the ancients, which is from the good which is Hamor, see n. 4454 ; but in the present case, Schechem is doctrine, for the reason mentioned above, n. 4472.

4474. " And the boy delayed not to do the word"—that hereby is signified desire of acceptation, appears from the signification of not delaying to do that which is said, as denoting a desire of condescending to it, thus of accepting.

4475. "Because he was well-pleased in the daughter of "Jacob"—that hereby is signified to the superstitious [principle] of that church, appears from the representation of Dinah, who is here the daughter of Jacob, as denoting the affection of truth of the ancient church, for this is represented by Jacob, n. 4439; with the affection of the truth of this church, or, what is the same thing, with this church, there was a desire of conjunction; but whereas that church, with the posterity of Jacob, which is here represented by his sons, who spake in the place of the father, n. 4470, was made merely external, and Hamor and Schechem consented to receive these [external things,] therefore by the daughter of Jacob is now signified the superstitious [principle] of that church.

4476. "And he was honoured above all the house of his "father"—that hereby is signified what is primary from the truths of the church amongst the ancients, appears from the signification of being honoured above all, as denoting what is primary; honoured above all has nearly the same signification as prince, and that prince denotes what is primary, may be seen, n. 1482, 2039; but he is called honoured above all of the house of his father, and not a prince, because Hamor and Schechem were of the remains of the most ancient church, n. 4447, 4454, and in that church he was called honoured, who was a prince in the ancient church. The reason why what is primary from the truths of the church amongst the ancients is signified, is, because this is said of Schechem, by whom is represented the truth of the church amongst the ancients, as may be seen, n. 4454.

4477. "And Hamor came and Schechem his son to the "gate of their city"—that hereby are signified the goods and truths of the church amongst the ancients which were in their doctrine, appears from the representation of Hamor, as denoting the good of the church amongst the ancients, see n. 4447; and from the representation of Schechem, as denoting the truth thence derived, see n. 4454; and from the signification of the gate of the city, as denoting the doctrine of truth, see n. 2943.

4478. "And spake to the men of their city, saying"—that hereby is signified persuasion, may appear from the signification of speaking, as denoting to will, and also to flow in, see n. 2951, 3037, in the present case to persuade, because he who wills is in persuasion, and he who thence flows in, communicates persuasion; and the men of the city are they who are in truths of doctrine, in the present case in like truths with Schechem; for a city in ancient times was nothing else but one family of a nation, the cohabitation of those, who were of one family, was

called a city; and whereas in the internal sense a family is not meant, but its quality as to life and doctrine, by city is signified truth of doctrine, and by the inhabitants good of doctrine, see n. 402, 2268, 2450, 2451, 2712, 2943, 3218; but when the inhabitants of a city are named men (*viri*) of the city, in this case the good of doctrine is not signified, but the truth thereof; for in the word men (*viri*) are truths, n. 3134.

4479. "These men they are peaceable with us"—that hereby is signified agreement, in the present case as to doctrinals, appears from the signification of men, as denoting truths, see n. 3134, hence also doctrinals, for the truths of the church collected into one and acknowledged, are called doctrinals; and from the signification of peaceable, as denoting that they agree together; for in the spiritual sense they are called peaceable, who agree together as to the doctrinals and dogmas of the church.

4480. "And let them dwell in the land"—that hereby is signified as to life, appears from the signification of dwelling, as denoting life, concerning which see above, n. 4467; by land [or earth] is here, as elsewhere, signified the church, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, thus by dwelling in the land is signified similitude of life according to those things which are of the church. Whatsoever is written in the word, in itself and in its essence is spiritual; that the word is spiritual, is a known thing, but its spiritual [principle,] doth not appear in the letter, for in the letter it is worldly, especially in the historical parts, but when it is read by man, the worldly [principle,] which appertains to it, becomes spiritual in the spiritual world, that is, with the angels; for they cannot but think spiritually of each thing contained in it; thus also they think spiritually of dwelling in the land. To think spiritually is to think of those things which are of the Lord's kingdom, thus of those things which are of the church.

4481. "And by trading let them wander through it"—that hereby is signified as to doctrine, appears from the signification of wandering through the land by trading, as denoting to enter into the knowledges of good and truth, see n. 4453; thus into doctrine, for this contains and teaches those knowledges.

4482. "And the land, lo! it is broad in spaces before them"—that hereby is signified extension, viz. of truth, which is of doctrine, appears from the signification of land [earth,] as denoting the church, see above, n. 4480; and from the signification of broad in spaces, as denoting extension as to truths, thus as to those things which are of doctrine. In the word, the things which are described according to measures, in the internal sense

do not signify measures, but qualities of state, for measures involve spaces, and in another life there are not spaces, as neither are there times, but states correspond thereto, see n. 2623, 2837, 3356, 3387, 3404, 4321 ; and this being the case, lengths, breadths, and heights, which have relation to measured space, signify such things as relate to state ; that length signifies what is holy, height what is good, and breadth what is true, may be seen, 650, 1613, 3433, 3434, hence it is, that by land broad in spaces is signified extension of truth relating to doctrine in the church. He who doth not know that there is given in the word a spiritual [principle,] other than what is extant in the literal sense, cannot but wonder at hearing it said, that by land broad in spaces is signified extension of truth relating to doctrine in the church ; nevertheless, that this is really the case, may appear from passages where mention is made of breadth in the word, as in Isaiah, " Ashur shall go through Judah, he shall overflow and pass over, he shall reach even to the neck, and the extensions of his wings shall be the fulness of the *breadth of the land*, [earth,]" viii. 8. And in David, " Jehovah, thou hast not shut me up into the hand of an enemy, thou hast made my feet stand *in the breadth*," Ps. xxxi. 8. Again, " Out of straitness I invoked Jah, he answered me *in breadth*," Ps. cxviii. 5. And in Habakuk, " I raise up the Chaldeans, a nation bitter and swift, walking into the *breadths of the land*," i. 6 ; by breadth in these passages nothing else is signified but the truth of the church. The reason why breadth hath this signification is, because in the spiritual world, or in heaven, the Lord is the centre of all things, for he is the sun therein ; they who are in a state of good, are more inward according to the quality and quantity of the good in which they are ; hence altitude is predicated of good ; they who are in a like degree of good, are also in a like degree of truth, and thereby as it were in a like distance, or, to use the expression, in the same periphery, hence breadth is predicated of truths ; wherefore nothing else is understood by breadth by the angels attendant upon man whilst he reads the word ; as in its historical parts, treating of the ark, of the altar, of the temple, of spaces out of cities, in such cases by dimensions as to lengths, breadths, and heights, are perceived states of good and truth ; in like manner, speaking of the new earth, the new Jerusalem, and the new temple, in Ezechiel, ch. xl. xli. xlii. xliii. xliv. xlv. xlvi. xlvii. whereby is signified a new heaven and new church, as may appear from singular the things contained therein. So also in John, where, speaking of the new Jerusalem it is said, that it was quadrangular, and its length as great as its *breadth*," Rev. xxi. 16. The things

things in the spiritual world, which are interior, are described by things superior, and those which are exterior by things inferior, n. 2148, for man hath no other apprehension of interior and exterior things whilst he is in the world, inasmuch as he is in space and in time, and the things relating to space and time have entered the ideas of his thought, and have affected most of them; hence also it is manifest, that the things relating to measures, which are the limitations of space, as heights, lengths, and breadths, are in the spiritual sense such things as determine the states of the affections of good and of the affections of truth.

4483. "Let us take their daughters to us for women, and let us give our daughters to them"—that hereby is signified conjunction, appears from what was explained above, n. 4466, where like words occur.

4484. "Nevertheless in this will the men consent unto us to dwell with us"—that hereby is signified that they should agree as to life, appears from the signification of consenting, as denoting to agree together; and from the signification of dwelling, as denoting life, see above, n. 4451, 4452.

4485. "To be for one people"—that hereby is signified as to doctrine, appears from the signification of people, as denoting doctrine, see also above, n. 4468.

4486. "That every male be circumcised to us as they are circumcised"—that hereby is signified if they should be initiated thereby into their representatives and significatives as to externals alone, appears from the signification of circumcising, as denoting an external representative, a sign that they were of the church, in the present case that they were of the superstitious [principle,] in which the posterity of Jacob were, see n. 4462; and whereas they accepted their superstitious [principle,] which consisted in externals alone, n. 4281, 4293, 4307, therefore it is said, as they are circumcised; hence it is evident, that by circumcising every male as they are circumcised, is signified, if they were initiated thereby into their representatives and significatives as to externals alone. What these words further involve, will appear from what follows.

4487. "Their acquisition and their purchase"—that hereby is signified as to their truths, appears from the signification of acquisition and purchase, as denoting truths; but they are distinguished in this, that acquisition, when it is also of cattle, is the good of truth, for this is signified by cattle, and the good of truth is truth in will and act, see n. 4337, 4353, 4390; but purchase, which in other places is called purchase of silver, is truth; the former, viz. the good of truth, is called truth celestial, but the

the latter, truth spiritual, n. 2048: the former, viz. truth celestial, is truth which is made of the life; but the latter, viz. truth spiritual, is truth which is of doctrine.

4488. "Every beast of theirs"—that hereby is signified as to goods, appears from the signification of beast, as denoting goods, see n. 45, 46, 142, 143, 246, 714, 715, 1823, 2179, 2180, 2718, 3519.

4439. "Shall they not be ours"—that hereby is signified that they were alike and of one form, may appear from the series, which is such, that the goods and truths of the most ancient church, which remained as yet as to some part with Hamor and Schechem and their families, agreed with the goods and truths, which from the ancient church were amongst the posterity of Jacob, for the rituals, which were instituted amongst the posterity of Jacob, were nothing else but external things which represented and signified the internal, which were of the most ancient church; hence by the words, "Shall they not be ours," or belonging to them, is signified that they were alike and of one form. But to illustrate this by an example; the altar, on which they offered sacrifice, was a principal representative of the Lord, see n. 921, 2777, 2811, hence also it was a fundamental of worship in the ancient church, which was called Hebræan; therefore all and singular the things, of which the altar was constructed, were representative, as its dimensions, viz. its height, breadth, and length, its stones, its net-work, which was of brass, its horns, and afterwards the fire which was everlastingly preserved upon it, and moreover the sacrifices and burnt-offerings; the things which they represented were the truths and goods that are of the Lord, and that are from the Lord; these were the internals of worship, and inasmuch as they were represented in that external, they were alike and of one form with the truths and goods of the most ancient church; the dimensions, viz. the height, breadth, and length, signified in general good, truth, and the holy principle thence derived, see n. 650, 1613, 3433, 3434, 4482; stones signified specifically inferior truths, n. 1298, 2720; the brass, of which the net-work about the altar was made, signified natural good, n. 425, 1551; the horns signified the power of truth from good, n. 2832; the fire upon the altar signified love, n. 934; the sacrifices and burnt-offerings signified celestial and spiritual things according to their various species, n. 922, 1823, 2180, 2805, 2807, 2830, 3519; hence it may appear, that in those external things were contained things internal, and that as to internal things they were alike; so also in the rest. But they, who were of the most ancient church, were not concerned about those external things, because

because they were internal men ; and the Lord flowed in with them by an internal way, and taught them what was good ; the varieties and differences of good were to them truths, and hence they knew what all and singular things in the world represented in the Lord's kingdom, for the universal world, or universal nature, is a theatre representative of the Lord's kingdom, n. 2758, 3488. But they who were of the ancient church, were not internal men but external, wherefore with them the Lord could not flow in by an internal way, but by an external, and teach what was good, and this first by such things which represented and signified, hence arose the representative church ; and afterwards by the doctrinals of good and truth, which were represented and signified, hence arose the Christian church ; this church, viz. the Christian, in its essence is the same, as to internal form, with the representative church, but the representatives and significatives of that church were abrogated after that the Lord came into the world, by reason that all and singular things represented him, and consequently those things which are of his kingdom, for these are from him, and, to use the expression, are himself. But between the most ancient church and the Christian, the difference is such as between the light of the sun by day, and the lumen of the moon and the stars by night ; for to see goods by an internal or prior way, is like seeing in the day by the light of the sun, whereas to see by an external or posterior way, is like seeing in the night by the lumen of the moon or stars. Nearly the like difference was between the most ancient church and the ancient, only that they of the Christian church were capable of being in a fuller lumen, if they had acknowledged internal things, or had believed and done the truths and goods which the Lord taught ; the good itself is the same to each, but the difference is the seeing it in a clear or in an obscure principle ; they who see in a clear principle, see innumerable arcana, almost as the angels in heaven, and are also affected with what they see ; but they who see in an obscure principle, scarce see any thing without a doubtful principle, and also the things which they see, mix themselves with shades of night, that is, with false principles, nor can they be interiorly affected thereby ; now whereas good is the same to each, consequently truth also, it is from this ground that by the words, " Shall they not be ours," is signified that goods and truths were alike and of one form ; for Hamor and Schechem, as was said above, were of the remains of the most ancient church, and the posterity of Jacob were from the ancient church which was called the Hebræan, but only in its externals. But that Hamor

Hamor and Schechem his son sinned enormously, in that they received circumcision, will be seen in what follows, n. 4493.

4490. "Only let us consent unto them, and they will dwell with us"—that hereby is signified if we condescend, and that thus they would consociate life, appears from the signification of consenting, as denoting to condescend; and from the signification of dwelling with us, as denoting to live together, or to consociate life, see n. 4467.

4491. "And they heard to Hamor and Schechem his son"—that hereby is signified consent, appears without explication.

4492. "All going forth from the gate of his city"—that hereby is signified that they receded from the doctrine of the church amongst the ancients, appears from the signification of going forth, as here denoting to recede; and from the signification of the gate of a city, as denoting doctrine, see n. 2943, 4477, in the present case the doctrine of the church amongst the ancients, because it was the gate of his city, that is, of Schechem, for by Schechem is represented the truth of the church amongst the ancients, n. 4454. By the church amongst the ancients is meant that which was from the most ancient, as was also said above. How these things are, will be manifest from what now follows.

4493. "And they circumcised every male, all going forth from the gate of his city"—that hereby is signified an acceding to things external, appears from the signification of circumcising every male, as denoting to be initiated thereby into their representatives and significatives, viz. the representatives and significatives of the posterity of Jacob, as to external things alone, n. 4486; and from the signification of going forth from the gate of this city, as denoting to recede from the doctrine of the church amongst the ancients, see n. 4492; and whereas receding from doctrine, and acceding to things external, is signified, therefore it is twice said, "Going forth from the gate of his city," not also at the same time, as elsewhere, going into it, for by going in is signified acceding to doctrine, and receding from external things, but in the present case, the contrary. It may be expedient to show how this case is; the men (*homines*) of the most ancient church, of the remains of which were Hamor and Schechem with their families, were of a genius and temper altogether other and diverse from the men (*viri**) of the ancient church; for the men of the most ancient church had a will-principle in which was integrity, but not so the men of the

* See note above, n. 4287, concerning the distinction between the Latin terms *homo* and *vir*.

the ancient church; wherefore with the men of the most ancient church the Lord could flow in through the will-principle, consequently by an internal way, but not with the men of the ancient church, for in these the will-principle was destroyed, but the Lord flowed in into their intellectual principle, thus not by an internal way, but by an external, as was said above, n. 4489; to flow in through the will-principle, is to flow in through the good of love, for all good appertains to the will-part; but to flow in through the intellectual principle is to flow in through the truth of faith, for all truth appertains to the intellectual part; in this part viz. the intellectual, the Lord formed a new will with the men of the ancient church, when he regenerated them. That goods and truths were implanted in the will-part of the men of the most ancient church, may be seen, n. 895, 927; but that they were implanted in the intellectual part of the men of the ancient church, see n. 865, 875, 895, 927, 2124, 2256, 4328. That a new will is formed in the intellectual part, n. 928, 1023, 1043, 1044, 4328; that there is given a parallelism between the Lord and between good appertaining to man, but not between truth, n. 1831, 1832, 2718, 3514; and that hence the men of the ancient church were respectively in an obscure principle, n. 2708, 2715, 2935, 2937, 3246, 3833. From these considerations it may appear, that the men of the most ancient church were of a genius and temper altogether other and diverse from the men of the ancient church. Hence it was, that they, who were of the most ancient church, were internal men, and had no externals of worship; and that they who were of the ancient church, were external men, and had externals of worship; for the former by internal things saw external as from the light of the sun by day, and the latter by external things saw internal as in the lumen of the moon and stars by night, wherefore also the Lord appears in heaven to the former as a sun, but to the latter as a moon, n. 1521, 1529, 1530, 1531, 2441, 2495, 4060; the former are they who in these explications are called celestial, but the latter spiritual. In order to illustrate what was the difference between them, the following example may suffice; a man of the most ancient church, if he had read the historic or prophetic word, would have seen its internal sense without previous instruction or any explication, and this in such a sort, that the celestial and spiritual things, which appertain to the internal sense, would instantly have occurred, and scarce any thing which is in the sense of the letter; thus the internal sense would have been in clearness to him, but the sense of the letter in obscurity, and he would be as one who heareth another speaking, and only imbibes the

the sense, but doth not attend to the expressions of the speaker ; whereas a man of the ancient church, if he had read the word, would not have been able to see its internal sense without previous instruction or explication, so that the internal sense would have been in obscurity to him, but the sense of the letter in clearness, and he would be as a person who hears another speaking, and in his thought is intent on the expressions, and in the mean time doth not attend to the sense, the consequence whereof is that the sense is lost upon him. But a man of the Jewish church, when he reads the word, comprehends nothing but the sense of the letter, he doth not know that there is any internal sense, and he also denies it. The case is the same at this day with the men of the Christian church. From these considerations it may appear, what was the difference between those who are represented by Hamor and Schechem, (who, as being of the remains of the most ancient church, were in internal things and not in external,) and between those who are signified by the sons of Jacob, who were in external things and not in internal ; and it may further appear, that Hamor and Schechem could not accede to external things, and accept those which appertained to the sons of Jacob, without closing their internals, and if these had been closed, they would have perished eternally. This is the secret reason why Hamor and Schechem with their families were slain, which would not otherwise have been permitted. Nevertheless this doth not exculpate the sons of Jacob, or lessen the guilt of the enormity which they committed ; they knew nothing of that arcanum, nor regarded it as their end, and every one is judged according to his end or intention ; that their intention was fraudulent, is said expressly, ver. 13 ; and when any such thing is permitted of the Lord, it is effected by the wicked and by infernals who infuse ; but all the evil, which the wicked intend and do to the good, the Lord turns into good, as in the present case, that Hamor and Schechem with their families might be saved.

4494. Verses 25, 26, 27, 28, 29. *And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, the brethren of Dinah, took each his sword, and came upon the city confidently, and slew every male. And they slew Hamor and Schechem his son at the edge of the sword, and took Dinah out of the house of Schechem, and departed. The sons of Jacob came upon those who were thrust through, and spoiled the city, because they polluted their sister. Their flocks and their herds, and their asses, and whatsoever was in the city, and whatsoever was in the field, they took ; all their wealth, and every infant of theirs, and their females they took captive, and spoiled, and all that was in the house. It came to pass on the*

third day, signifies what is continuous† even to the end: when they were in pain, signifies lusts: the two sons of Jacob, Simeon and Levi, signifies faith and love: the brethren of Dinah, signifies the truths and goods of that church: took each his sword, signifies what is false and evil: and came upon the city confidently, and slew every male, signifies that they extirpated the truths of doctrine of the church amongst the ancients: and Hamor and Schechem his son at the edge of the sword, signifies the church itself: and they took Dinah out of the house of Schechem and departed, signifies that they took away the affection of truth: the sons of Jacob came upon those that were thrust through, and spoiled the city, signifies that all that posterity destroyed doctrine: because they polluted their sister, signifies that they defiled the truth of faith: their flocks and their herds, signifies that they destroyed good rational and natural: and their asses, signifies truths thence derived: and whatsoever was in the city, and whatsoever was in the field, they took, signifies every truth and good of the church: and all their wealth, signifies all the scientifics which they acquired to themselves: and every infant of theirs, signifies all innocence: and their females, signifies charity: they took captive and spoiled, signifies that they deprived them and perverted: and all that was in the house, signifies every thing of the church.

4495. "It came to pass on the third day"—that hereby is signified what is continuous even to the end, appears from the signification of the third day, as denoting what is complete from beginning to end, see n. 2788, thus also what is continuous; that the third day hath this signification, can scarce be believed by those, who suppose the historicals of the word to be only worldly historicals, and to be holy for no other reason than because they are contained in the sacred code; but that not only the historicals of the word themselves involve spiritual and celestial things, which are not extant in the letter, but also all the expressions, and moreover all the numbers, hath been shown in the preceding explication. That this is really the case, by the divine mercy of the Lord, will still better appear in the propheticals, which do not so keep the mind in the sense of the letter as to the series, as the historicals. But that the number three, as also the number seven, and likewise the number twelve, involve arcana, cannot but be manifest to every one, who searches the word as to its interiors; and if those numbers involve arcana,

† For the proper sense of the word *continuous*, as here and in other places used by the author, see the Glossary to the English translation of the *Treatise on Conjugal Love*.

cana, it follows that there is an arcanum also in the rest of the numbers which occur in the word, inasmuch as the word is holy throughout. Occasionally, when I have been discoursing with the angels, there have been seen numbers as it were written before the eyes, like what are seen on paper in clear day, and it was perceived that the things themselves, which were the subject of the discourse, fall into such numbers, from which experience also it was given to know, that every number in the word contains some arcanum; this may be seen evidently from the following passage in the Apocalypse, "He measured the wall of the holy Jerusalem *an hundred forty-four cubits*, which is the measure of a man, that is, of an angel," chap. xxi. 17; and in another place, "He who hath intelligence, let him compute the number of the beast, for it is the number of a man, viz. *his numberis six hundred sixty-six*," chap. xiii. 18; that the former number, viz. 1444, is from twelve multiplied into itself, and that the number 666 is from the numbers three and six, is evident; but what holy principle they involve, may appear from the holy principle of the number 12, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913, and from the holy principle of the number three, see n. 720, 901, 1825, 2788, 4010; this latter number, viz. three, inasmuch as it signified what is complete even to the end, thus one period great or small, was therefore received in the representative church, and was applied as often as such a thing was signified, also in the word, in which all and singular things signify, as may appear from the following passages; "That they should go *a journey of three days* and sacrifice," Exod. iii. 18; chap. v. 3; "That they should be prepared to the *third day*, because on the *third day* Jehovah would descend upon Mount Sinai." Exod. xix. 11, 15, 16, 18; "That nothing should be left of the flesh of the sacrifice to the *third day*," Levit. vii. 16, 17, 18; chap. xix. 6, 7; "That water of separation should be sprinkled on the unclean on the *third day*, and on the seventh day," Numb. xix. 11 to the end; and "that they who touched one that was slain in battle, should be cleansed on the *third day* and on the seventh day," Numb. xxxi. 19 to 25; "That Joshua commanded the people, that within *three days* they should pass over Jordan," Joshua i. 11; chap. iii. 2; "That Jehovah called Samuel *three times*; and Samuel ran *three times* to Eli, and that at the *third time* Eli understood that Jehovah called Samuel," 1 Sam. iii. 1 to 8; "That Jonathan said to David, that he should hide himself in a field to the *third evening*; and that Jonathan sent to him on the *third morrow*, and revealed the mind of his father: and that Jonathan then shot

" *three*

“ *three arrows* on the side of the stone: and that after that
 “ David bowed himself *three times* to the earth before Jona-
 “ than,” 1 Sam. xx. 5, 12, 19, 20, 35, 36, 41; “ That *three*
 “ *things* were proposed to David that he should choose one of
 “ them, either that famine should come seven years, or that he
 “ should fly *three months* for his enemies, or that there should
 “ be pestilence *three days* in the land,” 2 Sam. xxiv. 11, 12, 13;
 “ That Rehoboam said to the assembly of Israel, who sought
 “ to be eased of his father’s yoke, that they should depart *three*
 “ *days* and return: and that they came to Rehoboam on the *third*
 “ *day*, as the king said, Return to me on the *third day*,” 1 Kings
 xii. 5, 12; “ That Elias measured himself upon the widow’s son
 “ *three times*,” 1 Kings xvii. 21; “ That Elias said, that they
 “ should pour water upon the burnt-offering and the wood a
 “ *third time*, and they did it a *third time*,” 1 Kings xviii. 34;
 “ That Jonah was *three days* and *three nights* in the whale’s
 “ belly,” Jonah i. 17; Matt. xii. 40; “ That the Lord spake
 “ of the man who planted a vineyard, that he *three times* sent
 “ servants, and afterwards his son,” Mark xii. 2, 4, 5, 6; Luke
 xx. 12, 13; “ That he spake of Peter, that he should deny him
 “ *thrice*,” Matt. xxvi. 34; John xiii. 38; “ That he said to
 “ Peter *three times*, Lovest thou me,” John xxi. 15, 16, 17.

From these and several other passages in the word it may ap-
 pear manifestly, that there was an arcanum in the number three,
 and that hence that number was received amongst significatives
 in the ancient churches; that it signifies an entire period of the
 church and of things in the church, thus a great or small period,
 is evident, consequently it signifies what is complete and also
 continuous even to the end; as is manifest from these words in
 Hosea, “ Jehovah shall vivify us after two days, and on the
 “ *third day* he will raise us up, and we shall live before him,”
 vi. 2.

4496. “ When they were in pain”—that hereby are signified
 lusts, appears from the signification of pain after circumcision,
 as denoting lust; the reason why pain after circumcision de-
 notes lust is, because circumcision signifies purification from
 the love of self and of the world, n. 2039, 2044, 2049, 2632,
 3412, 3413, 4462, and all lust of the flesh is from those loves,
 hence pain signifies this lust; for whilst man is purifying from
 those loves, as is the case whilst he is regenerating, he is in
 pain and anxiety, the lusts, which are at that time wiping away,
 being what grieve and suffer torment. When any arcanum is
 represented by a ritual, each single thing of that ritual, until it
 is completed, involves somewhat of that arcanum; as the little
 daggers or knives, with which circumcision was performed, as
 being

being of stone, n. 2039, 2046, 2794, the blood on the occasion, the manner, and so also the state; this may further appear from the processes of cleansings, of inaugurations, and of sanctifications, and the rest. In the present case by pain after circumcision is signified the lust of Hamor, of Schechem, and of the men of his city, in that their desire was to the external things in which the posterity of Jacob were immersed, see above, n. 3493.

4497. "And the two sons of Jacob, Simeon and Levi"—that hereby are signified faith and love, appears from the representation of Simeon, as denoting faith in the will, see n. 3869, 3870, 3871, 3872; and from the representation of Levi, as denoting spiritual love or charity, see n. 3875, 3877; in the genuine sense those things are signified by Simeon and Levi, and also by the tribes named from Simeon and Levi, but in the opposite sense the false and the evil are signified, for the false is opposite to the true of faith, and the evil to the good of charity; these latter are represented by Simeon and Levi in respect to the Jewish nation which had extinguished in itself the all of faith and the all of charity, which were the internals of worship; as may better appear from what follows, where it is said that they slew Hamor, Schechem, and the men of the city, and that the sons of Jacob came upon those who were thrust through, and spoiled them of all. The reason why Simeon and Levi did this, was, that it might be represented that the true which is of faith, and the good which is of charity, was made the false and the evil, for when the true is made false, and the good is made evil in the church, the church is at an end.

4498. "The brethren of Dinah"—that hereby are signified the truths and goods of that church, appears from the signification of brethren, as denoting truths and goods, or faith and charity, see n. 367, 3803, 3803, 3815, 4121, 4191, 4267; and from the representation of Dinah, as denoting the affection of truth, consequently the church, see n. 3963, 3964, 4427.

4499. "Took each his sword"—that hereby is signified what is false and evil, appears from the signification of sword, as denoting truth combating, and hence the defence of truth, and in the opposite sense the false combating, and hence the vastation of truth, see n. 2799. The reason why sword also denotes evil, is, because it was also [the sword of] Levi, by whom was represented charity, thus good, and when this becomes evil, it combats by the false grounded in evil, and what it doeth in this case is evil.

4500. "And came upon the city confidently, and slew every male"—that hereby is signified that they extirpated the truths
of

of doctrine of the church amongst the ancients, appears from the signification of city, as denoting doctrine which is of the church, see n. 402, 2450, 2943, 3216, 4478, in the present case, of the church amongst the ancients, because that church is represented by Hamor and Schechem, whose the city was; and from the signification of confidently, as denoting from confidence, in the present case from the confidence of evil and the false; and from the signification of male, as denoting truth, see n. 749, 2046, 4005; hence it is evident that by their coming upon the city confidently, and killing every male, is signified that from the confidence of evil and the false they extirpated the truth of doctrine of the church amongst the ancients. It was the church amongst the ancients, derived from the most ancient church, which was to have been established anew amongst the posterity descended from Jacob, because the ancient church began to perish; but that they extinguished amongst themselves all the true of faith and good of charity, thus every internal principle of worship, and that in consequence thereof no church could be established with that posterity, is here described in the internal sense, whence it came to pass that, because they were obstinately urgent, only the representative of a church was instituted amongst them, see n. 4281, 4288, 4289, 4290, 4293, 4307, 4314, 4316, 4317, 4229, 4433, 4444.

4501. "And Hamor and Schechem at the edge of the sword"—that hereby is signified the church itself, appears from the representation of Hamor, as denoting the church amongst the ancients as to good, see n. 4447; and from the representation of Schechem, as denoting the church amongst the ancients as to truth, see n. 4454, 4472, 4473; and from the signification of the edge of the sword, as denoting what is false and evil in a state of combat, see n. 4499, thus denoting those things whereby they made the church extinct amongst themselves.

4502. "And took Dinah out of the house of Schechem and departed"—that hereby is signified, that they took away the affection of truth, appears from the representation of Dinah, as denoting the affection of truth, see above, n. 4498; according to the proximate internal sense it is, that they took away the affection of truth from those who were of the remains of the most ancient church, because it is said, "out of the house of Schechem," for by the house of Schechem is signified the good of truth of that church; but whereas the subject treated of is concerning the extirpation of truth and good amongst the posterity of Jacob, who are here signified by his sons, and whereas
all

all things are to be considered in application to the subject treated of, therefore by the house of Schechem is here signified simply the good of truth, such as it had been with the man of the most ancient church, thus that this was made extinct with the nation descended from Jacob; for expressions and names, in the internal sense of the word, signify things in the way of predication to their subject. At the same time also is signified the infraction of good and truth with Hamor and Schechem, and his family, because they acceded to things external, as was shown, n. 4493. That such is the case in regard to what has been hitherto explained concerning Simeon and Levi, may appear from the prophetics of Jacob before his death, where are these words, "*Simeon and Levi are brethren; instruments of violence are their daggers. Into their secret let not my soul come, in their congregation let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed is their anger because vehement, and their fury because it is grievous: I will divide them into Jacob, and I will disperse them into Israel,*" Gen. xlix. 5, 6, 7; by Simeon and Levi is signified the truth of faith, which with the posterity of Jacob was changed into the false, and the good of charity into evil, as above, n. 4499, 4500; they are called brethren, because good is the brother of truth, or charity of faith, n. 4498; instruments of violence being their daggers or swords, signifies falses and evils as offering violence to truths and goods, n. 4499; into their secret let not my soul come, and in their congregation let not my glory be united, signifies disjunction as to life and doctrine, for soul in the word is predicated of life, n. 1000, 1040, 1742, 3299, and glory of doctrine; because in their anger they slew a man (*vir*,) and in their good pleasure they unstrung an ox, signifies that in purposed evil they extinguished the truth of the church, and the good of the church; man (*vir*) is the truth of the church, n. 5134, ox the good thereof, n. 2180, 2566, 2781; cursed is their anger because vehement, and their fury because grievous, signifies the punishment of aversion from truth and good, to curse is to avert oneself, and also on that account to be punished, n. 245, 379, 1423, 3530, 3584, anger is receding from truth, and fury from good, n. 257, 3614; I will divide them into Jacob, and disperse them into Israel, signifies that goods and truths will no longer be in the external and internal of their church; to divide and disperse is to separate and extirpate from them, n. 4424, Jacob is the external of the church, and Israel the internal, n. 4286. These things were said in that prophetic concerning Simeon and Levi, because by them is signified in general the truth and good

good of the church, and when these principles become none, and especially when falses and evils succeed in their place, then the church is extinct; that nothing else is involved in the above propheticals, may appear manifest from this consideration, that the tribes of Simeon and Levi were not cursed above the rest of the tribes, for the tribe of Levi was taken into the priesthood, and the tribe of Simeon was amongst the rest of the tribes of Israel as one of them.

4508. "The sons of Jacob came upon those who were thrust through, and spoiled the city"—that hereby is signified that all that posterity destroyed doctrine, appears from the signification of the sons of Jacob, as denoting the posterity from Jacob, concerning which see above; and from the signification of spoiling, as denoting to destroy; and from the signification of city, as denoting doctrine which is of the church, see n. 4500. That Simeon and Levi, after that they had slain every male in the city, and Hamor and Schechem, departed, and that afterwards the sons of Jacob came upon those who were thrust through, and spoiled the city, is an arcanum, which is not discoverable but from the internal sense; the arcanum is this; that after the truth and good of the church, which are represented by Simeon and Levi, were extinct, and the false and the evil were in their place, there were next super-added falses and evils, which in the opposite sense are signified by the rest of the sons of Jacob; that by each son of Jacob some common [or general] principle of faith and charity was represented, was shown, n. 2129, 3858, 3913, 3926, 3939, 4060; what was represented by Reuben, may be seen, n. 3861, 3866, 3870; what by Judah, n. 3881; what by Dan, n. 3921, 3922, 3923; what by Naphtali, n. 3927, 3928; what by Gad, n. 3955, 3956; what by Asher, n. 3938, 3939; what by Issachar, n. 3956, 3957; what by Zebulon, n. 3960, 3961; these common principles of faith and charity, which were represented by them, become falses and evils of that genus, when once the truth and good of the church are extinguished, and in such case the (falses and evils) are super-added; for falses and evils have a continual growth in the church once perverted and extinct; these things are signified by the sons of Jacob coming upon those who were thrust through and spoiling the city, after that Simeon and Levi had slain every male in the city, and Hamor and Schechem, and had taken away Dinah, and departed. That by those who are thrust through are signified in the word truths and goods extinct, may appear from the following passages, "Thou art cast forth from thy sepulchre, as an abominable shoot, a garment of those that are slain, thrust
4 "through

“*through with the sword*, going down to the stones of a pit, as
 “a carcass trodden under foot,” Isaiah xiv. 19, speaking of
 Babel; they who are thrust through with the sword denote
 those who have profaned the truths of the church. Again, in
 the same prophet, “Give thou that the *thrust through of them*
 “may be cast forth, and the stink of their carcasses may ascend,”
 xxxiv. 3, speaking of the falses and evils which infest the church,
 and which are denoted by the thrust through. So in Ezechiel,
 “The violent of the nations shall unsheath *the sword* upon the
 “beauty of thy wisdom, and shall profane thy gracefulness;
 “they shall send thee down into the pit, and *thou shalt die by*
 “*the deaths of the thrust through* in the midst of the seas,” xxviii.
 7, 8, speaking of the prince of Tyre, by whom are signified the
 primaries of the knowledges of truth and good; to die by the
 deaths of the thrust through in the midst of the seas, denotes
 those who by scientifics bring forth falses, and thence defile the
 truths of the church. Again, in the same prophet, “These
 “also shall go down with them into hell to *the thrust through*
 “*with the sword*; when thou shalt be made to descend with
 “the trees of Eden into the earth of things beneath, thou shalt
 “lie in the midst of the uncircumcised with *those who are thrust*
 “*through with the sword*,” xxxi. 17, 18. Again, in the same
 prophet, “Go down and lie with the uncircumcised, they
 “shall fall in the midst of *them who are thrust through with*
 “*the sword*,” xxxii. 19, 20, 21; speaking of Pharaoh and
 Egypt; the thrust through with the sword denote those,
 who by sciences grow insane as to the faith of truth apper-
 taining to the church, extinguishing it thereby in themselves.
 So in David, “I am reputed with them that go down into the
 “pit, I am become as a man, (*vir*,) no strength, neglected
 “amongst the dead, as *they who are thrust through* lying in the
 “sepulchre, whom thou rememberest no more, and who are cut
 “off from thy hand,” Psalm lxxxviii. 5, 6; they who are thrust
 through in hell, in the pit, and in the sepulchre, denote those
 who have destroyed truths and goods in themselves by falses
 and evils; that they are not in hell, because thrust through with
 a sword, every one may know. So in Isaiah, “The city of
 “tumults, the exulting city, *thine who are thrust through* are
 “*not thrust through with the sword*, neither slain in war, all who
 “are found in thee are bound together, they are fled from far,”
 xxii. 2, 3, speaking of fallacies arising from sensual things,
 whereby the truths of the church cannot be seen, concerning
 which therefore they are in a doubtful negative principle, and
 are said to be thrust through but not with the sword. And in
 Ezechiel, “I bring upon thee the *sword*, and cause your high
 “things to perish, and your altars shall be destroyed, and your
 “statues

“statues shall be broken, and I will make *them who are thrust through of you* to lie down before your idols; when *they who are thrust through* shall fall in the midst of you, ye shall know that I am Jehovah; then ye shall acknowledge, when *they who are thrust through* shall be in the midst of their idols, round about their altar,” vi. 4, 7, 13; they who are thrust through denote those who are in falses of doctrine. Again, in the same prophet, “Pollute the house, and fill the courts with *the thrust through*. They have gone forth, and have smitten in the city,” ix. 7; a prophetic vision; to pollute the house and to fill the courts with the thrust through denotes to profane goods and truths. Again, in the same prophet, “Ye have multiplied *those of yours who are thrust through* in this city, and ye have filled its streets with *him that is thrust through*. Wherefore saith the Lord Jehovah, *They of yours who are thrust through*, whom ye have placed in the midst thereof, they are the flesh, and this (city) the pot, and he will lead you out of the midst of it,” xi. 6, 7. Inasmuch as by the thrust through were signified those, who have extinguished with themselves the truths of the church by falses and evils, therefore also in the representative church, they who touched one who was thrust through, were unclean, concerning whom it is thus written in Moses, “Every one who hath touched on the surface of a field *one thrust through with a sword*, or dead, or the bone of a man, or a sepulchre, shall be unclean seven days,” xix. 16, 18, and on this account inquisition and expiation was made by a heifer, as it is thus written, “If *one thrust through* is found lying in a field, and it is not known who smote him, then the elders of the city and the judges shall go forth, and shall measure towards the cities which are round about *him who is thrust through*; it shall be, at the city nearest to *him who is thrust through*, the elders of that city shall take a heifer, by which no labour hath been done, which hath not drawn in a yoke, and shall lead it down to a river or valley, and shall there strike off the heifer’s neck, and shall wash their hands over the heifer whose neck is stricken off, and shall say, Our hands have not shed blood, and our eyes have not seen; expiate thy people Israel, Jehovah, neither give innocent blood in the midst of thy people; and blood shall be expiated to them,” Deut. xxi. 1 to 8; that these laws were enacted, because by one that is thrust through is signified the perversion, destruction, and profanation of the truth of the church by what is false and evil, is manifest from singular the things contained therein in the internal sense; mention is made of him that is thrust through lying in a field, because by a field is signified the church, see n. 2971, 3310, 3766; by the heifer, whereby

whereby labour hath not been done, is signified the innocence of the external man which is in ignorance; if these things were not made known from the internal sense, it must needs be matter of surprise to every one, that such an expiatory process should have been commanded.

4504. "Because he polluted their sister"—that hereby is signified that they defiled the truth of faith, appears from the signification of polluting, as denoting to defile; and from the signification of sister, as denoting truth, see n. 1495, 2508, 2524, 2556, 3386, in the present case the truth of faith, because by Dinah, who is here the sister, is signified the affection of all things of faith, n. 4427. The reason why by Schechem polluting their sister, is signified that they defiled the truth of faith, is, because by her is represented the affection of all truths, thus the church itself, n. 3963, 3964; and whereas she was not given by her brethren to Schechem for a woman, but remained polluted amongst them, therefore afterwards was represented by her the opposite principle, as by her brethren, viz. the affection of all falses, thus the church corrupted: hence it is that by polluting their sister is signified, that they defiled the truth of faith.

4505. "Their flocks and their herds"—that hereby is signified that they destroyed rational and natural good, appears from the signification of flocks, as denoting rational good, and from the signification of herds, as denoting natural good, see n. 2566.

4506. "And their asses"—that hereby are signified truths thence derived, viz. from natural and rational good, appears from the signification of asses [he-asses,] also of the sons of a she-ass, and likewise of mules, as denoting truths of the natural and rational principle, see n. 2781.

4507. "And whatsoever was in the city, and whatsoever was in the field, they took"—that hereby is signified every truth and good of the church, appears from the signification of city, as denoting doctrinal, thus the truth of the church, see n. 402, 2268, 2450, 2712, 2943, 3216, 4492, 4493; and from the signification of field, as denoting the church as to good, thus the good of the church, see n. 2971, 3310, 3766, 4440, 4443; hence whatsoever was in the city, and whatsoever was in the field, denotes every truth and good of the church.

4508. "And all their wealth"—that hereby are signified all the scientifics which they acquired to themselves, appears from the signification of wealth, as denoting scientifics, as may be manifest from several passages in the word; for spiritual wealth, thus wealth understood in a spiritual sense, is nothing else; it consists of scientifics, so far as they are known, which, in the Lord's kingdom, consequently in the church, are instead of wealth,

wealth, as will be elsewhere confirmed from the word, by the divine mercy of the Lord.

4509. "And every infant of theirs"—that hereby is signified all innocence, is evident from the signification of infant, as denoting innocence, see n. 430, 2126, 3183.

4510. "And their females"—that hereby is signified charity, appears from the signification of females, of women, and of wives, as denoting the affections of truth and the affections of good, the affections of truth when mention is made of a conjugal partner and of a husband, and the affections of good when no mention is made of a conjugal partner, but of a man (*vir*,) see n. 915, 1468, 2517, 3236; in the present case the affections of good, because the females were those of the men of the city, by whom truths were signified, n. 4478; and the city is every where called Schechem's, by whom was represented the truth of the church amongst the ancients, n. 4454. The affection of spiritual good is the same as charity, therefore charity is here represented by the females.

4511. "They took captive and spoiled"—that hereby is signified that they deprived and perverted them, appears from the series of the things treated of in the internal sense.

4512. "And all that was in the house"—that hereby is signified all of the church, appears from the signification of house, as denoting the church as to good, see n. 1795, 3720, thus all of the church; it is by reason of this signification, that it is named last.

4513. Verses 30, 31. *And Jacob said to Simeon and to Levi, Ye have disturbed me, to cause me to stink to the inhabitant of the land, the Canaanite and the Perizite; and I (am) mortals of number; and they will gather together upon me, and will smite me, and I shall be destroyed, and my house. And they said, Shall he make our sister as a harlot?* Jacob said, signifies the ancient church external: to Simon and to Levi, signifies the representative of things spiritual and celestial: ye have disturbed me, to cause me to stink to the inhabitant of the land, signifies that they would abominate who were of the ancient church: the Canaanite and the Perizite, signifies who were in good and truth: and I (am) mortals of number, signifies that easily: and they will gather together upon me, and smite me, and I shall be destroyed, signifies that thereby the ancient church would perish: I and my house, signifies as to truth and good: and they said, signifies reply: shall he make our sister as a harlot, signifies that they had no affection.

4514. "Jacob said"—that hereby is signified the ancient church

church external, appears from the representation of Jacob, as denoting the ancient church, see n. 4439; and whereas the ancient church, like every other church, is external and internal, by Jacob in the word is represented the external church, and by Israel the internal.

4515. "To Simeon and Levi"—that hereby is signified the representative of things spiritual and celestial, appears from the representation of Simeon, as denoting faith, but in the opposite sense the false; and from the representation of Levi, as denoting love, but in the opposite sense evil, see n. 4497, 4502, 4503; in the present case therefore the representative of things spiritual and celestial, by reason that the things of faith are what are called spiritual, and the things of love celestial. It is said that Simeon and Levi signify what is representative of those things, because to represent them is not to be them; for representations do not respect the person but the thing, n. 665, 1097; thus it was all alike what the quality of the person was who represented, n. 3670; that the representative of a church might be instituted amongst the posterity of Jacob, of whatsoever quality they were, if so be they had strictly observed the statutes in the external form, see n. 3147, 4208, 4281, 4292, 4307, 4444; hence it is that by Simeon and Levi is here signified what is representative of things spiritual and celestial.

4516. "Ye have disturbed me to cause me to stink to the inhabitant of the land"—that hereby is signified that they would abominate who were of the ancient church, appears from the signification of disturbing me to cause me to stink, as denoting to cause them to abominate; and from the signification of the inhabitant of the land, as here denoting those who were of the ancient church; for by land [earth] is signified the church, n. 566, 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447; thus by the inhabitant of the land are signified those who were of the church, in the present case of the ancient church, because this yet remained with some nations in the land of Canaan; the representative of a church was not instituted amongst the people descended from Jacob, until this ancient church had altogether perished: which is also signified by this circumstance, that the posterity descended from Jacob were not admitted into the land of Canaan, until the iniquity of the inhabitants of the land was consummated, as is said, Gen. xv. 16; for there is not any new church begun to be established, until the former hath been vastated.

4517. "The Canaanite and the Perizite"—that hereby are signified they who are in good and truth, appears from the signification of Canaanite, as here denoting those who are in the
good

good of the church, and of the Perizite, as denoting those who are in the truth of the church; the reason why Canaanite and Perizite have this signification, is, because as yet the ancient church was there amongst them, as was said above, n. 4516; for there were in that land they who were of the most ancient church, see n. 4447, 4454; and there were they who were of the ancient church, especially of that which was called the Hebræan church, wherefore they who were from the land of Canaan were in general called Hebrews, Gen. xl. 15, and also had altars and sacrificed, on which account, after that they became idolaters, it was so often commanded that their altars should be destroyed; so long therefore as the church or any thing of the church remained amongst them, by Canaanite is signified the good of the church, and by Perizite the truth of the church; but when every thing of the church was consummated amongst them, then by Canaanite was signified evil, and by Perizite, the false, n. 1573, 1574.

4518. "And I (am) mortals of number"—that hereby is signified easily, appears from the signification of mortals of number, as denoting few; but when quality instead of quantity in the internal sense according to the series is meant, then is signified easily; for few, when many are gathered together against them, as it follows, are easily destroyed.

4519. "And they will gather together upon me, and will smite me, and I shall be destroyed"—that hereby is signified that thus the ancient church would perish, appears from the signification of gathering together, being smitten and destroyed, as denoting to perish; the reason why the ancient church is meant is, because Jacob saith these things of himself and his house; that Jacob in this case is the ancient church, see above, n. 4514.

4520. "I and my house"—that hereby is signified as to truth and good, appears from the representation of Jacob, who in this case is I, as denoting the church, specifically the church as to truth, as may be concluded from what hath been shown concerning the representation of Jacob, n. 3305, 3509, 3525, 3544, 3576, 3599, 3775, 4234, 4337; viz. that he represents the Lord as to divine truth natural; with representations the case is this, he who in the supreme sense represents the Lord as to divine truth of the natural principle, the same also represents the kingdom of the Lord as to divine truth therein, consequently the church as to truth, for they correspond; for all truth is the Lord's in his kingdom and church; and from the signification of house, as denoting the church as to good, see n. 2233, 2234, 3720.

4521. "And they said"—that hereby is signified reply, appears without explication.

4522. "Shall he make our sister as a harlot"—that hereby is signified that they had no affection, may appear from the representation of Dinah, after that she was polluted and made a harlot, as denoting the affection of falses, thus the church corrupted, see n. 4504, consequently they had no affection of truth any longer; see also n. 4504, how this case is.



CONTINUATION OF THE SUBJECT CONCERNING THE CORRESPONDENCE OF THE EYE AND OF LIGHT WITH THE GRAND MAN.

4523. *EVERY* one, who knows any thing concerning the air and sound, may know that the ear is altogether formed to the nature of their modifications, thus that the ear, as to its corporeal and material principle, corresponds thereto; and he who hath imbibed any thing of science respecting the ether and respecting light, knows that the eye, as to its corporeal and material principle, is formed correspondently to their modifications; and this in such a sort, that whatsoever of arcanum is hidden in the nature of air and of sound, this is inscribed on the organism of the ear, and whatsoever of arcanum is hidden in the nature of the ether and light, this is in the organism of the eye; consequently he who is skilled in anatomy and at the same time in physics, may know by diligent search, that not only the organs of sense, but also the organs of motion, and likewise all the viscera, as to their corporeal and material parts, correspond to those things which are in the nature of the world, and thus that the whole body is an organ composed of things the most mysterious of all that are in the nature of the world, and according to their secret powers of acting and wonderful modes of flowing. Hence it is, that man was called by the ancients a little world or microcosm. He who is acquainted with these things may also know, that whatsoever is in the world and its nature, doth not exist from itself, but from what is prior to itself, and that this prior thing cannot exist from itself, but from what is prior to itself, and this even to the first, from whom the things which follow exist in order; and because they thence exist, they also thence subsist, for
subsistence

subsistence is perpetual existence ; hence it follows, that all and singular things, even to the ultimates of nature, not only existed from the first, but also subsist from the first ; for unless they perpetually existed, and unless there was continual connexion from the first, and thereby with the first, they would in a moment fall to pieces and perish.

4524. *Now whereas all and singular things, which are in the world and its nature, exist and perpetually exist, that is, subsist, from things prior to themselves, it follows that they exist and subsist from a world which is above nature, which is called the spiritual world ; and since there must be continual connexion with that world, in order that they may subsist or perpetually exist, it follows, that the purer or interior things which are in nature, consequently which are in man, are from thence, also that the purer or interior things are such forms as can receive influx. And whereas there cannot be given but one single fountain of life, as in nature there is but one single fountain of light and heat, it is evident that all of life is from the Lord, who is the first [principle] of life ; and this being the case, that all and singular the things, which are in the spiritual world, correspond to him, consequently all and singular the things which are in man, for he is a little spiritual world in its least effigy ; hence also the spiritual man is an image of the Lord.*

4525. *From these considerations it is evident, that there is a correspondence, especially in the case of man, of all things with the spiritual world, and that without such correspondence he cannot subsist a moment, for without correspondence nothing would be continued from the very esse of life, that is, from the Lord, thus it would be unconnected, and what is unconnected is dissipated as a thing of nought. The reason why correspondence is more immediate and thence closer in the case of man is, because he was created to apply to himself life from the Lord, and hence into the ability, that as to thoughts and affections he can be elevated by the Lord above the natural world, and thence think about God, and be affected with the divine [being or principle], and thereby be conjoined to him, which is not the case with the animals of the earth ; and they who are capable of thus being conjoined to the divine [being or principle], do not die when corporeal things are separated, which are of the world, for the interior things remain conjoined.*

4526. *As to what further concerns the correspondence of sight appertaining to the eye, which was begun to be treated of at the close of the preceding chapter, it is to be noted that its correspondence is with the things appertaining to the understanding, for the understanding is internal sight, and this internal sight is*

in a light which is above the light of the world; the cause why man can procure to himself intelligence by those things which appear to him in the light of the world, is, because a superior light, which is the light of heaven, flows into the objects which are from the light of the world, and causes them to appear representatively and correspondently; for the light, which is above the light of the world, is what proceeds from the Lord, who illuminates the universal heaven; the essential intelligence and wisdom, which is from the Lord, appears there as light; this light it is which constitutes the understanding or internal sight of man; when it flows in through the understanding into the objects which are from the light of the world, it causes them to appear representatively and correspondently, and thus intellectually. And whereas the sight of the eye, which is in the natural world, corresponds to the sight of the understanding which is in the spiritual world, therefore the former sight corresponds to the truths of faith, these being (constituent) of genuine understanding, for truths constitute all understanding of man, inasmuch as the all of thought is employed about the determination, that a thing is so, or that it is not so, that is, that it is true or not true. That the sight of the eye corresponds to the truths and goods of faith, may be seen above, n. 4410.

4527. I have discoursed with some within a few days after their decease, and because they were at that time but recently come into the world of spirits, they were in some degree of light therein, which differed little in their sight from the light of the world; and whereas the light had such an appearance to them, they doubted whether they had light from any other source, wherefore they were taken up into the first [skirt or limit] of heaven, where the light was still brighter, and from thence they discoursed with me, and said, that they had never before seen such a light; and this was done when the sun was already set. They then expressed their surprise, that spirits had eyes by which they saw, when yet they believed in the life of the body, that the life of spirits was merely thought, and this abstractedly without a subject, by reason that they had not been able to think of any subject of thought, inasmuch as they had not seen any; and this being the case, they had perceived no otherwise at that time, than that it was dissipated, together with the body in which it was, as being mere thought alone, in like manner as any air, or any fire is dissipated, unless it was to be miraculously kept together and subsist from the Lord; and they saw then how easily the learned fall into error concerning the life after death, and that they have less belief than the rest of mankind in things which they do not see; therefore they were surprised now to find, not only that they

had thought, but also sight, and likewise the rest of the senses; and especially that they appear to themselves altogether as men, that they mutually see and hear each other, discourse together, feel their own members by the touch, and this more exquisitely than in the life of the body; hence they were amazed that man is altogether ignorant of this, during his life in the world; and they pitied the human race, because they know nothing of such things, inasmuch as they believe nothing, and more especially they who are in superior light, viz. they who are within the church, and have the word. Some of them believed no other, than that men after death would be like phantoms, in which opinion they confirmed themselves from the spectres of which they had been told; but hence they drew no other conclusion, than that a spectre was some gross vital principle, which is first exhaled from the life of the body, but which again falls back to the carcass, and is thereby extinguished. But some believed, that they were first to rise again at the time of the last judgment, when the world was to perish, and that in this case they should rise again with the body, which, though fallen into dust, would be then collected together, and that they would rise again with bone and flesh; and whereas mankind have in vain for several ages expected that last judgment or destruction of the world, they have fallen into the error that they should never rise again; thinking nothing in this case of that which they have learnt from the word, and from which they have also occasionally so expressed themselves in discourse, that when man dies, his soul is in the hand of God, amongst the happy or unhappy according to the life which he had acquainted himself with, and was become familiar to; neither thinking at all of what the Lord said concerning the rich man and Lazarus; but they were instructed, that every one's last judgment is when he dies, and that then he appears to himself endowed with a body as in the world, and to enjoy the exercise of every sense as in the world, but more pure and exquisite, inasmuch as no hinderance arises from things corporeal, and the things appertaining to the light of the world do not overshadow those which appertain to the light of heaven; thus that they are in a body as it were purified; and that after death, the body cannot possibly partake of what is bony and fleshy such as it had in the world, because this would be to be again encompassed with terrestrial dust. With some I discoursed on this subject on the same day that their bodies were entombed, who saw through my eyes their own carcass, the bier, and the ceremony of burial; and they said, that they reject that carcass, it having served them for uses in the world in which they have been, and that they live now in a body which serves them for uses in the world in which they now are. They were willing also, that

that I should tell this to their relations who were in mourning, but it was given to reply, that if I should tell them, they would make a mock at it, inasmuch as what they cannot themselves see with their own eyes, they believe to be nothing, and thus they would reckon the information amongst those visions which are illusory; for they cannot be brought to believe, that as men see each other with their eyes, so spirits see each other with theirs, and that man can see spirits with the eyes of his spirit, and that he then sees them when the Lord opens the internal sight, as was done to the prophets, who saw spirits and angels, and also several objects of heaven. Whether they who live at this day would have believed those things, if they had lived at that time, there is room to doubt.

4528. The eye, or rather its sight, corresponds especially to these societies in the other life, which are in paradisiacal scenery; these appear above in front, a little to the right, where there are presented gardens in living view, with trees and flowers of so many genera and species, that those which grow throughout the whole earth bear but a small proportion to them in number; in singular the objects contained in those paradises, there is somewhat of intelligence and wisdom which beams forth, so that you would say, that the inhabitants dwell together in paradises of intelligence and wisdom; these principles are what affect the inhabitants from the interiors, and thereby not only gladden the sight, but the understanding also at the same time. This paradisiacal scenery is in the first heaven, and in the very entrance to the interiors of that heaven, and consists of representatives, which descend from the superior heaven, when the angels of the superior heaven discourse intellectually with each other about the truths of faith; the discourse of the angels in that heaven is effected by spiritual and celestial ideas, which to them are forms of expressions, and continually by serieses of representations of such beauty and pleasantness, as it is impossible to express; these beauties and pleasantnesses of their discourse are what are represented as paradisiacal things in the inferior heaven. This heaven is distinguished into several heavens, to which correspond singular the things which are in the cameras of the eye; there is a heaven in which are the paradisiacal gardens spoken of above; there is a heaven in which are atmospheres of different colours, where the universal aura glitters as if it consisted of gold, of silver, of pearls, of precious stones, of flowers in their least forms, and of innumerable things besides; there is a rainbow-heaven, where are most beautiful rainbows great and small, variegated with most splendid colours. Each of these things exists by the light which is from the Lord, in which is intelligence and wisdom; hence

hence there is in singular the objects of that heaven somewhat of the intelligence of truth and of the wisdom of good, which is thus representatively exhibited. They who have not had any idea concerning heaven, nor concerning the light therein, can hardly be brought to believe that such things are there; wherefore they who bring this incredulity along with them into the other life, if they have been principled in the truth and good of faith, are conveyed by the angels into those things, and when they see them, they are astonished; concerning paradisiacal scenery, atmospheres, and rainbows, see what was said above from experience, n. 1619 to 1626, 2296, 3220; and that in the heavens there are continual representations, n. 1807, 1808, 1971, 1980, 1981, 2299, 2763, 3213, 3216, 3217, 3218, 3222, 3350, 3475, 3485.

4529. A certain person, who in the learned world had been distinguished and held in high reputation for his skill in the science of botany, after his decease was informed in the other life, that flowers and trees are there also presented to the view; at this he was amazed, and inasmuch as it had been the delight of his life, he was inflamed with a desire of seeing whether it was so; wherefore being taken up into paradisiacal scenes, he saw most beautiful shrubberies and most pleasant flower-gardens of an immense extent; and whereas he then came into the ardour of his delight from affection, it was allowed him to wander through the plain, and not only to see them singly, but also to gather them and bring them close to his eye, and to examine whether the case was so; entering thence into discourse with me, he also said, that heretofore he did not at all believe this, and that if in the world they had heard of such things, they should have accounted them paradoxes; and he further related, that there are there to be seen vegetable flowers in immense abundance, such as were never seen in the world, and scarce comprehensible in the world by any perception, and that each glitters by reason of an incomprehensible splendour, inasmuch as they are from the light of heaven; that the glittering was from a spiritual origin, he could not as yet perceive, viz. that in each there was somewhat of intelligence and wisdom, relating to truth and good, from which principles the glitter was derived. He said further, that the men of the earth would in no wise believe this, by reason that there are few who believe that there is any heaven and hell, and they who believe know that in heaven there is joy, and few amongst them know that there are in heaven such things as the eye hath never seen, the ear never heard, and the mind hath never been able to form any conception of; and this, notwithstanding they know from the word, that stupendous things were seen by the prophets, as several were seen by John, according to what is related in the *Apocalypse*;

Apocalypse ; which things were yet nothing else but representatives which continually exist in heaven, and which appeared when the internal sight was opened to him. But these things are respectively of small account ; they who are principled in the intelligence itself and the wisdom, in which those things originate, are in such a state of happiness, that the things which have been mentioned are esteemed by them of but little importance. Some also, who had said, whilst in the paradisiacal scenery, that it exceeded every degree of happiness, being on that account taken up into a heaven more towards the right, which shone with still greater brightness, and at length being taken up to that, where was likewise perceived the blessed principle of intelligence and wisdom contained in such scenery, and when they were in that heaven, entering into discourse with me, said, that what they had before seen was respectively as nothing ; and at length, they were taken up to that heaven, where, by reason of the satisfaction derived from interior affection, they could scarce subsist, for the satisfaction penetrated into the medullaries, which being as it were melted by the satisfaction, they began to fall into a holy swoon.

4530. Colours are also seen in the other life, which in splendour and brilliancy so far exceed the brightness of colours in the world, that they will scarce admit of any comparison. They originate in the variegation of light and shade in the other life ; and inasmuch as in that life it is intelligence and wisdom from the Lord, which appears as light before the eyes of angels and spirits, and at the same time inwardly illuminates their understanding, therefore colours in the other life are in their essence the variations, or, to use the expression, the modifications of intelligence and wisdom. The colours in the other life, not only with which the flowers are decorated, the atmospheres illustrated, and the rainbows varied, but also which are exhibited discrete in other forms, have been so often seen by me, that it would be scarcely possible to enumerate all the different times ; they derive their splendour from truth appertaining to intelligence, and their brilliancy from good appertaining to wisdom, and the colours themselves are from the bright white and obscurity of those principles ; thus they are from light and shade like colourings in the world. Hence it is that the colours, which are mentioned in the word, as the colours of the precious stones in Aaron's breastplate, and upon the garments of his sanctity ; and the colours in the curtains of the tent where the ark was, and those which were in the stones of the foundation of the New Jerusalem described by John in the Apocalypse, and elsewhere, represented such things as relate to intelligence and wisdom. But what each

of them represents; by the divine mercy of the Lord, will be shown in the explications. In general, so far as colours in the other life partake of splendour, and are derived from bright white, so far they are from truth which is of intelligence, and so far as they partake of brilliancy and are derived from purple, so far they are from good which is of wisdom. They who hence derive their origin, belong also to the provinces of the eyes.

4531. Inasmuch as intelligence and wisdom is from the Lord, which appears as light in heaven, and the angels are hence called angels of light, so insipience and insanity, which originates in the proprium, is what reigns in hell, and hence its inhabitants take their name from darkness; in hell indeed there is not darkness, but an obscure lumen, like what proceeds from a coal fire, in which they see each other, otherwise they would not be able to live. This lumen has its rise with them from the light of heaven, which, when it falls into their wild notions, that is, into falses and lusts, undergoes such a change. The Lord is every where present with light, even in the hells, otherwise the inhabitants would not have any faculty of thinking and thence of speaking; but it is made light according to reception. This lumen is what is called in the word the shadow of death, and is compared to darkness; it is also turned to them into darkness, when they approach the light of heaven, and when they are in darkness they are in infatuation and stupidity. Hence it may be manifest, that as light corresponds to truth, so darkness corresponds to the false; and that they who are in falses, are said to be in blindness.

4532. They who believe that of themselves they understand good and truth, and thence trust to themselves alone, and thereby suppose themselves wiser than all others, when yet they are in ignorance of good and truth, especially they who are not willing to understand good and truth, and thence are in falses, in the other life are sometimes let into a state of darkness, and when they are in it, they discourse foolishly, for they are in stupidity; it has been told me, that there are several such spirits, and amongst them they who believed themselves to be established in the greatest light, and likewise appeared so to others.

4533. Amongst the wonderful things which exist in the other life, this also is one, that when the angels of heaven look into evil spirits, these latter have altogether another appearance than when seen amongst themselves. When the evil spirits and genii are amongst themselves, and in their infatuated lumen, such as is derived from a coal fire, as was said above, they then appear to themselves in a human form, and also according to their fantasies, not unbeautiful; but when the same are looked into by the angels of heaven, in this case that lumen is instantly dissipated, and

and they appear with faces altogether different from what they ~~did~~ when viewed amongst themselves, each according to his genius, ~~some~~ dusky and black as devils, some with pale ghastly faces like carcasses, some almost without a face, and in its place somewhat hairy, some like grates of teeth, some like skeletons; and what is more wonderful, some like monsters, the deceitful like serpents, and the most deceitful like vipers, and others in different forms. But as soon as the angels remove from them their sight, they appear in their former form, which they have in their own lumen. The angels look into the wicked, as often as they observe that they struggle to rise out of their hells into the world of spirits, with a view to do mischief to others; hence they are detected and cast back again. The reason why angelic sight hath in it such efficacy, is, because there is a correspondence between intellectual and ocular sight; hence there is in the sight of the angels a perspicacity, whereby the infernal lumen is dissipated, and the infernals appear in such a form and genius as they really are.

4534. The subject concerning the grand man and correspondence will be continued at the close of the following chapter.

GENESIS.

CHAPTER THE THIRTY-FIFTH.

4535. As a preface to the chapters which precede from chap. xxvi. unto this, an explication hath been given of what the Lord had foretold concerning his coming, or concerning the CONSUMMATION OF THE AGE, and it was therein occasionally shown, that by his coming, or the consummation of the age, is signified the last time of the church, which in the word is

is also called the last judgment. They who do not see beyond the literal sense, cannot know any other, than that the last judgment is the destruction of the world, and this especially from the Apocalypse, where it is said “ that John saw *a new heaven and a new earth, for the former heaven and former earth were passed away*; and there was no longer a sea. Moreover, that he saw the holy city, the New Jerusalem descending from God out of heaven,” xxi. 1, 2. And also from the prophetics of Isaiah, where like words occur, “ Behold, I *create new heavens and a new earth*; therefore the former shall not be mentioned, nor shall ascend upon the heart. Be ye glad and exult for ever in what I create. Behold I am about to create Jerusalem exultation, and the people thereof gladness,” lxxv. 17, 18. lxxvi. 22. They who do not see beyond the literal sense, have no other apprehension than that the universal heaven with this earth is to fall into nothing, and that then first the dead will rise again, and will dwell in the new heaven and upon the new earth; but that the word in these passages is not so to be understood, may appear from several other passages in the word, where mention is made of heavens and earths. They who have any faith respecting the internal sense, can see manifestly, that by a new heaven and new earth is meant a new church, which succeeds when the former passes away, see n. 1733, 1850, 3355, and that heaven is its internal, and earth its external. This last time of a former church, and first of a new church, is what is also called the consummation of the age, of which the Lord spake in Matthew, chap. xxiv. and his coming, for then the Lord recedes from the former church, and comes to the new. That the consummation of the age hath this meaning, may appear also from other passages in the word, as in Isaiah, “ In that day the remains shall return, the remains of Jacob to the powerful God; for although thy people Israel shall be as the sand
“ of

“ of the sea, remains shall return out of them ; *consummation defined*, justice inundated, for the Lord Jehovah Zebaoth maketh *consummation and definition* in the *whole earth*,” x. 21, 22, 23. Again, in the same prophet, “ Now therefore be ye not mockers, lest perhaps your punishments prevail, because I have heard a *consummation* and *decision* from with the Lord Jehovah Zebaoth upon the *universal earth*,” xxviii. 22. And in Jeremiah, “ Thus hath Jehovah said, The *whole earth* shall be wasteness, yet will I not make a *consummation*,” iv. 27. And in Zephaniah, “ I will reduce men to straits, and they shall go as the blind, because they have sinned to Jehovah, and their blood shall be poured out as dust, and their flesh as dung, because Jehovah will make a *consummation* and indeed hastened *with all the inhabitants of the earth*,” i. 17, 18. That consummation in these passages is the last time of the church, and that the earth is the church, is evident from singular the things contained therein. The ground and reason why the earth denotes the church, is, because the land (earth) of Canaan was the earth where the church was from the most ancient times, and where afterwards the representative of the church amongst the posterity of Jacob was ; when this earth is said to be consummated, it is not the nation therein which is meant, but it is the holy principle of worship prevailing with the nation where the church is ; for the word is spiritual, and the earth itself is not spiritual, neither the nation dwelling in it, but that which is of the church. That the land (earth) of Canaan was the earth where the church was from the most ancient times, may be seen, n. 567, 3686, 4447, 4454, 4516, 4517 ; and this being the case, that by earth in the word is signified the church, n. 566, 662, 1066, 1067, 1262, 5355 ; hence it is evident, what is meant in Isaiah by making a consummation in the whole earth ; and in Zephaniah, by a consummation hastened with all the

inhabitants of the earth; that the Jewish nation, which was the inhabitant of that earth, was not consummated, but that the holy principle of worship amongst them was consummated, is a known thing. That this is the meaning of consummation, is still more evident in Daniel, "Seventy weeks are decided
 " upon thy people, and upon thy city of holiness, to
 " consummate prevarication, and to seal up sins, and
 " to expiate iniquity, and to bring the justice of the
 " age, and to seal up the vision and the prophet, and
 " to anoint the holy of holies. In the midst of the
 " week he shall cause to cease the sacrifice and obla-
 " tion. At length upon the bird of desolations shall
 " be desolation, and even to the *consummation* and
 " *decision*, it shall drop upon the devastation," ix. 24, 27. Hence now it may be seen, that by the consummation of the age, concerning which the disciples said to the Lord, "What is the sign of thy coming
 " and *of the consummation of the age*," xxiv. 3, nothing else is signified but the last time of the church; and also by these words of the Lord, which are the last in the same evangelist, "Jesus said to
 " the disciples, Teaching keep ye all things whatso-
 " ever I have commanded you; and lo! I am with
 " you all days even to the *consummation of the age*," xxviii. 20; it is said by the Lord that he would be with his disciples even to the consummation of the age, because by the Lord's twelve disciples are signified like things as by the twelve tribes of Israel, viz. all the things of love and faith, consequently all things of the church, see n. 3354, 3488, 3858; that these things are signified by the twelve tribes, see n. 3858, 3926, 3939, 4060. That the consummation of the church is when there is no longer therein any charity, and in consequence thereof no longer any faith, hath been occasionally shown above. That in this church, which is called Christian, there is scarce any thing of charity, and consequently of faith remaining, thus that the consummation of its age is
 now

now at hand, by the divine mercy of the Lord, will be shown in the following pages.

CHAPTER XXXV.

1. **AND** God said to Jacob, Arise, go up to Bethel, and tarry there; and make to thyself an altar to the God who appeared to thee, in thy flying before Esau thy brother.

2. And Jacob said to his house, and to all who were with him, Remove the gods of the stranger who are in the midst of you, and be ye purified, and change your garments:

3. And let us arise, and go up to Bethel; and I will make there an altar to the God who answered me in the day of my straitness, and was with me in the way which I walked.

4. And they gave to Jacob all the gods of the stranger, which were in their hand, and the ear-rings which were in their ears; and Jacob hid them under the oak which is near Schechem.

5. And they journeyed: and the terror of God was upon the cities which were round about them, and they did not pursue after the sons of Jacob.

6. And Jacob came to Luz, which is in the land of Canaan, (this is Bethel) he and all the people which was with him.

7. And he builded there an altar, and called the place El-bethel; because there gods were revealed to him, in his flying from before his brother.

8. And Deborah the nurse of Rebecca died, and was buried from beneath Bethel under an oak: and he called the name thereof Allon-bacuth.

9. And

9. And God was seen yet to Jacob, in his coming from Padan-aram, and blessed him.

10. And God said to him, Thy name is Jacob: thy name shall not any longer be called Jacob, but Israel shall be thy name; and he called his name Israel.

11. And God said to him, I am God Schaddai; be fruitful and multiplied: a nation, and a company of nations, shall be from thee, and kings shall come forth from thy loins:

12. And the earth, which I gave to Abraham and to Isaac, I will give it to thee, and to thy seed after thee will I give the earth.

13. And God went up from above him, in the place in which he spake with him.

14. And Jacob set a statue in the place in which he spake with him, a statue of stone; and he poured out a drink-offering upon it, and poured oil upon it.

15. And Jacob called the name of the place where God spake with him, Bethel.

16. And they journeyed from Bethel: and there was yet a tract of earth to come to Ephrata: and Rachel brought forth, and suffered hard things in her bringing forth.

17. And it came to pass, in her suffering hard things in her bringing forth, the midwife said to her, Fear not; because also thou hast this son.

18. And it came to pass, in her soul going forth, that she was about to die, and she called his name Benoni: and his father called him Benjamin.

19. And Rachel died, and was buried in the way of Ephrath, this is Bethlehem.

20. And Jacob set a statue over her sepulchre: this is the statue of the sepulchre of Rachel, even to this day.

21. And Israel journeyed, and stretched his tent from behind the Tower Eder.

22. And it came to pass, in Israel residing in this land,

land, Reuben went and lay with Bilhah his father's concubine: and Israel heard. And the sons of Jacob were twelve,

23. The sons of Leah; the first-begotten of Jacob Reuben, and Simeon, and Levi, and Judah, and Isachar, and Zebulon.

24. The sons of Rachel; Joseph and Benjamin.

25. And the sons of Bilhah, the handmaid of Rachel; Dan and Naphthali.

26. And the sons of Zilpah, the handmaid of Leah; Gad and Asher. These are the sons of Jacob, who were born to him in Padan-aram.

27. And Jacob came to Isaac his father, Mamre Kiriath Arba, this is Hebron, where Abraham and Isaac sojourned.

28. And the days of Isaac were an hundred years and eighty years.

29. And Isaac expired and died, and was gathered to his people, old and full of days; and Esau and Jacob his sons buried him.



THE CONTENTS.

4536. **T**HE subject treated of in this chapter in the internal sense is concerning the residue in the Lord's natural [principle,] that it was made divine. The interior things of the natural [principle,] which were made divine, are here Israel. The progress towards things still more inward, where the rational [principle] is, is described by the birth of Benjamin; and next by the coming of the sons of Jacob to Isaac.

THE

THE INTERNAL SENSE.

4537. Verses 1, 2, 3, 4. *AND God said to Jacob, Arise go up to Bethel, and there tarry; and make there an altar to the God who appeared to thee, in thy flying from before Esau thy brother. And Jacob said to his house, and to all who were with him, Remove the gods of the stranger who are in the midst of you, and be ye purified, and change ye your garments: and let us arise and go up to Bethel: and I will make there an altar to the God who answered me in the day of my straitness, and was with me in the way in which I walked. And they gave to Jacob all the gods of the stranger which were in their hand, and the ear-rings which were in their ears; and Jacob hid them under an oak which was near Schechem.* God said to Jacob, signifies the natural [principle's] perception of the good, such as now was Jacob, from the divine [principle:] arise, go up to Bethel, signifies respecting the natural divine [principle:] and tarry there, signifies life: and make there an altar to the God who appeared to thee, signifies a holy principle there: in thy flying from before Esau thy brother, signifies when truth was preferred to good: and Jacob said to his house and to all who were with him, signifies arrangement in natural good, such as it then was: remove the gods of the stranger who are in the midst of you, signifies that falses should be rejected: and be ye purified and change your garments, signifies holiness to be put on: and let us arise and go up to Bethel, signifies the natural divine [principle]: and I will make there an altar to God, signifies the holy [principle] in which interior things terminate: who answered me in the day of my straitness, signifies in the state of the preference of truth above good: and was with me in the way which I walked, signifies his divine providence: and they gave to Jacob all the gods of the stranger which were in their hand, signifies that he rejected all falses as much as possible: and the ear-rings which were in their ears, signifies things actual: and Jacob hid them under an oak, which is near Schechem, signifies rejection eternal; oak near Schechem is the natural principle fallacious.

4538. "God said to Jacob"—that hereby is signified the natural principle's perception of good, such as was now Jacob, from the divine [principle,] appears from the signification of saying in the historicals of the word, as denoting to perceive, see n. 1602, 1791, 1815, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2619, 2862, 3509, 3395; hence it is that by God said, is denoted perception from the divine [principle;] and from the

the representation of Jacob, as here denoting in the supreme sense the Lord as to natural good. In the foregoing part of this work it has been shown what Jacob in the word represents, and whereas he represents various things, it may be expedient briefly to show how the case is; Jacob in the supreme sense in general represents the Lord's divine natural [principle;] but whereas when the Lord glorified his natural [principle,] it was other in the beginning, than in the progress, and in the end, therefore Jacob represented various things, viz. in the beginning the Lord's natural [principle] as to truth, in the progress the Lord's natural [principle] as to the good of truth, and in the end as to good. For the Lord's glorification proceeded from truth to the good of truth, and finally to good, which hath been frequently shown in the foregoing pages; now, inasmuch as it is in the end, Jacob represents the Lord as to natural good; see what hath been shown above on this subject, viz. that Jacob in the supreme sense represents the Lord's divine natural [principle,] in the beginning as to truth, n. 3305, 3509, 3525, 3544, 3576, 3599, in the progress, the Lord's divine natural [principle] as to the good of truth, n. 3659, 3669, 3677, 4234, 4273, 4397; the reason why he now represents the Lord's divine natural [principle] as to good is, because now it is in the end, as was observed. The above process was whilst the Lord made his natural [principle] divine; a similar process also hath place when the Lord regenerates man; for it pleased the Lord to make his human [principle] divine in that order by which he makes man new; hence it is that it hath occasionally been said, that the regeneration of man is an image of the glorification of the Lord, n. 3138, 3212, 3296, 3490, 4402. When the Lord makes man new, he first instructs him in the truths of faith, for without the truths of faith he doth not know what the Lord is, what heaven is, and what hell, nor even that such things are, still less doth he know the innumerable things relating to the Lord, to his kingdom in heaven, and to his kingdom on earth, that is, in the church; also what and of what quality are the things of hell which are opposite to these; before he acquires this knowledge, he cannot know what good is; by good is not meant civil good and moral good, for these in the world are learnt by laws and statutes, and by reflections on the manners of men, whence it is, that the nations, which are out of the church, know also such things; but by good is meant spiritual good, which good in the word is called charity, and this good in general consists in willing and doing good to another, without any view to self, but from the delight of affection; this good is spiritual good; to this it is impossible for any man to attain
except

except by the truths of faith, which are taught of the Lord by the word and by preachings of the word; after that man is instructed in the truths of faith, he is next led of the Lord by degrees to will truth, and also from willing, to do it; this truth is called the good of truth, for the good of truth is truth in will and act, and is called the good of truth, because truth, which was of doctrine, becomes in this case truth of the life; at length, when man apperceives a delight in willing good and thence doing it, it is no longer called the good of truth, but good, for in this case the man is regenerated, and no more willeth and doeth good from truth, but truth from good, and the truth which in this case he doeth is also as it were good, for it taketh its essence from its origin, which is good. From these considerations it is evident what it is, and whence it is, that Jacob in the supreme sense represents the Lord's natural [principle] as to good. The reason why Jacob here represents this good is, because now in the internal sense a further progression is treated of, viz. towards the interior things of the natural principle, which are Israel, n. 4536; no one, who is regenerated of the Lord, can be brought to interior things, until the truth appertaining to him is made good.

4539. "Arise, go up to Bethel"—that hereby is signified concerning the natural divine [principle,] viz. perception, appears from the signification of arising, as involving elevation, see n. 2401, 2781, 2912, 2927, 3171, 4103; in the present case elevation of the natural principle to the divine; and from the signification of going up, as denoting towards interior things more, of which signification we shall speak presently; and from the signification of Bethel, as denoting the divine in the natural [principle,] or in the ultimate of order, see n. 4089; for Bethel in the original tongue signifies the house of God, and whereas the house of God is where the knowledges of good and truth are, therefore by Bethel in the proximate sense are signified those knowledges, as was shown above, n. 1453. But whereas interior things terminate and are bounded in the ultimates of order, and are together there, and cohabit as in one house, and whereas the natural principle appertaining to man is the ultimate with him, in which interior things terminate, therefore by Bethel or the house of God is properly signified the natural principle, n. 3729, 4089, and indeed the good in that principle, for house in the internal sense is good, n. 2232, 2234, 3720, 3729; in the natural principle, or in the ultimate of order, are also knowledges. The reason why to go up denotes towards things interior is, because things interior are what are called superior, n. 2148, therefore when progress towards things

things interior is treated of in the internal sense, mention is made of going up, as from Egypt to the land of Canaan, and in the land of Canaan itself to the interiors of the land, and in the interiors from all sides to Jerusalem, and in Jerusalem to the house of God there; from Egypt to the land of Canaan in Moses, "Pharaoh said to Joseph, *Go up* and bury thy father; "and Joseph *went up*, and all the servants of Pharaoh *went up* "with him, and there *went up* with him the chariot and horse-
"man," Gen. i. 6, 7, 8, 9; and in the book of Judges, "The
"angel of Jehovah *went up* from Gilgal to Bochim, and said,
"*I caused you to go up* out of Egypt," ii. 1; for by Egypt in the internal sense is signified the scientific principle, which is to serve for receiving the things which are of the Lord's kingdom, and by the land of Canaan is signified the Lord's kingdom, and whereas scientifics are inferior things, or, what is the same thing, exterior, and the things of the Lord's kingdom are superior, or, what is the same thing, interior, therefore it is said to go up from Egypt to the land of Canaan; and on the other hand to go down from the land of Canaan to Egypt, as Gen. xlii. 2, 3. chap. xliii. 4, 5, 15, and in other places. In the land of Canaan itself to its interiors, in Joshua, "Joshua said, "Go ye up and explore the land, and the men *went up* and explored Ai, and returned to Joshua, and said unto him, Let not "all the people go up, let them go up as it were 2000 men, or "as it were 3000 men. Wherefore there *went up* of the people "as it were 3000 men," vii. 2, 3, 4; inasmuch as the land of Canaan signifies the Lord's kingdom, therefore those places, which were more remote from the ultimate boundaries, signified interior things, hence mention is here made of going up. In like manner from the places round about in all directions to Jerusalem; and in Jerusalem to the house of God, 1 Kings xii. 27, 28; 2 Kings xx. 5, 8; Matt. xx. 18; Mark x. 33; Luke xviii. 31, and frequently in other places; for Jerusalem was the inmost of the land, because by it was signified the Lord's spiritual kingdom, and the house of God was the inmost of Jerusalem, because by it was signified the Lord's celestial kingdom, and in the supreme sense the Lord himself; hence mention is made of going up to them. From these considerations it is evident what is signified by arising and going up to Bethel, viz. that by going up is signified progression towards interior things, which progression is treated of in this chapter, n. 4536.

4540. "And tarry there"—that hereby is signified life, appears from the signification of tarrying or dwelling, as denoting life, see n. 1293, 3384. 3613, 4451.

4541. "And make there an altar to the God who appeared to thee"—that hereby is signified a holy principle there, appears from the signification of altar, as being the principal representative of the Lord, see n. 921, 2777, 2811, 4489; and this being the case, the holy principle of worship is signified by making an altar to God.

4542. "In thy flying from before Esau thy brother"—that hereby is signified when truth was preferred to good, appears from the representation of Esau, as denoting the divine good of the divine natural of the Lord, see n. 3322, 3494, 3504, 3576, 3599; that it denotes when truth was preferred to good, may appear from what was explained concerning Jacob when he fled before Esau, at chap. xxvii. of Genesis; for the cause of the flight was, because Jacob took away the primogeniture from Esau, by which is signified, that truth preferred itself to good, for Jacob there represents the truth of the Lord's natural [principle,] and Esau the good thereof; the reason why truth preferred itself to good was, because whilst man is regenerating, truth is apparently in the first place, but when man is regenerated, good is in the prior place and truth in the posterior, concerning which see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3610, 3701, 4243, 4244, 4247, 4377; hence it is, that by in thy flying before Esau thy brother, is signified when truth was preferred to good.

4543. "And Jacob said to his house and to all who were with him"—that hereby is signified arrangement from natural good, such as it was at that time, appears from the signification of saying to his house and to all who were with him, as denoting arrangement; and from the representation of Jacob, as here denoting natural good, see above, n. 4538. The ground and reason why by saying to his house and to all who were with him is denoted arrangement, is, because in what follows in the internal sense the arrangement of truths from good is treated of; for when the spiritual good, spoken of above, n. 4538, begins to act as principal in the natural mind, it then arranges into order the truths which are there.

4544. "Remove ye the gods of the stranger who are in the midst of you"—that hereby is signified that falses should be rejected, appears from the signification of removing, as denoting to reject; and from the signification of the gods of the stranger, as denoting falses; for by gods in the word are signified truths, and in the opposite sense falses, n. 4402. They were called strangers, who were out of the church, consequently who were in falses and evils, n. 2049, 2115, hence the gods of the strangers are falses.

4545. "And be ye purified and change your garments"—that hereby is signified sanctity to be put on, appears from the signification of being purified or cleansed, as denoting to be sanctified, of which we shall speak presently; and from the signification of changing garments, as denoting to put on, in the present case to put on holy truths, for by garments in the internal sense of the word are signified truths. That changing the garments was a representative received in the church, is very manifest; but what it represented no one can know, unless he knows what garments signify in the internal sense; that they signify truths, may be seen, n. 2576; inasmuch as the subject here treated of in the internal sense is concerning the rejection of falses, and the arrangement of truths in the natural principle from good, therefore it is mentioned that Jacob gave command that they should change their garments. That changing the garments was a representative that holy truths were to be put on, may also appear from other passages in the word, as in Isaiah, "Be stirred up, be stirred up, Jerusalem, put on thy strength, Zion, *put on the garments of thy gracefulness*, Jerusalem, the holy city; because there shall no longer come into thee the uncircumcised and *unclean*," lii. 1; inasmuch as Zion is the celestial church, and Jerusalem the spiritual church, and the celestial church is that which is in good from love to the Lord, and the spiritual church is in truth from faith and charity, therefore strength is predicated of Zion, and garments of Jerusalem; and that thereby they should be clean. So in Zechariah, "Joshua was *clothed in polluted garments*, and thus stood before the angel; and he answered, and said to them who stood with him, saying, *Remove the polluted garments from upon him*; and he said to him, See, I have caused to pass from upon thee thine iniquity, *by clothing thee with changeable garments*," iii. 3, 4; hence also it is manifest, that removing the garments and putting on changeable garments, represented purification from falses, for it is said, I have caused to pass from upon thee thine iniquity; it was also on this account that they had changeable garments, and they were called changeable, whereof mention is made in the word throughout, because by them representations were presented. Inasmuch as such things were represented by changes of garments, therefore where a new temple is treated of in the internal sense in Ezekiel, by which is signified a new church, it is said, "When the priests enter, they shall not go forth from the holy [place] to the court without, but shall there *lay aside their garments* in which they ministered, because they are holiness, and shall *put on other garments*, and shall accede to those things which
" are

“are for the people,” xlii. 14. And again, “When they shall go forth to the outer court to the people, *they shall put off their garments in which they ministered, and shall lay them aside in the chambers of holiness, and shall put on other garments, and shall sanctify the people with other garments,*” xliv. 19; that by the new temple and by the city and holy land, spoken of by the prophet in this and in the preceding and subsequent chapters, is not meant any new temple, nor a new city or new land, every one may see, for mention is made of sacrifices and rituals, which were to be established anew, and which yet are to be abrogated, and also mention is made by name of the tribes of Israel, which were to portion out the land into inheritances amongst them, which yet were dispersed, and never returned; hence it is manifest, that by the rituals there mentioned are signified spiritual and celestial things appertaining to the church; in like manner as by the change of garments when Aaron ministered, thus described in Moses, “When he is about to make a burnt-offering, *he shall put on his clothing, the breeches of linen, the ashes he shall place near the altar. Afterwards he shall put off his garments, and shall put on other garments, and shall bring forth the ashes into a clean place out of the camp, and thus shall make a burnt-offering,*” Levit. vi. 9, 10, 11. That to be cleansed denotes to be sanctified, may appear from the cleansings which were commanded, as that they should cleanse their flesh and their garments, and that they should be sprinkled with the waters of separation; that no one is sanctified by such things, may be known to every one who hath any knowledge concerning the spiritual man; for what hath iniquity and sin in common with the garments with which man is clothed? And yet it is sometimes said, that after they have cleansed themselves, they should be holy; hence also it is evident, that the rituals, which were enjoined to the Israelites, had no other source of holiness than this, that they represented holy things, consequently that they, who represented, were not hence made holy as to their persons, but that the holiness represented abstractedly from them affected the spirits attendant upon them, and thence the angels in heaven, n. 4307; for there must of necessity be communication of heaven with man, in order that mankind may exist, and this by the church, otherwise they would become as beasts without internal and external bonds, and thus would rush headlong without restraint to the destruction of each other, and would mutually extinguish each other; and whereas at that time communication could not be given by any church, it was therefore provided of the Lord, that it should be miraculously effected by

representatives. That sanctification was represented by the ritual of washing and cleansing, is manifest from several passages in the word, as when Jehovah descended upon Mount Sinai, he said to Moses, “*Sanctify them to-day and to-morrow, and let them wash their garments; and let them be prepared to the third day,*” *Exod. xix. 10, 11.* And in Ezechiel, “*I will sprinkle upon you clean waters, and ye shall be cleansed from all your uncleanness, and I will cleanse you from all your idols, and I will give you a new heart, and I will give you a new spirit in the midst of you,*” *xxxvi. 25, 26,* where it is manifest that the sprinkling clean waters represented purification of the heart, thus that cleansing denotes being sanctified.

4546. “And let us arise and go up to Bethel”—that hereby is signified the divine natural [principle,] appears from what was said above, n. 4539, where the same words occur.

4547. “And I will make there an altar to God”—that hereby is signified the holy principle in which interior things terminate, appears from the signification of making an altar to God, as denoting the holy principle of worship, see above, n. 4541; the reason why it is said, that interior things terminate therein is, because he was to make it in Bethel, which is in this passage denoted by *there*, and because by Bethel is signified the natural principle in which interior things terminate, see above, n. 4539.

4548. “Who answered me in the days of my straitness”—that hereby is signified in a state when he preferred truth to good, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 2788, 3462, 3785; that by the day of my straitness is signified the state when he preferred truth to good, may appear from what was said above, n. 4542, for the day of straitness in this passage involves the same thing as the words in the former passage, “In thy flying from before Esau thy brother.”

4549. “And was with me in the way which I walked”—that hereby is signified his divine providence, appears from the signification of being with any one in the way which he walks, when it is predicated of the divine or the Lord, as denoting his divine providence, for to provide is properly to be at hand to any one, and to defend from evils.

4550. “And they gave to Jacob all the gods of the stranger which were in their hand”—that hereby is signified that they rejected all falses as much as possible, appears from the signification of the gods of the stranger, as denoting falses, see n. 4544; and from the signification of which were in their hand, as denoting as much as possible, for hand signifies ability,

n. 878, 3387; hence what is in the hand denotes what is in the ability, or as much as possible. By their giving them to Jacob is denoted that good rejected them, for by Jacob in this chapter is represented the good of the natural principle, n. 4538.

4551. "And the ear-rings which were in their ears"—that hereby are signified things actual,† appears from the signification of ear-rings, as being insignia representative of obedience, which is from this ground, because the ears signify obedience, n. 2542, 3869, and the things appertaining to obedience are things actual, for to obey involves to do in act; things actual are here predicated of the falses which were to be rejected. As to what concerns the rejection of falses even actual, which is here treated of in the internal sense, it may be expedient to make a few observations; man, before that he comes to good by regeneration from the Lord, and from good doeth truth, hath very many falses mixed with truths, for he is introduced by the truths of faith, concerning which truths he had no other ideas in his first age but those of infancy and childhood, which ideas, inasmuch as they exist from external things which are of the world and from sensual things which are of the body, must needs be amongst fallacies, and consequently amongst falses; these also become actual, for the things which a man believes, those he likewise doeth; these falses are what are here meant; these remain with man until he is regenerated, that is, until he acts from good, in which case good reduces to order the truths which he hath heretofore imbibed, that is, the Lord by good; when this is the case, falses are separated from truths, and are removed. Man is altogether ignorant of these things, but still there is such a removal and rejection of falses from his first childhood even to his last age; and this with every man, but especially with him who is regenerated; yet with him who is not regenerated, there is a similar process, for when he becomes an adult, and his judgment arrives at maturity, he then regards the judgments of his childhood as trifling and ludicrous, and thereby as further removed from him; but the difference in this case between the regenerate man and the unregenerate is, that the regenerate man regards those things as removed from him, which do not agree with the good of faith and charity, whereas the unregenerate man regards those things as removed from him, which do not agree with the delight of the love in which he is principled; the latter therefore for the most part regards truths as falses, and falses as truths. As to what concerns ear-rings, they were of two sorts, such as were applied above the
nose

† By *things actual* are meant such spiritual principles and persuasions as are brought into act or deed.

nose to the forehead, and such as were applied to the ears; those which were applied above the nose to the forehead were badges representative of good, and are called *monilia* (ornaments of the nose,) concerning which see n. 3103; but those which were applied to the ears were badges representative of obedience, and are ear-rings; but in the original tongue they are expressed by the same term.

4552. "And Jacob hid them under an oak which is near "Schechem"—that hereby is signified eternal rejection, appears from the signification of hiding, as denoting to reject and to bury as dead things; and from the signification of under an oak, as denoting for ever, for inasmuch as the oak is a tree which grows to the greatest age, therefore when any thing was hid under it, it signified what is perpetual; and it also signified what was perplexed, and moreover what was fallacious and false, inasmuch as the lowest of the natural principle is respectively perplexed and fallacious, so far as it derives its scientific and pleasurable principle from the sensual things of the body, and thus from fallacies; for specifically by the oak is signified the lowest of the natural principle, consequently in a good sense the truths and goods which are therein, and in an opposite sense the evils and falses which are therein; when falses also are removed with the regenerate man, they are rejected to the lowest of the natural principle; wherefore when seen by interior sight, as is the case when man becomes of mature and clear judgment, and especially when he becomes intelligent and wise, they appear further removed; for truths, with the regenerate man, are in the inmost of his natural principle near unto good, which is there like a little sun; the truths, which are dependent on those truths, are distant thence according to the degrees as it were of consanguinity and affinity with good, fallacious truths are to the more outward peripheries, and falses are rejected to the outermost; these things remain for ever with man, but they are in the above order when man suffers himself to be led of the Lord, for that order is celestial order, inasmuch as heaven itself is in such order; but when man doth not suffer himself to be led of the Lord, but of evil, he is then in the opposite order, in which case evil with falses is in the midst, truths are rejected to the peripheries, and the very essential divine truths to the ultimate peripheries, which order is infernal, for in such order hell is; the outermost peripheries are the lowest things of the natural principle. The reason why the oak denotes the lowest things of the natural principle is, because in the ancient church, when external worship was representative of the Lord's kingdom, all trees of whatsoever kind signified somewhat spiritual or celestial,

tial, as the olive and thence oil signified those things which are of celestial love, the vine and thence wine those things which are of charity and of faith from charity, and so of the rest of the trees, as the cedar, the fig-tree, the poplar, the beech, and the oak, the significations of which have been shown in the above explications throughout; hence it is that so frequent mention is made of them in the word, and also in general of gardens, groves, and forests, and that worship was celebrated therein under certain trees; but inasmuch as that worship was made idolatrous, and the posterity of Jacob, amongst whom the representative of a church was established, was prone to idolatry, and in consequence thereof placed so many idols therein, therefore they were forbidden to perform worship in gardens and groves, yet still the trees retained their signification; hence now it is, that not only the more noble trees, as olives, vines, cedars, but also the poplar, beech, and oak are significative, when mentioned in the word, each as in the ancient church. That oaks in a good sense signify the truths and goods which are the lowest of the natural principle, and in an opposite sense falses and evils, appears from those passages in the word, where mention is made of them, understood in the internal sense, as in Isaiah, "They who forsake Jehovah shall be consumed, because they shall be ashamed of *the oaks* which ye have desired. And ye shall be as *an oak* casting off its leaves, and as a garden which hath no waters," i. 29, 30. Again, in the same prophet, "The day of Jehovah Zebaoth is upon every one elate and low, and upon all *the cedars* of Lebanon, and upon all *the oaks* of Bashan," ii. 12, 13; that the day of Jehovah shall not be upon cedars and oaks, every one may know, but upon those who are signified by them. Again, in the same prophet, "He who formeth a god, cutteth out to himself *cedars*, and receiveth the *beech* and *the oak*, and strengtheneth to himself in the trees of the forest," xliv. 14. And in Ezechiel, "Ye shall acknowledge that I am Jehovah, when their thrust through shall be in the midst of the idols about their altars, upon every high hill, in all the heads of the mountains, and under *every green tree*, and under every *entwisted oak*, the place where they have given an odour of rest to all their idols," vi. 13; for the ancients had worship upon hills and mountains, because hills and mountains signified celestial love, but when worship was performed by idolaters, as in the present case, they signify the love of self and of the world, n. 795, 796, 1430, 2722, 4210; and under trees, because trees were significative according to their species, as was said above; under the entwisted oak here denotes from falses, which are the lowest

lowest things of the natural principle, for they are in what is entwisted, n. 2831. So in Hosea, "Upon the heads of the mountains they sacrifice, upon the hills they burn incense, under *the oak, the poplar, and the strong oak*, because the shade thereof is good; moreover your daughters commit whoredom, and your daughters-in-law commit adultery," iv. 13; that to commit whoredom is to falsify truths, and to commit adultery is to pervert goods, may be seen, n. 2466, 2729, 3899. And in Zechariah, "Open thy gates, Lebanon, and let the fire devour *the cedars*, because the magnificent are vastated; howl, ye *oaks of Bashan*, because the forest of Bazar is come down," xi. 1, 2.

4553. Verses 5, 6, 7. *And they journeyed: and the terror of God was upon the cities, which were round about them, and they did not pursue after the sons of Jacob. And Jacob came to Luz, which is in the land of Canaan, (this is Bethel) he and all the people which was with him: and he builded there an altar, and called the place El-Bethel; because there the gods were revealed to him, in his flying from before his brother.* They journeyed, signifies what is continuous: and the terror of God was upon the cities round about, and they pursued not after the sons of Jacob, signifies that falses and evils could not accede: and Jacob came to Luz, which is in the land of Canaan, signifies the natural principle in a prior state: this is Bethel, signifies the divine natural [principle:] he and all the people which was with him, signifies with all things in that principle: and builded there an altar, signifies by sanctification: and called the place El-Bethel, signifies an holy natural principle: because there the gods were revealed to him, signifies holy truths: in his flying from before his brother, signifies when truths were preferred to good.

4554. "They journeyed"—that hereby is signified what is continuous, appears from the signification of journeying, as denoting what is successive, see n. 4375, thus what is continuous, viz. of progression towards interior things.

4555. "And the terror of God was upon the cities which were round about them, and they did not pursue after the sons of Jacob"—that hereby is signified that falses and evils could not accede, appears from the signification of the terror of God, as denoting protection, of which we shall speak presently; and from the signification of the cities which were round about, as denoting falses and evils; for cities in the genuine sense are truths of doctrine, and in the opposite sense falses of doctrine, n. 402, 2450, 2943, 3216, 4478, 4492, 4493; the reason why by cities are here also signified evils is, because the inhabitants

are also understood, which in the genuine sense are goods, thus in the opposite sense evils, n. 2268, 2451, 2712; and from the signification of not pursuing after them, as denoting not to be able to accede. That the terror of God denotes protection, may be illustrated from those things which have place in another life; there the hells can in no wise accede to heaven, nor evil spirits to any heavenly society, because they are in the terror of God; for when evil spirits approach to any heavenly society, they suddenly fall into anxieties and torments, and they who have occasionally fallen thereinto, dare not approach; their not daring is what is meant by the terror of God in the internal sense; not that God or the Lord terrifies them, but because they are in falses and evils, thus in the opposite to goods and truths, and the falses and evils themselves cause them to feel agony and torment, when they approach near to goods and truths.

4556. "And Jacob came to Luz which is in the land of "Canaan"—that hereby is signified the natural principle in a former state; "this is Bethel"—that hereby is signified the divine natural, appears from the signification of Luz, as denoting the natural principle in a former state, or that very natural principle which was human; that this was made divine, is signified by This is Bethel; that Bethel denotes the divine natural [principle,] may be seen, n. 4089, 4539. Hence also in other parts of the word, where mention is made of Bethel, it is also said, Luz this is Bethel, and Bethel formerly Luz, as in Joshua, "The boundary of the lot of the sons of Benjamin amongst the sons of Judah and amongst the sons of Joseph went forth to Luz, to the side of Luz towards the south, *this is Bethel*," xviii. 13. And in the book of Judges, "The house of Joseph went up to *Bethel*, and explored *Bethel*, and the name of the city formerly was Luz," i. 22, 23.

4557. "He and all the people which was with him"—that hereby is signified with all things therein, viz. which were in the natural principle, appears from the representation of Jacob, who in this case is he, as denoting the good therein, see n. 4538; and from the signification of people, as denoting truths, see n. 1259, 1260, 2928, 3295, 3581; thus the people which was with him denote the truths of that good; and whereas all things in the natural principle have relation to goods and truths, by the above words is signified with all things therein.

4558. "And he builded there an altar"—that hereby is signified by sanctification, appears from the signification of an altar, as denoting the principal representative of the Lord, and hence the holy principle of worship, see n. 4541, and when it is

is predicated of the Lord, denoting his divine human [principle,] and the holy [principle] which thence proceedeth, n. 2811; for what in the church is a principal representative of the Lord, this also in the supreme sense is the Lord himself as to the divine human [principle,] for what represents, this in the supreme sense is that [principle.] That the natural [principle] was sanctified, is signified by he builded there, that is, in Bethel, an altar, for by Bethel is signified the divine natural [principle,] see above, n. 4556.

4559. "And called the place El-Bethel"—that hereby is signified a holy natural principle, appears from the signification of Bethel, as denoting the divine natural [principle,] see n. 4089, 4539, 4556; but when it is called El-Bethel, it is not the divine, but holy natural [principle,] for when the Lord made his human [principle] divine, he first made it holy; the difference between making divine and making holy is this, that the divine [principle] is Jehovah himself, whereas the holy [principle] is what is from Jehovah, the former is the divine esse, but the latter is what thence exists; when the Lord glorified himself, he also made his human [principle] the divine esse, or Jehovah, n. 2156, 2329, 2921, 3023, 3035, but previous to this, he made his human [principle] holy; such was the process of the Lord's glorification. Hence also Bethel is now called El-Bethel, implying what is signified by El which is added, viz. *because there the gods were revealed to him*, for El in the original tongue signifies God, but in the present case gods in the plural, because gods in the internal sense are holy truths, n. 4402; but in what follows it is called Bethel, for it is said, *Jacob called the name of the place Bethel*, verse 15, and it is added, *where God spake with him*, in which passage God is in the singular; for Bethel in the original tongue is the house of God, but El-Bethel is God the house of God. Hence it is that El-Bethel is the holy natural [principle,] and Bethel the divine natural [principle.]

4560. "Because there the gods were revealed to him"—that hereby are signified holy truths, appears from the signification of gods, as denoting holy truths, see n. 4402; that these were adjoined to the good represented by Jacob, is signified by the gods there revealed to him. That that place was called El-Bethel, and yet before, chap. xxviii. 19. and also afterwards, verse 15 of this chapter, is called Bethel, likewise that here, when it is called El-Bethel, it is said that there the gods, in the plural, were revealed to him, and afterwards, verse 15, it is said where God, in the singular, spake with him, is an arcanum, and that this arcanum cannot be known but from the internal sense,

sense, is manifest; there are moreover several arcana which lie stored up and concealed herein, but these cannot be discovered to view.

4561. "In his flying from before his brother"—that hereby is signified when truths were preferred to good, appears from what was explained above, where the same words occur.

4562. Verse 8. *And Deborah the nurse of Rebecca died, and was buried from beneath Bethel under an oak: and he called the name thereof Allon-bacuth.* Deborah the nurse of Rebecca died, signifies hereditary evil that it was expelled: and was buried from beneath Bethel under an oak, signifies rejected for ever: and he called the name thereof Allon-bacuth, signifies the quality of the natural principle in that it was expelled.

4563. "Deborah the nurse of Rebecca died"—that hereby is signified hereditary evil that it was expelled, appears from the signification of dying, as denoting an end, or that such a thing ceaseth to be, see n. 494, 3253, 3259, 3276, in the present case therefore denoting expelled, because the subject treated of is concerning hereditary evil; and from the representation of Deborah the nurse of Rebecca, as denoting hereditary evil; a nurse, so far as she nourishes and suckles an infant, properly signifies the insinuation of innocence by the celestial spiritual principle, for milk is the celestial spiritual principle, n. 2184, and the infant whom she suckles is innocence, n. 430, 1616, 2126, 2305, 3306; but here by Deborah the nurse of Rebecca is signified that which was received from the mother and was nourished from infancy; that this was the hereditary evil from the mother, against which the Lord fought, may appear from what hath been shown concerning that hereditary principle, n. 1414, 1444, 1473; and that he expelled it, so that at length he was not the son of Mary, n. 2159, 2574, 2649, 3036. It is a known thing, that man derives evil from each parent, and that this evil is called hereditary evil, therefore he is born into it, but still it doth not manifest itself until the man becomes adult, and acts from understanding and thence from will, meanwhile it lies stored up and concealed, especially in infancy; and whereas by the mercy of the Lord no one comes into blame on account of what is hereditary, but on account of what is actual, n. 966, 3208, and what is hereditary cannot become actual, until man acts from his own proper understanding and from his own proper will, therefore infants are led of the Lord by infants and angels from the Lord, whence they appear in a state of innocence, hereditary evil still lying concealed in whatsoever they do, n. 2300, 2307, 2308; this hereditary evil yields them
nourishment,

nourishment, or is as a nurse even to the time that they come to judge for themselves, n. 4063, and then, if they are regenerated, they are led of the Lord into a state of new infancy, and at length into celestial wisdom, thus into genuine infancy, that is, into innocence, for genuine infancy or innocence dwells in wisdom, n. 3505, 3183; the difference is, that the innocence of infancy is without, and hereditary evil within, but the innocence of wisdom is within, and actual and hereditary evil without. From these and several other considerations above suggested it is evident, that hereditary evil performs as it were the part of a nurse, from first infancy even to the age of new infancy; hence it is that by nurse is signified hereditary evil, and that also by nurse is signified the insinuation of innocence by the celestial spiritual principle. Inasmuch as the subject treated of in the internal sense in this chapter is concerning the arrangement and ordination of truths from good in the Lord's natural [principle,] and consequent progression to interior things, n. 4536, therefore also hereditary evil is treated of, in that it was expelled; this is the reason why in this verse mention is made of Deborah the nurse of Rebekkah, that she died and was buried beneath an oak, which thing would not have been of sufficient moment to break into the series, unless such things had been involved in it. The arcanum itself, which is specifically signified by the nurse of Rebekkah, cannot as yet be discovered to view; it must first be known what is the nature and quality of the influx of the rational principle into the natural, viz. that it is from the good of the rational principle immediately into the good of the natural, and that it is from the good of the rational principle mediately by the truth therein into the good of natural truth; Rebekkah is the truth of the rational principle, n. 3012, 3013; 3077, but Isaac is the good of the rational principle, n. 3012, 3194, 3210; Esau is the good of the natural principle by immediate influx from the good of the rational or Isaac, and Jacob is the good, or the good of truth, of the natural principle by mediate influx through the truth of the rational or Rebekkah; concerning this mediate and immediate influx, see n. 3514, 3573; this must be first known, before the specific arcanum can be known, why by the nurse of Rebekkah is here signified and described hereditary evil; for hence it may appear what was the quality of this evil.

4564. "And was buried from beneath Bethel under an oak"—that hereby is signified rejected for ever, appears from the signification of burying, as denoting to be rejected, for what is buried is rejected; and from the signification of under an oak, as denoting for ever; see above, n. 4552; from beneath Bethel

Bethel signifies out of the natural principle, for what is said to be underneath or below, this in the internal sense is without, n. 2148; Bethel is the divine natural [principle,] n. 4089, 4539. The case herein is this; evil, as well hereditary as actual, with the man who is regenerated, is not exterminated so as to become evanescent or be made none, but is only separated, and by arrangement from the Lord is rejected to the circumferences, n. 4551, 4552; thus it remains with him, and this to eternity, but he is withheld of the Lord from evil, and is kept in good, when this is the case, it then appears as if evils were rejected, and thereby man purified from them, or, as they say, justified; all the angels of heaven confess, that so far as they derive from themselves, there is nothing but evil and its consequent false principle appertaining to them, but so far as they derive from the Lord, there is good and its consequent truth; they who have conceived any other opinion on this subject, and from their doctrinal tenets have confirmed themselves in the persuasion that they are justified, and in such case without sins, are remitted into a state of evils derived both from what is actual and what is hereditary, and are kept in it until by living experience they know, that of themselves they are nothing but evil, and that the good, in which they had seemed to themselves to be, was from the Lord, consequently that it was not theirs, but the Lord's; so it is with the angels, and so also with the regenerate amongst men. But with the Lord otherwise; he entirely removed from himself, expelled, and ejected all hereditary evil derived from the mother; for he had no evil hereditary from the father, because he was conceived of Jehovah, but from the mother; this is the difference. This is meant by the Lord's being made justice, the very holy itself, and the divine.

4565. "And called the name thereof Allon-bacuth"—that hereby is signified the quality of the natural principle in that it was expelled, appears from the signification of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006. Allon-bacuth in the original tongue signifies the oak of weeping, and the place was so called, because that oak denotes the lowest of the natural principle, into which, and at last out of which, hereditary evil is ejected; that oak denotes the lowest of the natural principle, and also for ever, see n. 4552; but weeping signifies the last farewell, hence it was usual to weep for the dead when they were buried, although it was known that the carcass was only rejected by burial, and that they, who had been in the carcass, as to their interiors were living; hence is manifested the quality, which is signified by Allon-bacuth, or the oak of weeping.

4566. Verses 9, 10, 11, 12, 13. *And God was seen yet to Jacob, in his coming from Padan-aram, and blessed him.* And God said to him, *Thy name is Jacob : thy name shall not any longer be called Jacob, but Israel shall be thy name, and he called his name Israel.* And God said to him, *I am God Schaddai ; be made fruitful and be multiplied : a nation and a company of nations shall be from thee, and kings shall come forth from thy loins : and the earth, which I gave to Abraham and to Isaac, I will give it to thee, and to thy seed after thee will I give the earth.* And God went up from above him in the place in which God spake with him. God was seen yet to Jacob in his coming from Padan-aram, and blessed him, signifies interior natural perception : and God said to him, Thy name is Jacob, signifies the Lord's natural external divine quality : thy name shall not any longer be called Jacob, signifies that it would not any longer be external alone : but Israel shall be thy name, signifies the internal natural quality, or his spiritual quality which is Israel : and he called his name Israel, signifies the internal natural, or celestial spiritual of the natural principle : and God said to him, signifies perception from the divine [principle :] I am God Schaddai, signifies a state of temptation past, and now divine comfort : be made fruitful and be multiplied, signifies good and thence truth divine : a nation and a company of nations shall be from thee, signifies good and the divine forms of good : and kings shall come forth from thy loins, signifies truths from the divine marriage : and the earth which I gave to Abraham and to Isaac I will give it to thee, signifies divine good natural appropriated : and to thy seed after thee will I give the earth, signifies divine truth natural appropriated : and God went up from above him in the place in which God spake with him, signifies the divine [principle] in that state.

4567. "God was seen yet to Jacob in his coming from Padan-aram, and blessed him"—that hereby is signified interior natural perception, appears from the signification of God being seen, as denoting interior perception ; that to see is to understand and perceive, see n. 2150, 2807, 3764, 3863, 4403 to 4421, hence God being seen, when it is predicated of the Lord, denotes perception from the divine [principle,] which is the same with interior perception ; that the natural principle had this perception, is signified by God being seen to Jacob, for Jacob represents the Lord's natural principle, as hath been abundantly shown. Yet in his coming from Padan-aram, signifies, after that he had imbibed the knowledges of good and truth, which are signified by Padan-aram, see n. 3664, 3680, 4112. He blessed him, signifies progression to the interior things

things of the natural principle, and the conjunction of good and truth therein; for to bless is predicated of every good with which any one is gifted from the divine [principle,] n. 1420, 1422, 2846, 3017; 3406, especially of the conjunction of good and truth, n. 3504, 3514, 3530, 3565, 3584.

4568. "And God said to him, 'Thy name is Jacob'—that hereby is signified the Lord's natural external divine quality, appears from the signification of name as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3009, 3421; and from the signification of Jacob, as denoting the Lord's divine natural [principle,] of which we have spoken very frequently above; the reason why it is said to be external is, because Israel is the Lord's internal divine natural [principle,] of which we shall speak presently.

4569. "Thy name shall not any longer be called Jacob"—that hereby is signified that it would not any longer be external alone, appears from what hath been just above said, and from what now follows concerning Israel.

4570. "But Israel shall be thy name"—that hereby is signified, the internal natural quality, or the spiritual quality of that which is Israel; and that by his calling his name Israel is signified the internal natural principle, or the celestial spiritual principle of the natural, appears from the signification of name, as denoting quality, see just above, n. 4568; and from the signification of Israel, as denoting the internal of the Lord's natural principle. No one can know why Jacob was called Israel, unless he knows what the internal natural principle is, and what the external natural, and further what the celestial spiritual principle of the natural is; these things indeed have been explained above, when Jacob was called Israel by the angel, but inasmuch as they are of such a nature, that little or no knowledge is had concerning them, it may be expedient again to explain what they are; there are two principles appertaining to man, most distinct the one from the other, viz. the rational principle and the natural; the rational principle constitutes the internal man, and the natural the external, but the natural principle, as the rational, hath also its external and internal; the external of the natural principle is derived from the sensu-als of the body, and from those things which flow in immediately from the world through the sensu-als; by these man hath communication with worldly and corporeal things; they who are only in this natural principle, are called sensual men, for they scarce go further with their thought; but the internal of the natural principle is constituted of those things which are
hence

hence analytically and analogically concluded,† but still it derives and deduces its constituent [properties] from the things of sense; thus the natural principle, by means of sensual things, communicates with worldly and corporeal things, and by means of analogical and analytical things it communicates with the rational principle, thus with those things which are of the spiritual world; such is the natural principle; there is given also an intermediate principle, which communicates with each, viz. with the external and with the internal, thus by the external with those things which are in the natural world, and by the internal with those things which are in the spiritual world; this latter natural principle is what Jacob specifically represents, and the internal natural is what Israel specifically represents. The case is the same with the rational principle, viz. that it hath an external and internal, and also a middle, but concerning that principle, by the divine providence of the Lord, we shall speak more particularly when we come to treat of Joseph, inasmuch as Joseph represents the external of the rational principle. But what is meant by the celestial spiritual principle, hath been occasionally shown above, viz. that the celestial is that which is of good, and the spiritual that which is of truth, thus the celestial spiritual is that which is of good from truth. Now whereas the church of the Lord is external and internal, and it was expedient that the internals of the church should be represented by the externals amongst the posterity of Jacob, therefore Jacob could no longer be called Jacob, but Israel, see what was adduced above on this subject, n. 4286, 4292. It is moreover to be noted, that both the rational and natural principles are called celestial and spiritual, celestial when good is received, and spiritual when truth is received from the Lord, for the good, which flows in from the Lord into heaven, is called celestial, and the truth is called spiritual. Jacob's being called Israel, in the the supreme sense signifies, that the Lord, advancing to interior things, made the natural [principle] in himself divine, as well in regard to its external as to its internal; for what is represented, in the supreme sense hath relation to him.

4571. "And God said to him"—that hereby is signified perception from the divine [principle,] appears from the signification of saying, in the historicals of the word, as denoting to perceive

† It may be expedient to acquaint the unlearned reader, that things are said to be *concluded analytically*, when from any known fact, experiment, or observation, a general conclusion or deduction is derived. And things again are said to be *concluded analogically*, when general conclusions or deductions are made from the relations, proportions, and agreements, which several things, in other respects different, bear to each other.

ceive see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509; that it was from the divine [principle,] is signified by God saying, for the divine [principle] was in the Lord from conception, this was his esse, inasmuch as he was conceived of Jehovah, hence he had perception from the divine [principle,] but according to the state of reception by the human, because he made the human in himself successively divine; hence it is manifest, since the divine [principle] or God was in him, that by God said to him, is signified perception from the divine [principle.]

4572. "I am God Schaddai"—that hereby is signified a state of temptation past, and now divine comfort, appears from the signification of God Schaddai, as denoting temptation and afterwards comfort; for Jehovah, or the Lord, was called by the ancients God Schaddai in respect to temptations and comfort after them, see n. 1992, 3667, hence it is that God Schaddai signifies a state of temptation past, and now divine comfort; the reason of its being past is, because by Jacob heretofore, especially when he strove with the angel, chap. xxxii. 25 to the end, and when he met Esau, chap. xxxiii. were represented temptations. The reason why now there was comfort is, because by temptations there was effected the conjunction of good and truth in the natural principle; conjunction itself causes comfort, because conjunction is the end of temptations, for every one, when he cometh to the end, hath comfort according to the hard things which he hath suffered in the means. In general it is to be noted, that all conjunction of good and truth is effected by temptations; the reason is, because evils and falses re-combat, and as it were rebel, and by every method strive to hinder the conjunction of good with truth, and of truth with good; this combat exists between the spirits attendant on man, viz. between the spirits who are in evils and falses, and the spirits who are in goods and truths; this is perceived with man as a temptation as in himself; when therefore the spirits, who are in evils and falses, are conquered by the spirits who are in goods and truths, and the former are forced to recede, then the latter have joy through heaven from the Lord; this joy also is perceived by man as comfort, as in himself: but the joy and comfort is not on account of victory, but on account of the conjunction of good and truth, for all conjunction of good and truth in itself hath joy, inasmuch as it is the heavenly marriage, wherein is the divine.

4573. "Be made fruitful and be multiplied"—that hereby is signified good and thence truth divine, appears from this, that

to be made fruitful is predicated of good, and to be multiplied of truth, n. 43, 55, 913, 983, 2846, 2847.

4574. "A nation and a company of nations shall be from thee"—that hereby are signified good and the divine forms of good, appears from the signification of nation, as denoting the good of the church, see n. 1259, 1260, 1362, 1416, 1849; and from the signification of a company of nations, as denoting truths which are from good, or, what is the same thing, the forms of good, and in the sense in which the Lord is treated of, the divine truths which are from the divine good, or the divine forms of good. It may be expedient first to show what is meant by the forms of good, and afterwards that companies of nations signify those forms; truths grounded in good are said to be the forms of good, because they are nothing else than goods formed; he who conceives otherwise of truths, and especially he who separates them from good, doth not know what truths are; truths indeed appear as if separate from good, thus as a form by themselves, but they appear so only to those who are not in good, or to those who think and speak otherwise than they will and in consequence of willing act; for man is so created, that the understanding and will
 mind, and they then constitute one mind, w
 ing acts in unity with the will, that is, when
 speaks, as he wills and in consequence of v
 case also his intellectual things are forms of
 tual things are what are called truths, for tr
 the intellect [or understanding,] whereas th
 are what are called goods, for goods are pr
 hence it follows, that the intellectual princip
 self is nothing else but the will-principle
 much as the term form favours of human p
 take a case in the way of illustration, whenc
 that truths are the forms of good; in civil
 is given a principle of honesty† and a princ
 the principle of honesty consists in willing w
 the heart in those things which relate to civil
 ciple of decorum consists in testifying the same by speech and
 behaviour; thus the principle of decorum considered in itself
 is nothing else but the form of the principle of honesty, for
 hence is the origin of decorum, wherefore when the principle
 of

† It is to be noted, that the expressions *honesty* and *honest* are here taken from the Latin *honestum*, and are applied in a sense somewhat different from what is generally received, viz. as implying good-will to others in regard to the concerns of civil life. In this extended sense the term *honest* appears to be used by our poet, when he says, "An HONEST man's the noblest work of God."

of honesty puts itself forth by decorum, or decorously by speech and behaviour, in this case, in singular the things of decorum there appears the principle of honesty, so that whatsoever is pronounced by the speech, and exhibited by the behaviour, appears honest, and is the form or image by which the principle of honesty beams forth; thus they make one, as essence and its form, or as what is essential and what is formal: but if any one separates the principle of honesty from decorum, that is, if any one bears ill-will to his companion, and yet bespeaks him fair, and behaves well towards him, in this case there is no longer any thing of the principle of honesty in the speech and behaviour, and howsoever he may study by decorum to assume a form as of the principle of honesty, yet it is dishonest, and he who is clear-sighted also calls it dishonest, because it is pretended, or fraudulent, or treacherous. From these considerations it may appear how the case is with truths and goods, for truths in the spiritual life are as the principle of decorum in civil life; hence it is manifest what is the quality of truths when they are the forms of good, and what is their quality when they are separate from good, for when they are not from good, they are from some evil, and are the forms thereof, howsoever they may have the semblance of the forms of good. That a company of nations denotes the forms of good, may appear from the signification of nations, as denoting goods, concerning which see just above; hence a company or congregation of them is a collection of them, which is nothing else but a form, and that this form is truth, hath been already shown; and inasmuch as truths are what are signified, and by nation is signified good, therefore it is not only said that a nation should be from him, but also a company of nations, otherwise one expression would have been sufficient. Moreover, a company, a congregation, and a multitude, in the word are predicated of truths; that multitude and to be multiplied are so predicated, may be seen, n. 43, 55, 913, 983, 2816, 2847.

4575. "And kings shall come forth from thy loins"—that hereby are signified truths from the divine marriage, appears from the signification of kings, as denoting truths, see n. 1672, 1723, 2015, 2069, 3009, 3670; and from the signification of loins, as denoting those things which are of conjugal love, see n. 3021, 4277, 4280, consequently which are of the heavenly marriage, and in the supreme sense, of the divine marriage. Truths from the divine marriage are what proceed from the Lord's divine human [principle,] and are called holy; for the Lord's divine human is the divine marriage itself; the things which proceed thence are holy, and are called celestial and
spiritual

spiritual, and constitute the heavenly marriage, which is truth conjoined to good, and good conjoined to truth; this marriage is in heaven, and in every one who is in heaven, also in every one who is in the church, if he who is in the church be in good and at the same time in truth.

4576. "And the earth which I gave to Abraham and to Isaac, "I will give to thee"—that hereby is signified divine good appropriated, appears from the signification of earth, as denoting good, for the land [earth] of Canaan, which is here signified by earth, in the internal sense is the Lord's kingdom, and hence the church, which is the Lord's kingdom in the earths, n. 1607, 3481, 3705, 4447, 4517, and inasmuch as it is the Lord's kingdom and church, it is good, for this is the very essential of the Lord's kingdom and church; but in the supreme sense the land of Canaan is the Lord's divine good, for the good which is in the Lord's kingdom in the heavens and in the earths, is from the Lord; and from the representation of Abraham and Isaac, as denoting the Lord's divine [principle,] Abraham the divine itself, and Isaac the divine human, specifically the Lord's divine rational [principle,] concerning Abraham, see n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207; concerning Isaac, see n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180; and from the signification of giving it or the earth, as denoting to appropriate to the natural principle, for by Jacob, who in this passage is thee, is represented the Lord's divine natural [principle,] as hath been frequently shown. From these considerations it is manifest, that by the earth, which I gave to Abraham and Isaac, to thee will I give it, is signified divine good appropriated.

4577. "And to thy seed after thee will I give the earth"—that hereby is signified divine truth appropriated, appears from the signification of seed, as denoting the truth of faith, see n. 1025, 1447, 1610, 1949; but in the supreme sense the divine truth, n. 3038; and from the signification of giving the earth, as denoting to appropriate good, see just above, n. 4576; thus by giving the earth to thy seed, in the supreme sense, is signified to appropriate divine good to divine truth. The reason why it is the divine truth appropriated is, because the Lord, as to his human [principle] before he was glorified, was divine truth, whence the Lord saith of himself that he is the truth, John xiv. 6, and hence also he is called the seed of the woman, Gen. iii. 15; but after that the Lord as to his human [principle] was glorified, he was made the divine good, and then there proceeded and doth proceed from him, as from the divine good, the divine truth, which is the spirit of truth whom the Lord was about

about to send, see John, chap. xiv. 16, 17; chap. xv. 26, 27; chap. xvi. 13, 14, 15; see n. 3304. Hence it may appear, that by thy seed after thee, is signified in the supreme sense divine truth appropriated to him, and also that divine truth proceeds from divine good, which is he himself, and is appropriated to those who are in good and thence in truth.

4578. "And God went up from above him in the place in which he spake with him"—that hereby is signified the divine [principle] in that state, appears from the signification of God going up from above him, as denoting the divine [principle,] for to go up signifies elevation to interior principles, and when it is predicated of the Lord, who in this case is God, it signifies elevation to the divine [principle,] n. 4539; and from the signification of the place in which he spake with him, as denoting that state; that place denotes state, see n. 2625, 2837, 3356, 3387, 4321, hence the place in which he spake with him, denotes the state in which he was.

4579. Verses 14, 15. *And Jacob set a statue in the place in which he spake with him; a statue of stone, and he offered upon it a drink offering, and poured oil upon it. And Jacob called the name of the place where God spake with him, Bethel.* Jacob set a statue in the place in which he spake with him, a statue of stone, signifies the holy principle of truth in that divine state; and offered upon it a drink-offering, signifies the divine good of truth; and poured oil upon it, signifies the divine good of love; and Jacob called the name of the place where God spake with him, Bethel, signifies the divine natural [principle] and its state.

4580. "Jacob set a statue in the place in which he spake with him, a statue of stone"—that hereby is signified the holy principle of truth in that divine state, appears from the signification of statue, as denoting the holy principle of truth, of which we shall speak presently; and from the signification of in the place in which he spake with him, as denoting in that state, see just above, n. 4578. It may be expedient first to say somewhat concerning the origin of the setting up of statues, and of offering a drink-offering upon them, and pouring oil upon them. The statues, which were set up in ancient times, were either for a sign, or for a witness, or for worship; they which were for worship were anointed, and then they were holy, and there also worship was performed, thus in temples, in groves, in forests under trees, and in other places; this ritual became representative from this circumstance, that in the most ancient times stones were set up in the boundaries between families of nations, lest they should transgress those boundaries

to do evil to each other, as also in the case of Laban and Jacob, Gen. xxxi. 52; lest they should transgress those boundaries to do evil, was with them the law of nations; and whereas the stones there were in the boundaries, the most ancient people, (who, in singular the things which are in the earth, saw a corresponding spiritual and celestial principle) when they saw these stones as boundaries, were led to think of truths which are the ultimates of order; but their posterity, who in earthly objects beheld less of a spiritual and celestial principle, and more of what was worldly, began only to think holily of them from a veneration derived from old time; and at length the posterity of the most ancient people, who lived immediately before the flood, and no longer saw any thing spiritual and celestial in earthly and worldly things, as objects, began to sanctify those stones, by pouring drink-offering upon them, and by anointing them with oil, and then they were called statues, and were applied to worship. This remained after the flood in the ancient church, which was representative, but with this difference, that statues served them as means of arriving at internal worship, for the infants and boys were instructed by the parents what they represented, and were thereby led to know holy things, and to be affected with what they represented; hence it is that with the ancients, statues were for worship in temples, groves, and forests, also upon hills and mountains. But when the internal principle of worship with the ancient church altogether perished, and they began to account external things holy and divine, and thereby to worship them idolatrously, then they erected statues for each single god; and whereas the posterity of Jacob was most prone to idolatrous worship, therefore they were forbidden to set up statues, and to have groves, and even to perform any worship on mountains and bills, and were gathered together to one place, where the ark was, and afterwards where the temple was, thus to Jerusalem; otherwise each family would have had its external things and idols, which it would have worshipped, and thereby the representative of a church could not have been established with that nation. See what was shown above concerning statues, n. 3727. From these considerations it may appear whence statues are, and what they signified, and when they were applied to worship, that it was holy truth which was represented by them; therefore also it is said, that it was a statue of stone, for stone signifies truth in the ultimate of order, n. 1298, 3720, 3769, 3771, 3773, 3789, 3798. Moreover it is to be noted, that holy is especially predicated of divine truth, for the divine [principle] is in the Lord, and divine truth proceeds from him, n. 3704, 4577, and is called holy.

4581. "And offered upon it a drink-offering"—that hereby is signified the divine good of truth, appears from the signification of a drink-offering, as denoting the divine good of truth, of which we shall speak presently; but first it may be expedient to say what the good of truth is: the good of truth is that which was elsewhere called the good of faith, and is love towards the neighbour, or charity. There are two universal genera of good, one which is called the good of faith, the other which is called the good of love; the good of faith is what is signified by drink-offering, and the good of love is what is signified by oil; they who are brought of the Lord to good by an internal way, are in the good of love, but they who are brought by an external way, are in the good of faith; the men of the celestial church, in like manner the angels of the inmost or third heaven, are in the good of love, but the men of the spiritual church, in like manner the angels of the middle or second heaven, are in the good of faith; hence it is that the former good is called celestial good, but the latter spiritual good; the difference is the same as between willing well from a principle of good-will, and willing well from good understanding; the latter, therefore, viz. spiritual good, or the good of faith, or the good of truth, is what is signified by a drink-offering, but the former, viz. celestial good, or the good of love, is what is meant by oil in the internal sense. That such things are signified by oil and drink-offering, cannot indeed be seen except from the internal sense, but still it may be seen by every one, that holy things were represented thereby, for unless this had been the case, what would the offering a drink-offering and the pouring oil upon a statue be, but mere ludicrous and idolatrous ceremonies; in like manner as, in the creation of a king, to set a crown upon his head, to anoint him with oil out of a horn on the forehead and wrists, to put a sceptre into his hand, and moreover a sword and keys, to clad him with a purple robe, and then to set him on a silver seat, and next to set him on horseback in his royal trappings, and also afterwards to have him waited upon at table by the great men of his court, unless these ceremonies represented holy things, and were themselves holy by correspondence with the things of heaven and of the church derived from heaven, they would be nothing else but plays like those of little children, but in a greater form, or like plays on the stage; howbeit, all those rituals derived their origin from the most ancient times, when rituals were holy in consequence of their representing holy things, and corresponding with the holy things which are in heaven and thence in the church; at this day also they are accounted holy, not in consequence of its being known what they represent,

represent, or to what they correspond, but by interpretation as of emblems which are in use; but if it was known what a crown, oil, a horn, a sceptre, a sword, keys, riding on a white horse, being waited upon at table by the great ones of the court, represented, and to what holy principle they each corresponded, mankind would think of them much more holily; but this is not known, and what is wonderful, mankind are not willing to know it; to such a degree are the representatives and significatives, which are contained in such things and in the word throughout, destroyed at this day in men's minds. That drink-offering signifies the good of truth or spiritual good, may appear from the sacrifices in which it was employed; sacrifices were made either from the herd or from the flock, and were representative of the internal worship of the Lord, n. 922, 923, 1823, 2180, 2085, 2801, 2807, 2830, 3519; to them were added the meat-offering and the drink-offering; the meat-offering, which consisted of fine flour mixed with oil, signified celestial good, or, what is the same thing, the good of love, oil signifying love to the Lord, and fine flour charity towards the neighbour; but the drink-offering, which consisted of wine, signified spiritual good, or, what is the same thing, the good of faith; both therefore, viz. the meat-offering and drink-offering, signify the same things as the bread and wine in the holy supper. That they were added to the burnt-offerings and sacrifices, appears from Moses; "Thou shalt offer two lambs the sons of a year for the day continually, one lamb thou shalt offer in the morning, and the other lamb thou shalt offer between the evenings, and a tenth of fine flour mixed with beaten oil, the fourth part of a hin, and a drink-offering of the fourth part of a hin of wine for the first lamb, so likewise for the other lamb," Exod. xxix. 38, 39, 40, 41. Again, "Ye shall offer in the day, in which ye wave the sheaf of the first-fruits of the harvest, an entire lamb the son of his year for a burnt-offering to Jehovah, the meat-offering whereof shall be two-tenths of fine flour mixed with oil, and the drink-offering thereof wine, the fourth of a hin," Levit. xxiii. 12, 13, 18. Again, "In the day in which the days of the Nazariteship are fulfilled, he shall offer his offering to Jehovah, sacrifices, and also a basket of what is unleavened of fine flour, cakes mixed with oil, and thin cakes of what is unleavened anointed with oil, with their meat-offerings and their drink-offerings," Numb. vi. 13, 14, 15, 17. Again, "Upon the burnt-offering they shall offer a meat-offering of fine flour, a tenth mixed with a fourth of a hin of oil, wine for a drink-offering, a fourth of a hin; in one manner upon the burnt-offering of a ram, and in another manner of an ox,"

Numb. xv. 3, 4, 5, 11. Again, "For the daily burnt-offering thou shalt offer a *drink-offering* the fourth of a hin for a lamb; *in what is holy offer thou a drink-offering* of wine to Jehovah," Numb. xxviii. 6, 7. Moreover, concerning the *meat-offerings* and *drink-offerings* in the sacrifices of various kinds, see Numb. xxviii. 7 to the end; chap. xxix. 1 to the end. That the meat-offering and drink-offering have the above signification, may also appear from this, that love and faith constitute the all of worship; and that bread, which is there fine flour mixed with oil, and wine signify love and faith, thus the all of worship, in the holy supper, see n. 1798, 2165, 2177, 2187, 2343, 2359, 3464, 3735, 3813, 4211, 4217. But when they receded from the genuine representative of the worship of the Lord, and turned themselves to other gods, and offered drink-offerings to them, then by drink-offerings were signified those things which are opposite to charity and faith, viz. the evils of the love of the world and falses, as in Isaiah, "Ye waxed hot in gods under every green tree, also thou hast poured out to them a *drink-offering*, thou hast offered a *meat-offering*," lvii. 5, 6, where to wax hot in gods denotes the concupiscences of what is false; that gods are falses, see n. 4402, 4544; under every green tree denotes from a belief of all falses, n. 2722, 4552; to pour out to them a drink-offering and to offer a meat-offering, denotes the worship of them. Again, in the same prophet, "Ye who forsake Jehovah, who forget the mountain of my holiness, who prepare a table for Gad, and fill a *drink-offering* to Meni,"† lxxv. 11. So in Jeremiah, "The sons gather wood, and the fathers kindle a fire, and the women knead dough, to make cakes for the queen of the heavens, and to offer a *drink-offering to other gods*," vii. 28. Again, "Doing we will do every word, which hath come forth from our own mouth, in burning incense to the queen of the heavens, and in offering *drink-offerings to her*, as we have done and our fathers, and our princes in the cities of Judah, and in the streets of Jerusalem," xlv. 17, 18, 19; the queen of the heavens denotes all falses, for the armies of the heavens in a genuine sense are truths, but in an opposite sense falses, in like manner the king and queen, thus the queen denotes all, and to offer to her drink-offerings is to worship. Again, "The Chaldeans shall burn the city, and the houses on the roofs of which they have burned incense to Baal, and have offered *drink-offerings to other gods*," xxxii. 29; the Chaldeans denote those who are in worship in which is what is false; to burn the city de-

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† *Meni* seems to be a name, or attribute, under which the idolatrous Jews worshipped the material heavens. See Parkhurst's Hebrew Lexicon.

notes to destroy and vastate those who are in doctrinals of what is false; to burn incense to Baal on the roofs of the houses denotes the worship of evil, to offer drink-offerings to other gods denotes the worship of what is false. So in Hosea, "They shall not dwell in the land of Jehovah, and Ephraim shall return into Egypt, and in Assyria they shall eat what is unclean, *they shall not pour out wine to Jehorah,*" ix. 3, 4; not to dwell in the land of Jehovah, denotes not to be in the good of love; Ephraim shall return into Egypt, denotes that the intellectual principle of the church shall become scientific and sensual; they shall eat what is unclean in Assyria, denotes impure and profane things derived from ratiocination; they shall not pour out wine to Jehovah, denotes no worship grounded in truth. So in Moses, "It shall be said, Where are their gods, the rock in which they trusted, who ate the fat of the sacrifices, *drank the wine of their drink-offering,* let them arise and help you," Deut. xxxii 38; gods denote falses as above; who ate the fat of the sacrifices, denotes that they destroyed the good of worship; drank the wine of their drink-offering, denotes that they destroyed the truth of worship. Drink-offerings are also predicated of blood, in David, "They shall multiply their griefs, they have hastened to another, *lest I should offer their drink-offerings of blood,* and lest I should take up their names upon my lips," Psalm xvi. 4; and thereby are signified profanations of truth, for blood in that sense is violence offered to charity, n. 374, 1005, and profanation, n. 1005.

4582. "And poured oil upon it"—that hereby is signified the divine good of love, appears from the signification of oil, as denoting the divine good of love, see n. 886, 3728. By setting up a statue of stone, offering upon it a drink-offering, and pouring oil upon it, in the internal sense is described the progression from truth which is in the ultimate to truth and good more inward, and at length to the good of love; for the statue of stone is truth in the ultimate of order, n. 4580; the drink-offering is interior truth and good, n. 4581; but oil is the good of love; such also was the Lord's process of progression in making his human [principle] divine, and such also is man's process of progression, when the Lord by regeneration maketh him celestial.

4583. "And Jacob called the name of the place where God spake with him, Bethel"—that hereby is signified the divine natural [principle] and its state, appears from the signification of calling a name, as denoting quality, see n. 144, 145, 1754, 2009, 2724, 3006, 3421; and from the signification of Bethel, as denoting the divine natural [principle,] see n. 4559, 4560; that

that it is the state thereof, is signified by the place where God spake with him, as above, n. 4578.

4584. Verses 16, 17, 18, 19, 20. *And they journeyed from Bethel: and there was yet a tract of earth to come to Ephrata: and Rachel brought forth, and suffered hard things in her bringing forth. And it came to pass in her suffering hard things in her bringing forth, the midwife said unto her, Fear not, because also thou hast this son. And it came to pass in her soul going forth that she was about to die; and she called his name Benoni; and his father called him Benjamin. And Rachel died, and was buried in the way of Ephratha, this is Bethlehem. And Jacob set a statue over her sepulchre; this is the statue of Rachel's sepulchre even to to-day.* They journeyed from Bethel, and there was yet a tract of earth to come to Ephrata, signifies that now was the spiritual of the celestial [principle;] Joseph is the celestial of the spiritual: and Rachel brought forth, and suffered hard things in her bringing forth, signifies the temptations of interior truth; and it came to pass in her suffering hard things in her bringing forth, signifies after temptations: the midwife said, Fear not, signifies perception from the natural principle: because also thou hast this son signifies spiritual truth; and it came to pass in her soul going forth that she was about to die, signifies a state of temptations: and she called his name Benoni, signifies the quality of that state: and his father called him Benjamin, signifies the quality of the spiritual of the celestial [principle;] and Rachel died, and was buried in the way of Ephratha, signifies the end of the former affection of interior truth: this is Bethlehem, signifies in the place thereof the resurrection of a new spiritual [principle] of the celestial: and Jacob set a statue over her sepulchre, signifies the holy [principle] of spiritual truth about to rise again there: this is the statue of Rachel's sepulchre even to to-day, signifies the state of the holy [principle] for ever.

4585. "They journeyed from Bethel, and there was yet a tract of earth to come to Ephrata"—that hereby is signified that now was the spiritual of the celestial [principle,] appears from the signification of journeying from Bethel, as denoting what is continuous of the progression of the divine from the divine natural [principle;] that to journey denotes what is continuous, see n. 4554, in this case, in the supreme sense, what is continuous of the progression of the divine [principle;] and that Bethlehem is the divine natural [principle,] see n. 4559, 4560; and from the signification of a tract of earth to come, as denoting an intermediate [principle,] of which we shall speak presently; and from the signification of Ephrata, as denoting the

the spiritual of the celestial principle in a former state, of which we shall speak below when we speak of Bethlehem, which is the spiritual of the celestial principle in a new state, hence it is said, Ephratha this is Bethlehem, verse 19 following. The subject treated of in these verses is concerning the progression of the Lord's divine [principle] towards interior things, for the Lord, when he made his human [principle] divine, advanced in a similar order to that in which he makes man new by regeneration, viz. from what is external to things interior, thus from truth, which is in the ultimate of order, to good which is interior, and is called spiritual good, and thence to celestial good; but these things cannot fall into the understanding of any one, unless it be known what the external man is, and what the internal, and that the former is distinct from the latter, although they appear as one whilst man liveth in the body, also unless it be known that the natural principle constitutes the external man, and the rational the internal man, and moreover unless it be known what the spiritual principle is, and what the celestial; these things indeed have been occasionally explained heretofore, nevertheless they who had no idea concerning them heretofore, by reason that they were not in any desire of knowing the things of eternal life, cannot still have any idea concerning them; persons of this description say, What is the internal man? Is it possible he can be distinct from the external? Also, what is the natural and rational principle? Are they not one? Moreover, what is the spiritual and celestial principle? Is it not a new distinction? We have heard of a spiritual principle; that the celestial is another, we have not heard. Howbeit, the case is this, they who have not heretofore procured to themselves any idea on those subjects, by reason that the cares of the world and of the body possess the all of their thought, and take away all desire of such knowledge, or because they suppose it enough to know doctrinals as the bulk of mankind know them, and that they are not concerned in thinking further, urging, that they see the world, and do not see the other life, and that perhaps there is another life, and perhaps there is not; such persons remove these subjects from themselves, for even at the first view they reject them in heart. Nevertheless, inasmuch as the subjects are such as are contained in the internal sense of the word, and cannot be explained without adequate terms, and more adequate terms are not given than to express exterior things by what is natural, and interior things by what is rational, and the things which are of truth by what is spiritual, and the things which are of good by what is celestial, it is therefore become necessary to apply those expressions, for without adequate expressions

expressions it is impossible that any thing can be described. To the intent then that they, who are in the desire of knowing, may receive some idea of what the spiritual of the celestial principle is which Benjamin represents, and which Bethlehem signifies, it may be expedient to say a few words on the subject. The subject above treated of, in the supreme sense, is concerning the glorification of the Lord's natural [principle,] and in the representative sense, concerning the regeneration of man as to his natural principle; that Jacob represented the man of the church as to his external principle, and Israel as to the internal, thus Jacob as to his exterior natural principle, and Israel as to the interior, was shown above, n. 4286, for the spiritual man is from the natural, but the celestial man from the rational; it was also shown, that the Lord's glorification proceeded from external things to interior, in like manner as the regeneration of man proceeds, and that for the sake of this representation Jacob was called Israel; but the subject now treated of is concerning further progression towards interior things, viz. towards the rational principle, for, as we just now said, the rational principle constitutes the internal man; the intermediate principle between the internal of the natural and the external of the rational is what is meant by the spiritual of the celestial principle, which is signified by Ephrata and Bethlehem, and is represented by Benjamin; this intermediate principle derives somewhat from the internal of the natural principle which is Israel, and from the external of the rational principle which is Joseph; for that which is intermediate must needs derive somewhat from each, otherwise it cannot serve for an intermediate; in order that any one from spiritual may become celestial, he must needs advance by this intermediate principle, inasmuch as it is not possible without an intermediate to climb up to higher principles. The quality therefore of the progress made by this intermediate is here described in the internal sense by Jacob's coming to Ephrata, and by Rachel there bringing forth Benjamin; hence it is evident that by their journeying from Bethel, and there being yet a tract of earth to come to Ephrata, is signified what is continuous of the progression of the Lord's divine [principle] from the divine natural to the spiritual of the celestial, which is signified by Ephrata and Bethlehem, and is represented by Benjamin. The spiritual of the celestial principle is the intermediate spoken of above; it is called spiritual from the spiritual man, who viewed in himself is the interior of the natural man, and celestial from the celestial man, who viewed in himself is the interior of the rational; Joseph is the exterior of

of the rational, wherefore of it is predicated the celestial of the spiritual from the rational principle.

4586. "And Rachel brought forth and suffered hard things in her bringing forth"—that hereby are signified the temptations of interior truth, appears from the signification of bringing forth, as denoting the existence of the spiritual things which are of truth, and of the celestial things which are of good, for nothing else is meant by bringing forth, in the internal sense, than such things as relate to spiritual birth, see n. 1145, 1255, 2584, 3860, 3868, 3905, 3915, 3919, 4070; and from the representation of Rachel, as denoting the affection of interior truth, see n. 3753, 3782, 3793, 3829; and from the signification of suffering hard things, as denoting to undergo temptations, for when the suffering hard things is predicated of truths and goods, or of spiritual and celestial things, it can have no other signification, inasmuch as no one can attain to those things but by temptations, for in this case interior goods and truths combat with the evils and falses that are from an hereditary and actual ground, man being kept on such occasion by the Lord in goods and truths from an interior ground, and being assaulted by evils and falses which burst forth from the hereditary principle, and are at hand in consequence of what is actual, that is, the spirits and genii who are in those evils and falses; hence come temptations, whereby not only evils and falses are rejected and removed, when they are conquered, but also goods and truths are confirmed; these are the things which are signified by Rachel bringing forth, and suffering hard things in bringing forth.

4587. "And it came to pass in her suffering hard things in her bringing forth"—that hereby is signified after temptations, appears from what hath been said just above, n. 4586, thus without further explication.

4588. "And the midwife said to her, Fear not"—that hereby is signified perception from the natural principle, appears from the signification of saying in the historicals of the word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509; and from the signification of midwife, as denoting the natural principle; the reason why midwife here denotes the natural principle is, because when interior temptations are undergone, that is, when the interior man undergoes temptations, in this case the natural principle is like a midwife, for unless the natural principle gives aid, it is impossible for any birth of interior truth to exist, for it is the natural principle which receives into its bosom interior truths when born, inasmuch as it gives them an opportunity of springing forth; this is the case with the things relating to spiritual birth,

birth, that reception must be altogether in the natural principle; and this is the reason why, during man's regeneration, the natural principle is first prepared to receive; and so far as this principle is made receptive, so far interior truths and goods can be brought forth and multiplied; this also is the reason why, if the natural man be not prepared to receive the truths and goods of faith in the life of the body, he cannot receive them in the other life, thus he cannot be saved; this is what is meant by the observation so generally in use, that as the tree falls so it lies, or, as man dies so is his state; for man bath along with him in the other life all the natural memory, or the memory of the external man, but in that life it is not allowed to use it, see n. 2469 to 2494, wherefore it is there as a foundation plane, into which interior truths and goods fall, and if that plane is not receptive of the truths and goods which flow in from an interior principle, the interior goods and truths are either extinguished, or perverted, or rejected. From these considerations it may appear, that the natural principle is like a midwife. That the natural principle, so far as it is recipient when the interior man brings forth, is like a midwife, may also appear from the internal sense of the things related of the midwives, who vivified the sons of the Hebrew women contrary to the command of Pharaoh, according to what is thus written of them in Moses, "The king of Egypt said to the *midwives* of the Hebrews, and he said, When ye *do the office of a midwife* to the Hebrew women, and see upon the stools, if he be a son, ye shall kill him, and if she be a daughter, she shall be made alive. And the midwives feared God, and did not as the king of Egypt spake to them, they vivified the sons. And the king of Egypt called the *midwives*, and said to them, Wherefore have ye done this word, and have vivified the sons; and the *midwives* said to Pharaoh, Because the Hebrew women are not as the Egyptian, for they are lively, and they have brought forth before the *midwife* cometh to them. And God did well to the *midwives*, and the people was multiplied, and became very numerous. And it came to pass, because the *midwives* feared God, he made them houses," Exod. i. 15 to 21; by the daughters and sons whom the Hebrew women brought forth, are represented the goods and truths of a new church; by the midwives the natural principle so far as it is recipient of goods and truths; by the king of Egypt the scientific principle in general, n. 1164, 1165, 1186, which extinguishes truths, as is the case when the scientific principle enters into the things of faith by a preposterous way, believing nothing but what the sensual and scientific principle dictates; that mid-

wives in the above passage denote receptions of truth in the natural principle, will be confirmed, by the divine mercy of the Lord, when the things contained in that chapter come to be explained.

4589. "Because also thou hast this son"—that hereby is signified spiritual truth, appears from the signification of son, as denoting truth, see n. 489, 491, 533, 1147, 2623, 3373, in the present case spiritual truth, because it is Benjamin, who is the son here, by whom is represented the spiritual of the celestial principle.

4590. "And it came to pass in her soul going forth that she was about to die"—that hereby is signified a state of temptation, appears from the signification of the soul going forth and dying, as denoting the ultimate of temptation, which is when the old man dies and the new receives life; that this is the signification, is evident from what precedes, that she suffered hard things in bringing forth, denoting the temptation of interior truth, n. 4586, 4587, and from what follows at verse 19, that Rachel died.

4591. "And she called his name Benoni"—that hereby is signified the quality of that state, appears from the signification of calling a name, as denoting quality, of which much hath been said heretofore; the state which is here described in the internal sense is a state of temptations; the quality of this state is what is signified by Benoni, for Benoni in the original tongue signifies a son of my grief or mourning. That names significative of state were given to infants in old time, may be seen, n. 1946, 2643, 4322.

4592. "And his father called him Benjamin"—that hereby is signified the quality of the spiritual of the celestial principle, appears from the representation of Benjamin, as denoting the spiritual of the celestial principle; what this principle is, was explained above, n. 4585, viz. that it is the intermediate which is between the spiritual and celestial principle, or between the spiritual man and the celestial; Benjamin in the original tongue signifies a son of the right hand, and by a son of the right hand is signified spiritual truth which is from celestial good, and thence power, for good hath power by truth, n. 3563; son is truth, n. 489, 491, 533, 1147, 2623, 3373, and hand is power, n. 878, 3091, 3563, thence the right hand is the highest power; from this consideration it is manifest what is signified by sitting at the right hand of God, viz. a state of power by virtue of truth which is from good, n. 3387, which, when it is predicated of the Lord, is omnipotence, and also the divine truth which proceeds from the divine good of the Lord, as in Psalm cx. 1;

Matt. xxii. 44; chap. xxvi. 63, 64; Mark xiv. 61, 62, chap. xvi. 19; Luke xxii. 69; and whereas it is divine power, that is, omnipotence, therefore it is there said, at the right hand of the power or virtue of God. Hence it is manifest what Benjamin signifies in the genuine sense, viz. truth spiritual which is from the celestial good which is Joseph; both together therefore are that intermediate principle which is between the spiritual man and celestial man, as was said above, n. 4585; but this good and this truth are distinct from the celestial which is represented by Judah, and from the spiritual which is represented by Israel, for the former is superior or interior, and the latter is inferior or exterior, for they are, as was said, an intermediate. But an idea of that good which is represented by Joseph, and of that truth which is represented by Benjamin, cannot be had by any one, unless he be illustrated by light from heaven; the angels have a clear idea concerning them, because their ideas of thought are all from the light of heaven which is from the Lord, in which they see and perceive indefinite things which man cannot in any wise comprehend, still less utter; this may be illustrated by the following case: all men whatsoever are born natural with the ability to become either celestial or spiritual, but the Lord alone was born spiritual celestial, and in consequence thereof was born in Bethlehem where is the boundary of the land of Benjamin, for by Bethlehem is signified the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial; the reason why he alone was born spiritual celestial is, because the divine [principle] was in him; these things cannot possibly be comprehended by any one who is not in the light of heaven, for he who is in the light of the world, and hath perception from that light, scarce knows what truth is and what good, still less what it is to ascend to the interior things of truth and good by degrees, thus he is in total ignorance of the innumerable things thereof in each degree, which are manifest to the angels in a light as of noon-day; hence it is evident what the quality of the wisdom of angels is in respect to that of men. There are six names which frequently occur in the prophetics of the word where the church is treated of, viz. Judah, Joseph, Benjamin, Ephraim, Israel, and Jacob; he who doth not know what principle of good and truth of the church is meant by each in the internal sense, cannot in any wise know any thing of the divine arcana of the word where those names occur, nor can he know what principle of the church is meant, unless he knows what the celestial principle is which is Judah, what the celestial of the spiritual is which is Joseph, what the spiritual of the celestial which is Benjamin,

Benjamin, what the intellectual principle of the church is which is Ephraim, what the internal spiritual which is Israel, and what the external spiritual which is Jacob. As to what specifically concerns Benjamin, inasmuch as he represents the spiritual of the celestial, and Joseph the celestial of the spiritual, and thereby both together the intermediate between the celestial and spiritual man, and hence they are most conjoined, therefore also their conjunction is described in the historicals of the word concerning Joseph as follows, "Joseph said to his brethren *that they should bring their youngest brother, lest they die,*" Gen. xlii. 20. "When they returned with Benjamin, and Joseph saw *Benjamin his brother,* he said, Is this your youngest brother? And he said, *God be propitious to thee, my son; and Joseph made haste, because his bowels were moved towards his brother, and he sought to weep, and therefore he entered into a closet, and wept there,*" Gen. xliii. 29, 30. "And he multiplied Benjamin's portion *fivefold* above the portion of them all," verse 34. "After that he opened himself to his brethren, *he fell upon his brother Benjamin's necks and wept, and Benjamin wept upon his necks,*" Gen. xlv. 14: "And he gave to all changeable garments, *but to Benjamin three hundred of silver, and five changeable garments,*" verse 22; from these considerations it is evident, that Joseph and Benjamin were most conjoined, not because they were of one mother, but because by them is represented the spiritual conjunction which subsists between the good which is Joseph and the truth which is Benjamin, and because each is an intermediate between the celestial and spiritual man; therefore Joseph could not be conjoined with his brethren, nor with his father, but by Benjamin, for without an intermediate, conjunction cannot have place, and this was the reason why Joseph did not sooner reveal himself. Moreover also in other parts of the word, especially the prophetic, by Benjamin is signified spiritual truth which is of the church, as in the prophetic [enunciation] of Moses concerning the sons of Israel, "*To Benjamin he said, The beloved of Jehovah, he shall dwell confidently upon him, covering over him all the day, and he shall dwell between his shoulders,*" Deut. xxxiii. 12; the beloved of Jehovah is spiritual truth which is from celestial good, this good at that truth is predicated to dwell confidently, to cover it the whole day, and also to dwell between its shoulders, for shoulders in the internal sense are the all of power, n. 1085, and the all of power belongs to good and truth, n. 3563. So in Jeremiah, "*Fly, ye sons of Benjamin, from the midst of Jerusalem, and sounding sound with the trumpet, and upon the house of the* vineyard

“vineyard lift up a prophetic [enunciation,] because evil looks
 “from the north, and a great breaking,” vi. 1; the sons of Benjamin denote spiritual truth grounded in celestial, Jerusalem denotes the spiritual church, also the house of the vineyard or Beth-Kerem, evil out of the north denotes man’s sensual principle and the scientific thence derived. Again, in the same prophet, “It shall come to pass, if ye sanctify the day of the
 “sabbath, they shall enter from the cities of Judah, and from
 “the circuits of Jerusalem, and *from the land of Benjamin*, and
 “from the plain, and from the mountains, and from the south,
 “offering burnt-offering and sacrifice, and meat-offering, and
 “frankincense, and offering sacrifice of praise, the house of Jehovah,” xvii. 24, 26; and again, in the same prophet, “In
 “the cities of the mountains, in the cities of the plain, in the
 “cities of the south, and in *the land of Benjamin*, and in the
 “circuits of Jerusalem, and in the cities of Judah, as yet flocks
 “shall pass near unto the hands of him that numbereth,” xxxiii. 13; where the land of Benjamin also denotes spiritual truth which is of the church; for all things which are of the church, from the first degree to the last, are signified by the cities of Judah, the circuits of Jerusalem, the land of Benjamin, the plain, the mountain, and the south. So in Hosea, “Sound ye
 “horns in *Gibeah*, the trumpet in *Ramah*, cry aloud *Bethaven*,
 “after thee Benjamin, Ephraim shall become deserts in the day
 “of rebuke,” v. 8, 9; Gibeah, Ramah, and Bethaven denote those things which are of spiritual truth from celestial which is Benjamin, for Gibeah was Benjamin’s, Judges xix. 14; also Ramah, Joshua xviii. 25; as likewise Bethaven, Joshua xviii. 12; to sound with the horn and the trumpet and to cry aloud denotes to announce, that the intellectual principle of the church, which is Ephraim, is desolate. So in Obadiah, “The
 “house of Jacob shall become fire, and the house of Joseph
 “flame; the house of Esau into stubble, and they of the south
 “shall inherit the mount of Esau, and they who are in the plain
 “the Philistines, and they shall inherit the field of Ephraim,
 “and the field of Samaria, and *Benjamin Gilead*,” verses 18, 19; that names signify things, is very manifest in this as in other passages, for unless it be known what is signified by the house of Jacob, the house of Joseph, the house of Esau, the mountain of Esau, the Philistines, the field of Ephraim, the field of Samaria, Benjamin and Gilead, and moreover what by they of the south, by house, plain, mountain, field, it is impossible that any thing in the passage can be comprehended; neither were the things done, which are there historically said; but he who knows what each expression involves, will find therein

therein heavenly arcana; Benjamin also in this passage is the spiritual principle from the celestial. In like manner in Zechariah, "Jehovah shall be for a king upon the whole earth, in that day there shall be one Jehovah, and his name one, the whole earth shall encompass as a plain from Gibeah even to Rimmon, and shall dwell beneath itself, hence *from the gate of Benjamin* even to the place of the first gate, even to the gate of the corners, and the tower Hananeel, even to the king's wine-presses," xiv. 9, 10. In like manner in David, "O shepherd, turn the ear, who leadeth Joseph as a flock, who sittest upon the cherubim, before Ephraim, and Benjamin, and Manasseh, stir up thy power, and go for salvation to us," Psalm lxxx. 1, 2. In like manner in the prophetic [enunciation] of Deborah and Barak, "Jehovah shall rule for me amongst the mighty; out of Ephraim whose root is in Amaleck, *after thee Benjamin in his peoples*, out of Machir shall descend lawgivers, and out of Zebulon they who draw the sceptre of the scribe," Judges v. 13, 14. And in John, "I heard the number of the sealed, an hundred forty-four thousand were sealed out of every tribe of Israel; out of *the tribe of Zebulon* twelve thousand were sealed, out of *the tribe of Joseph* twelve thousand were sealed, out of *the tribe of Benjamin* twelve thousand were sealed," Rev. vii. 4, 8; where by the tribes of Israel are signified those who are in goods and truths, and thence in the Lord's kingdom, for tribes and twelve, or, what is the same thing, twelve thousand, are all the things of love and faith, or all the things of good and truth, n. 577, 2089, 2129, 2130, 3272, 3858, 3913, 3926, 3939, 4060; these things are there distributed into four classes, the last of which consists of the 12,000 sealed out of Zebulon, and out of Joseph, and out of Benjamin, because by the tribe of Zebulon is signified the heavenly marriage, n. 3960, 3961, in which is heaven, thus in which are all things; Joseph here is the celestial of the spiritual principle, or the good of truth, and Benjamin is the truth of that good or the spiritual of the celestial principle, this is the conjugal principle in heaven, hence it is that they are last named. Inasmuch as by Benjamin was represented the spiritual of the celestial principle of the church, or the truth of good, which is intermediate between celestial good and spiritual truth, therefore Jerusalem fell to the sons of Benjamin for an inheritance, for Jerusalem, before that Zion was built there, signified the church in general; that Jerusalem fell to the lot of Benjamin, see Joshua xviii. 28; Judges i. 21.

4593. "And Rachel died, and was buried in the way of Ephrata"—that hereby is signified the end of the former affection

fection of interior truth, appears from the signification of dying, as denoting to cease to be such, see n. 494, thus denoting an end; and from the representation of Rachel as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819; and from the signification of burying, as denoting the rejection of a former state, and the resuscitation of a new one, see n. 2916, 2917, 3256; and from the signification of Ephrata, as denoting the spiritual of the celestial principle in a former state, see n. 4585; hence it is evident, that by Rachel dying and being buried in the way of Ephrata, is signified the end of the state of the former affection of interior truth, and the resuscitation of a new state, which is Bethlehem, of which we shall speak presently. In the genuine sense, by Rachel dying and being buried in the way of Ephrata, is signified the hereditary principle, that by temptations it was expelled for ever; the hereditary principle was the human affection of interior truth, which the divine affection expelled; hence also it is, that that son was called by the mother Benoni or a son of grief, but by the father Benjamin or a son of the right hand. In the human affection which is from the mother, there is an hereditary principle in which is evil, but in the divine affection there is nothing but good; for in the human affection there is self-glory, and the glory of the world as an end for the sake of self, but in the divine affection there is an end for the sake of self that it may be from self to save the human race, according to the Lord's words in John, "I pray for those whom thou hast given me, for all mine are thine, and thine mine, *but I am glorified in them*; that they all may be one, as thou Father in me, and I in thee, that they also in us may be one, *I have given them the glory which thou hast given me*, that they may be one, as we are one, I in them and thou in me," xvii. 9, 10, 21, 22, 23.

4594. "This is Bethlehem"—that hereby is signified in the place thereof the resurrection of a new spiritual of the celestial principle, appears from the signification of Bethlehem, as denoting the spiritual of the celestial principle in a new state, for Ephrata is the spiritual of the celestial principle in a former state, n. 4585; by being buried there is signified the resurrection of a new [state,] n. 4592. That Rachel brought forth her other son or Benjamin in Bethlehem, and in bringing forth died, also that David was born in Bethlehem, and was there anointed to be a king, and finally that the Lord was born there, is an arcanum which hath not heretofore been revealed, nor could it be revealed to any one, who did not know what was signified by Ephrata and by Bethlehem, and what was represented by Benjamin, also by David; especially who did not know

know what the spiritual of the celestial principle is, for this principle was signified by those places and was represented by those persons. The reason why the Lord was born there, and not elsewhere, was, because he alone was born a spiritual celestial man, but all others natural with the faculty, or ability, that by regeneration from the Lord they may be made either celestial or spiritual; the ground and reason why the Lord was born a spiritual celestial man was, that he might make his human [principle] divine, and this according to order from the lowest degree to the highest, and might thereby arrange into order all things which are in the heavens and which are in the hells; for the spiritual celestial principle is an intermediate between the natural or external man, and between the rational or internal, see above, n. 4585, 4592, thus below it was the natural or external principle, and above it the rational or internal; he who cannot comprehend these things, cannot in any wise comprehend, by any revelation whatsoever, why the Lord was born in Bethlehem; for Ephrata from the most ancient time signified the spiritual of the celestial principle, hence afterwards Bethlehem; from this ground now it is that it is said in David, "He sware to Jehovah, he vowed to the mighty One of Jacob, If I shall enter into the tent of my house, if I shall ascend upon the couch of my bed, if I shall give sleep to my eyes, slumber to mine eyelids, until I shall find a place for Jehovah, habitations for the mighty One of Jacob; lo, we heard of him in Ephrata, we found him in the fields of the forest; we will enter into his habitations, we will bow down ourselves to his footstool," Psalm cxxii. 2 to 7; that this was spoken of the Lord, is very manifest; we heard of him, and we found him, is there expressed in the end in the original tongue by the letter H taken out of the name of Jehovah. And in Micah, "Thou Bethlehem Ephrata, it is a little thing that thou be amongst the thousands of Judah, out of thee shall go forth to me he who shall be governor in Israel, and his going forth from ancient [time,] from the days of eternity," v. 2. Matt. ii. 6. From these prophetic [enunciations] it was known to the Jewish people that the Messiah or Christ would be born in Bethlehem, as is evident from this passage in Matthew, "Herod assembling all the chief priests and scribes of the people, inquired of them where Christ (the Messiah) was to be born; they said to him, In Bethlehem of Judea," ii. 4, 5; and in John, "The Jews said, Doth not the scripture say, that Christ (the Messiah) should come of the seed of David, and out of Bethlehem the city where David was," vii. 42. That he was also born there, may be seen, Matt. ii. 1; Luke ii. 4, 5, 6, 7.

Hence

Hence also, and because he was of David, the Lord is called a rod from the trunk of Jesse, and the root of Jesse, Isaiah xi. 1, 10; for Jesse the father of David was a Bethlehemite, and David was there born, and was also anointed a king, 1 Sam. xvi. 1 to 14; chap. xvii. 12; hence Bethlehem was called the city of David, Luke ii. 4, 11; by David is especially represented the Lord as to the principle of royalty or the divine truth, n. 1888.

4595. "And Jacob set a statue over her sepulchre"—that hereby is signified the holy principle of spiritual truth about to rise again there, appears from the signification of statue, as denoting the holy principle of truth, see n. 4580, in the present case of spiritual truth from a celestial principle, because that truth is treated of; and from the signification of sepulchre, as denoting resurrection, see n. 2916, 2917, 3256.

4596. "This is the statue of Rachel's sepulchre even to to-day"—that hereby is signified a state of what is holy for ever, appears from the signification of statue, as denoting the holy principle of truth; and from the signification of sepulchre, as denoting resurrection, concerning which see just above; and from the signification of even to to-day, as denoting for ever, see n. 2838, 3998.

4597. Verses 21, 22. *And Israel journeyed, and stretched his tent from beyond the tower Eder. And it came to pass, in Israel residing in this land, Reuben went and lay with Bilhah his father's concubine: and Israel heard.* Israel journeyed, signifies the celestial spiritual principle of the natural at this time: and stretched his tent from beyond the tower Eder, signifies the interior things thereof: and it came to pass in Israel residing in this land, signifies when in this state: Reuben went and lay with Bilhah, his father's concubine, signifies profanation of good by faith separate: and Israel heard, signifies that that faith was rejected.

4598. "Israel journeyed"—that hereby is signified the celestial spiritual principle of the natural at this time, appears from the signification of journeying, as denoting what is successive or continuous, see n. 4375, 4554, in the present case towards more interior things; and from the representation of Israel in this passage, as denoting the celestial spiritual principle of the natural, see n. 4286; what the celestial spiritual principle of the natural is, hath been above explained, viz. that it is the good of truth, or the good of charity procured by the truth of faith. What progression is towards interior things, is little known in the world; it is not progression into scientifics, for this progression is often given without any progression towards interior things, and frequently with egression; neither is it progression

gression into manly judgment, for this also is sometimes given with egression from interior things; neither is it progression into the knowledges of interior truth, for knowledges have no effect unless man is affected with them. Progression towards interior things is progression towards heaven and the Lord by the knowledges of truth implanted in the affection thereof, thus by affections. What is the nature and quality of progression towards interior things, doth not appear to any one in the world, but it is manifest in the other life, being there a progression from a sort of mist into light, for they who are in exterior things alone, are respectively in a mist, and also by the angels are seen in a mist; but they who are in interior things, are in light, consequently in wisdom, for light in the other life is wisdom; and what is wonderful, they who are in a mist, cannot see those who are in light that they are in light, but they who are in light, can see those who are in a mist that they are in a mist. Inasmuch as the progression of the Lord's divine principle towards interior things is treated of, Jacob is here called Israel; but where that progression is not treated of, he is called Jacob, as in verse 20 of this chapter immediately preceding, and in the last verse.

4599. "And stretched his tent from beyond the tower Eder"—that hereby are signified the interior things thereof, appears from the signification of stretching a tent, as denoting the progression of what is holy, in the present case towards interior things; that tent denotes what is holy, may be seen, n. 414, 1102, 2145, 2152, 3312, 3391, 4391; and from the signification of beyond the tower, as denoting into interior things, of which we shall speak presently; and from the signification of Eder, as denoting the quality of the state, viz. of the progression of what is holy to interior things; the tower Eder of old had that signification, but whereas it doth not occur in any other passage of the word, except in Joshua, chap. xv. 21, therefore it cannot be confirmed, as other names, from parallel passages. The reason why from beyond the tower denotes to interior things is, because the things which are interior are expressed by things elevated and high, thus by mountains, hills, towers, the roofs of houses, and the like; the reason is, because interior things appear as superior before minds which derive their ideas from the natural things of the world through the external things of sense, see n. 2149. That towers signify interior things, may also appear from other passages in the word, as in Isaiah, "My beloved had a vineyard in the horn of a son of oil, which he encompassed about, and gathered out the stones thereof, and planted it with a noble vine, and built a tower

“*tower in the midst thereof*,” v. i. 2, where vineyard denotes the spiritual church, noble vine spiritual good, the tower built in the midst thereof, the interior things of truth. In like manner also in the Lord’s parable in Matthew, “A man the father of a family planted a vineyard, and made a hedge about it, and digged a wine-press in it, and *built a tower*, and let it out to husbandmen,” xxi. 33; Mark xii. 1. And in Ezechiel, “The sons of Arvad and thy army upon thy walls round about, and the Gammadims were in *thy towers*, they hung their shields upon thy walls round about; these perfected thy beauty,” xxvii. 11, speaking of Tyre, whereby are signified the knowledges of good and truth, and they who are principled therein; the Gammadims in the towers thereof denote the knowledges of interior truth. So in Micah, “Jehovah shall reign over them in the mountain of Zion, from now and to eternity, and thou *tower of the flock*, the hill of the daughter of Zion, to thee shall come and return the former kingdom, the kingdom of the daughter of Jerusalem,” iv. 7, 8; in this passage is described the Lord’s celestial kingdom, its inmost principle by the mountain of Zion which is love to the Lord, its derivative principle by the hill of the daughter of Zion which is mutual love, which in the spiritual sense is called charity towards the neighbour, its interior truths of good by the tower of the flock; that hence comes the kingdom spiritual of the celestial, is signified by the kingdom of the daughter of Jerusalem. So in David, “The mountain of Zion shall rejoice, the daughters of Judah shall exult, because of thy judgments, surround Zion, and encompass her, *number the towers thereof*,” Psalm xlviii. 11, 12, where towers denote the interior truths which defend those things which are of love and charity. And in Luke, “Whosoever doth not carry his cross, and come after me, cannot be my disciple; for who of you, *when he wills to build a tower*, doth not first sit down and calculate the expense, whether he hath wherewithal to finish it? Or what king, going to engage in war with another king, doth not first sit down and consult, whether he be able with ten thousand to meet him who cometh against him with twenty thousand?” xiv. 27, 28, 31, 33; he who doth not know the internal sense of the word, cannot suppose otherwise than that the Lord here spake comparatively, and that by building a tower and making war nothing else is understood, not knowing that all comparisons in the word are significative and representative, and that to build a tower is to procure interior truths, and that to make war is to fight from those truths, for the subject there treated of is concerning the temptations, which they undergo who are of the church,

church, and who are there called the Lord's disciples; those temptations are signified by their cross which they shall carry; and that they in no wise conquer of themselves and their own, but from the Lord, is signified by what follows, He who doth not deny all his faculties cannot be my disciple; thus these things cohere, whereas if the things mentioned concerning a tower and war be understood only comparatively without an interior sense, they do not cohere; hence it is manifest what light is had from the internal sense. The interior things of those, who are principled in self-love and the love of the world, thus the falses from which they combat, and by which they confirm their superstitious principles, are also expressed by towers in the opposite sense, as in Isaiah, "The loftiness of men shall be depressed, and Jehovah Zebaoth shall be exalted above every one proud and high, and above every one elated, and he shall be humbled, and upon all the cedars of Libanus high and elated, and upon all the oaks of Bashan, and upon all high mountains, and upon all elated hills, and upon every lofty tower, and upon every fortified wall," ii. 11 to 18, where the interior and exterior things of those loves are described by cedars, oaks, mountains, hills, tower, and wall, interior false principles by a tower; so also interior things by those which are high, but with a difference, that they who are in evils and falses believe themselves high and above others, but they who are in goods and truths believe themselves less than and below others, Matt. xx. 26, 27; Mark x. 44; nevertheless goods and truths are described by high things, because in heaven they are nearer to the highest, that is, the Lord. Moreover towers in the word are predicated of truths, but mountains of goods.

4600. "And it came to pass in Israel residing in this land"—that hereby is signified when in this state, appears from the signification of residing, as denoting to live, for to reside has a like signification with inhabiting, but with this difference, that to reside is predicated of truth, but to inhabit of good; that to inhabit is to be and to live, thus a state, may be seen, n. 3584; and from the signification of land [earth,] as denoting the church as to good, see n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3855, 4447, 4535, in the present case as to the good of truth; the state hereof, in which Israel now was, is what is signified.

4601. "And Reuben went, and lay with Bilhah his father's concubine"—that hereby is signified the profanation of good by faith separate; and that by Israel hearing is signified that that faith was rejected, appears from the representation of Reuben, as denoting faith in doctrine and intellect, which is the first

first principle of the church, see n. 3861, 3866, in the present case that faith separate from charity, of which we shall speak presently; and from the signification of lying with Bilhab his father's concubine, as denoting the profanation of good; for to commit adultery signifies to pervert or adulterate goods, n. 2466, 2729, 3399; but to lie with a father's concubine is to profane them; and from the signification of Israel, as denoting that faith rejected; in a proper sense by Israel hearing is signified, that the spiritual church knew this and assented, for by hearing is signified to hearken, and by Israel the spiritual church; but that the true church doth not assent, will appear from what will be said concerning Reuben; but in the internal sense it signifies that that faith was rejected; for it is not said what Jacob felt and thought concerning that atrocious deed, but that he was altogether averse from it and abhorred it, is evident from his prophetic [enunciation] concerning Reuben, "Reuben, thou art my first-born, my strength, and the beginning of my virtue, excellent in honour, and excellent in power; light as waters, excel not, because thou hast ascended thy father's bed, then thou didst profane, he ascended my couch," Gen. xlix. 3, 4; and that Reuben on this account was deprived of primogeniture, 1 Chron. v. i; hence it is evident that by Israel hearing is signified that that faith was rejected; that primogeniture is the faith of the church, see n. 352, 2435, 3325. The profanation of good by faith separate is effected, when the truth of the church and its good is acknowledged and believed, and yet men live contrary thereto; for with those who separate the things which are of faith from the things which are of charity in understanding and thence in life, evil is conjoined with truth, and the false with good, and it is this conjunction itself which is called profanation; it is otherwise with those who, although they know what the truth and good of faith are, still do not in heart believe; see what was said and shown above concerning profanation, n. 301, 302, 303, 571, 582, 593, 1001, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4289, 4050; and the profanation of good by faith separate was represented by Cain, in that he slew Abel, by Ham in that he was cursed of his father, and by the Egyptians in that they were immersed in the Red sea, n. 3325; and that it is here represented by Reuben, n. 3325, 3870. To the intent that they might be saved who are of the spiritual church, the Lord miraculously separated their intellectual part from the voluntary [or will] part, and gave to the intellectual part the power of receiving a new voluntary [or will] principle, n. 873, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493; when there-fore

fore the intellectual principle apprehends and perceives the good which is of faith, and appropriates it to itself, and the voluntary [or will] principle of man, that is, an evil will still reigns and rules, in this case conjunction is effected of truth and evil, and of good and the false; this conjunction is profanation, and is meant by eating and drinking unworthily in the holy supper; from such persons, good which is there signified by the body, and truth which is there signified by the blood, cannot be separated; for things which are so conjoined cannot be separated to eternity, wherefore the deepest hell awaits such persons; but they who know what the truth and good of faith is, and yet do not in heart believe, as is the case with the generality at this day, they cannot profane, because the intellectual principle doth not receive, and imbue itself therewith. The subject here treated of is concerning the rejection of this faith, because in what presently follows, the subject treated of is concerning truths and goods in their genuine order, and presently concerning their conjunction with the rational or intellectual principle; the sons of Jacob, who are presently named, are truths and goods in that order, and Isaac is the rational or intellectual principle; the coming of Jacob with his sons to Isaac, in the internal sense, denotes that conjunction with the intellectual principle.

4602. Verses 22, 23, 24, 25, 26. *And the sons of Jacob were twelve. | The sons of Leah; Reuben Jacob's first-begotten, and Simeon, and Levi, and Judah, and Issachar, and Zebulon. The sons of Rachel; Joseph and Benjamin. | And the sons of Bilhah, Rachel's handmaid; Dan and Naphthali. | And the sons of Zilpah, Leah's handmaid; Gad and Asher. | These are the sons of Jacob, which were born to him in Padan-aram.* The sons of Jacob were twelve, signifies the state of all things now in the divine natural principle: the sons of Leah, signifies external divine goods and truths in their order: Reuben Jacob's first-begotten, signifies the good of faith: and Simeon, and Levi, and Judah, and Issachar, and Zebulon, signify the essentials thereof: the sons of Rachel, Joseph and Benjamin, signify interior goods and truths: and the sons of Bilhah, Rachel's handmaid, Dan and Naphthali, signify things subsequent serviceable to interior things: and the sons of Zilpah, Leah's handmaid, Gad and Asher, signify things serviceable to exterior things: these are the sons of Jacob which were born to him in Padan-aram, signifies their origin and state at this time.

4603. "The sons of Jacob were twelve"—that hereby is signified the state of all things now in the divine natural principle,

ciple, appears from the representation of Jacob, as denoting the divine natural principle, of which frequent mention hath been made above; and from the signification of twelve, as denoting all things, and when predicated of the sons of Jacob, or of the tribes named from them, as denoting all things of truth and good, see n. 2089, 2129, 2130, 3272, 3858, 3913, 3939. It hath been said of the Lord's natural principle, how he made it in himself divine, for Jacob represented it, but presently the conjunction of the divine natural principle with the rational is treated of, which conjunction is represented by the arrival of Jacob with Isaac, for Isaac represented the Lord's divine rational principle, hence it is that all the sons of Jacob are again recounted; for all the things of truth and good ought to be in the natural principle, before that it can be fully conjoined with the rational, inasmuch as the natural principle serves the rational for a receptacle; therefore they are recounted. But it is to be noted, that the sons of Jacob are now named in another order than before, for the sons of Bilhah and Zilpah, viz. Dan, Naphthali, Gad, and Asher, are named in the last place, who yet were born before Issachar, Zebulon, Joseph, and Benjamin; the reason is, because the subject now treated of is concerning the order in which the truths and goods in the natural principle are, when this principle was made divine, for according to the state of the thing treated of is the order in which they are named, see n. 3862, 3926, 3939.

4604. "The sons of Leah"—that hereby are signified external divine goods and truths in their order, appears from the representation of Leah, as denoting the affection of external truth, see n. 3793, 3819; hence her sons are those things which are represented by Reuben, Simeon, Levi, Judah, Issachar, Zebulon, of which we proceed to speak.

4605. "Reuben Jacob's first-begotten"—that hereby is signified the good of faith, appears from the signification of first-begotten, as denoting faith, see n. 352, 567, 2435, 3325; and from the representation of Jacob, as denoting the good of natural truth, see n. 4538; and from the signification of Reuben, as denoting the quality of faith; for Reuben in the genuine sense signifies the truth of faith, n. 3861, 3866; but after that the truth of faith was made good, he signifies the good of faith; faith also considered in itself is charity, thus the truth of faith considered in itself is the good of faith, inasmuch as faith cannot possibly exist but from charity, or truth cannot possibly exist but from good, wherefore when man is regenerated, good is in the first place or the first-begotten, see n. 3325, 3494; hence it is that by Reuben Jacob's first-begotten is here signified the
good

good of faith; the like is also signified in Moses, "*Let Reuben live, and not die, and it shall be, his numbers mortal,*" Deut. xxxiii. 6; the reason why Reuben in this passage is the good of faith is, because he is set in the first place, and Judah in the second, thus in a different order in this prophetic [enunciation] of Moses concerning the sons of Israel, than in the prophetic [enunciation] of Jacob, Gen. xlix, for as was said above, n. 4603, the order of their naming is according to the state of the thing treated of. In like manner in John, "I heard the number of the sealed, an hundred forty-four thousand were sealed of every tribe. Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, of the tribe of Gad were sealed twelve thousand," Rev. vii. 4, 5; in this passage Judah is named in the first place, Reuben in the second, and Gad in the third; these three there constitute the first class, and whereas the subject there treated of is concerning the Lord's kingdom, Judah signifies celestial good, such as is in the inmost or third heaven, Reuben spiritual good, which is the same thing with the good of faith, such as is in the second or middle heaven, and Gad the good of the natural principle, such as is in the first heaven. But it is otherwise in the prophetic [enunciation] of Deborah and Barak, "The princes in Issachar with Deborah, and Issachar thereby Barak, sent into the valley on his feet, into the classes of Reuben were great statutes of heart; why dost thou dwell between two burdens to hear the hissings of the troops, to the classes of Reuben great searchings out of the heart," Judges v. 15, 16; unless it be known what is represented by Issachar, Deborah, Barak, Reuben, and what is signified by princes, valleys, classes, statutes of the heart, two burdens, hissings of the troops, no one can possibly know what is meant by those words; that Reuben in this passage denotes faith, is evident.

4606. "And Simeon, and Levi, and Judah, and Issachar, and Zebulon"—that hereby are signified the essentials thereof, viz. of external divine goods and truths, appears from the representation of each, viz. of *Simeon*, as denoting in the supreme sense providence, in the internal faith in the will, in the external obedience, see n. 3869, 3870, 3871, 3872; of *Levi*, as denoting in the supreme sense love and mercy, in the internal charity or spiritual love, in the external conjunction, see n. 3875, 3877; of *Judah*, as denoting in the supreme sense the divine of the Lord's love, in the internal the Lord's celestial kingdom, in the exterior doctrine from the word which is of the celestial church, see n. 3881; of *Issachar*, as denoting in the supreme sense the divine good of truth and truth of good, in the

the internal celestial conjugal love, in the external mutual love, see n. 3956, 3957; and from the representation of *Zebulon*, as denoting in the supreme sense the divine itself of the Lord and his divine human, in the internal the celestial marriage, and in the external conjugal love, see n. 3960, 3961. These are the essentials, which are in the external divine goods and truths of the Lord; but to explain each of them how they are therein, is impossible for any one unless he be in heavenly light, for in heaven those essentials appear as the answers in the urim and thumim by evibrations of light and flame, and thence perception from the Lord; for in the urim and thumim were twelve precious stones according to the twelve tribes of Israel.

4607. "The sons of Rachel, Joseph and Benjamin"—that hereby are signified interior goods and truths, appears from the representation of Rachel, as denoting the affection of interior truth, see n. 3758, 3782, 3819, hence the sons of Rachel are interior goods and truths; their essentials are represented by Joseph and Benjamin; by *Joseph* in the supreme sense the divine spiritual [principle,] in the internal the spiritual kingdom, in the external the good thereof, see n. 3969; and by *Benjamin* the divine spiritual of the celestial [principle,] see n. 3969, 4592. These essentials are in interior goods and truths.

4608. "And the sons of Bilhah Rachel's handmaid, Dan and Naphtali"—that hereby are signified subsequent things serviceable to interior things, appears from the representation of Bilhah Rachel's handmaid, as denoting subsequent affection serviceable to the affection of interior truth as a mean [or medium] see n. 3849; a handmaid also is a mean [or medium] serviceable to conjunction, see n. 3913, 3917, 3931; her sons are such means [or mediums;] by subsequent goods and truths are meant those goods and truths which do not immediately enter, but which are thence derived and adjoined as servants, and also which are mediant and promovent. Their essentials are represented by Dan and Naphtali; by *Dan* in the supreme sense justice and mercy, in the internal the holy principle of faith, and in the external the good of life, see n. 3921, 3923; and by *Naphtali* in the supreme sense proper ability, in the internal temptation in which there is victory, and in the external resistance from the natural man, n. 3927, 3928; these are the essentials of the means [or mediums] serviceable to interior goods and truths.

4609. "And the sons of Zilpah Leah's handmaid, Gad and Asher"—that hereby are signified things serviceable to exterior things, appears from the representation of Zilpah Leah's hand-

handmaid, as denoting subsequent affection serviceable to the affection of exterior truth as a mean [or medium,] see n. 3835; handmaid is the mean [or medium] serviceable to conjunction, as immediately above, n. 4608; her sons are such means [or mediums;] the essentials whereof are represented by Gad and Asher; by *Gad* in the supreme sense omnipotence and omniscience, in the internal the good of faith, and in the external works, n. 3934; by *Asher* in the supreme sense eternity, in the internal the happiness of eternal life, in the external the delight of affection, see n. 3938, 3939. These are the things which the recounting of the sons of Jacob now involves; but how they cohere, and one follows another, and one is contained in another, cannot be seen in the light of the world, unless it be illustrated by the light of heaven; but the things which in such case appear, are still such as not to fall into expressions; for human expressions are grounded in ideas formed from those things which are in the light of the world, which ideas are transcended by ideas that are from the light of heaven, insomuch that the latter ideas cannot be expressed, but only in part be a subject of thought with those, to whom it is given to withdraw the mind from the things of sense.

4610. "These are the sons of Jacob which were born to him in Padan-aram"—that hereby is signified their origin and state at this time, appears from what hath been already said concerning the sons of Jacob both generally and specifically, viz. that by them are signified in general all things which are in the Lord's divine natural [principle,] n. 4603, so that those things taken together now are Jacob. Their origin is signified by their being born in Padan-aram, or from the knowledges of truth and good, for these are signified by Padan-aram, see n. 3664, 3680; inasmuch as all things taken together now are Jacob, therefore in the original tongue it is said, *which was born to him*, in the singular. In what now follows, the conjunction of the divine natural with the divine rational is treated of, which conjunction is represented by Jacob's coming to Isaac his father.

4611. Verses 27, 28, 29. *And Jacob came to Isaac his father, Mamre Kiriath Arba, this is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred years and eighty years. And Isaac expired, and died, and was gathered to his people, old and full of days, and Esau and Jacob his sons buried him. Jacob came to Isaac his father, signifies that now was the divine rational [principle] to which it was conjoined: Mamre Kiriath Arba, signifies the state thereof: this is Hebron, signifies the state when they were conjoined: where*

Abraham and Isaac sojourned, signifies divine life together:—and the days of Isaac were, signifies the state of the divine rational [principle] at this time: an hundred years and eighty years, signifies the quality of the state:} and Isaac expired and died, signifies exsuscitation in the divine natural [principle:] and was gathered to his people, signifies that now he was amongst those things which are of the divine natural [principle:] old and full of days, signifies a new principle of life: and Esau and Jacob his sons buried him, signifies that he rose again in the good and good of truth of the natural [principle.]

4612. “Jacob came to Isaac his father”—that hereby is signified that now was the divine rational [principle] to which it was conjoined, appears from the representation of Jacob, as denoting the divine natural [principle] in the state spoken of above, n. 4604 to 4610; and from the representation of Isaac, as denoting the divine rational [principle,] see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210; conjunction is signified by coming to him. In what follows, even to the end of the chapter, the conjunction of the natural principle with the rational is treated of; and this being the case, in what just precedes the quality of the natural hath been described, viz. that in it were all things of good and truth; its quality was signified by the twelve sons of Jacob, for, as was shown, each of them represents some common (or general) principle of good and truth. As to what concerns the conjunction of the natural principle and the rational, which is treated of in what follows, it is to be noted, that the rational principle sooner and more easily receives truths and goods than the natural, see n. 3286, 3288, 3321, 3368, 3498, 3513; for the rational principle is more pure and perfect than the natural, inasmuch as it is interior and superior, and viewed in itself is in the light of heaven, to which it is adapted; hence it is that the rational principle receives the things which are of that light, viz. truths and goods, or what is the same thing, the things which are of intelligence and wisdom, sooner and more easily than the natural principle; for the natural principle is grosser and more imperfect, because exterior or inferior, and viewed in itself is in the light of the world, which light hath in it nothing of intelligence and wisdom, only so far as it receives it through the rational principle from the light of heaven; the influx of which the learned at this day speak, is no other than this. But with the natural principle the case is this; from first infancy and childhood this principle receives its quality from those things which flow in out of the world through the external sensual principles; by and from those things man acquires to himself an intellectual principle; but

but whereas at this time he is in the delights of self-love and the love of the world, and thence in lusts, both derived from what is hereditary and from what is actual, therefore the intellectual principle, which at this time he acquires, is overcharged with such things, and in this case he regards those things which favour his delights as goods and truths; hence the order of goods and truths in the natural principle is inverted or opposite to heavenly order; and when he is in this state, the light of heaven indeed flows in through the rational principle, for hence he hath the faculty of thinking, of reasoning, of speaking, and of acting with propriety and civility in the external form, but still the things appertaining to light, and which conduce to his eternal happiness, are not in the natural principle, inasmuch as the delights, which have rule in that principle, are repugnant to those things; for the delights of self-love and the love of the world are altogether opposite to the delights of neighbourly love and consequent love to the Lord; he may indeed know the things which are of light or heaven, but he cannot be affected by them, only so far as they conduce to favour his pursuit of honour and gain, thus so far as they favour the delights of self-love and the love of the world. Hence it may appear manifest, that the order in the natural principle is altogether inverted or opposite to heavenly order; wherefore when the light of heaven, through the rational principle flows into the natural, it must needs be either reflected, or suffocated, or perverted. This then is the ground and reason why the natural principle must first be regenerated, before it can be conjoined with the rational; for when the natural principle is regenerated, in this case the things which flow in from the Lord through heaven, and thus through the rational principle into the natural, are received, because they agree; for the natural principle is nothing else but a receptacle of good and truth from the rational, or through the rational from the Lord. By the natural principle is meant the external man, who is also called the natural man, and by the rational principle the internal man. These things are premised to the intent that it may be known how the case is with what follows, for the subject there treated of is concerning the conjunction of the natural principle with the rational.

4613. "Mamre Kiriath Arba"—that hereby is signified the state thereof, appears from the signification of Mamre, as denoting the quality and quantity of that to which it is adjoined, see n. 2970; and from the signification of Kiriath Arba, as denoting the church as to truth, see n. 2909, thus denoting truth. Hence by Mamre Kiriath Arba is signified the state of the natural

natural principle as to truth, and by Hebron the state as to good, which is next treated of.

4614. "This is Hebron"—that hereby is signified the state when they are conjoined, appears from the signification of Hebron, as denoting the good of the church, see n. 2909, in the present case the divine good of the Lord's divine natural principle, for the things which in the internal sense signify somewhat of the church, in the supreme sense signify somewhat of the divine [principle] of the Lord, by reason that whatever constitutes the church is from the Lord. The ground and reason why Hebron signifies the state when they are conjoined, viz. the rational principle and the natural, is, because Isaac was there, by whom is represented the Lord's divine rational [principle,] and Jacob came thither, by whom is represented his divine natural [principle,] and by his coming thither is signified conjunction, n. 4612. It is said, Mamre Kiriath Arba, this is Hebron, because the divine natural [principle] by good is conjoined to the good of the rational principle, for Isaac represents the Lord's divine rational [principle] as to good, n. 3012, 3194, 3210, but Rebecca as to truth, n. 3012, 3013, 3077, and Rebecca is not here mentioned.

4615. "Where Abraham and Isaac sojourned"—that hereby is signified divine life together, appears from the signification of sojourning, as denoting life, see n. 1463, 2025; and from the representation of Abraham as denoting the Lord's divine [principle] itself, n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207; and from the representation of Isaac, as denoting his divine rational [principle,] n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180. Inasmuch as the conjunction of the Lord's divine natural [principle] with the divine rational is here treated of, therefore Abraham and Isaac are here named, and it is said that they sojourned there, to the intent that there may be signified divine life together, viz. together with the divine natural [principle] which is Jacob; and whereas the divine [principle] itself the divine rational, and the divine natural, are one in the Lord, therefore it is said, where also Abraham and Isaac sojourned [*peregrinatus*] in the singular, not *peregrinati* in the plural.

4616. "And the days of Isaac were"—that hereby is signified the state of the divine rational [principle] at this time, appears from the signification of days, as denoting state, see n. 23, 487, 488, 493, 893, 2783, 3462, 3785; and from the representation of Isaac, as denoting the divine rational [principle,] see just above, n. 4615.

4617. "An hundred years and eighty years"—that hereby is

is signified the quality of the state, may appear from this consideration, that all numbers in the word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, thus an hundred years and eighty years signify the quality of the thing, or the quality of the state, which is the subject treated of. That an hundred denotes a full state, see n. 2636, and that eighty denotes temptations, see n. 1963, in the present case by temptations; with several things besides, which cannot be known; for numbers have their signification from the more simple numbers, out of which, when multiplied into themselves, they arise, as this number from twelve and fifteen, and also from others still more simple.

4618. "And Isaac expired and died"—that hereby is signified exsuscitation in the divine natural [principle,] appears from the signification of expiring and dying, as denoting exsuscitation,† see n. 3326, 3498, 3505; for when in the word mention is made of any one that he hath died, in the internal sense is signified his last and what is new in another, thus continuation; as when mention is made of the kings of Judah and Israel that they are dead, or of the highest priests, in the internal sense is meant the end of the representation which was by them, and continuation in another, thus exsuscitation; they also who are in the other life, and in such case are present with man when those things are read, do not conceive of any death, because in that life they are altogether ignorant of what dying is, and hence in the place thereof they perceive what is continued in another; moreover when man dies, he dies only as to the corporeal part which had served him for uses in the earth, but continues life as to his spirit in the world where corporeal things are no longer of any use. The ground and reason why by Isaac expiring and dying is signified exsuscitation in the divine natural [principle,] is, because the rational hath not life unless the natural corresponds; see n. 3493, 3620, 3623; the case herein is like that of the light of the eye, which perisheth, unless it hath objects out of itself which it may see, and so also the rest of the senses; in like manner if the objects are altogether contrary, for such objects occasion death; and also the case is like that of a fountain whose waters have no efflux, in consequence whereof the spring is choked up. Similar to this is the case of the rational principle; unless there be a reception of its light in the natural, its light perishes, for the scientifics in the natural principle are the objects of the sight of the rational; and if these objects be contrary to the light, that is, to the intelligence of truth and the wisdom

† It may be expedient to inform the unlearned reader, that by *exsuscitation* is meant an *awakening* or *stirring up*.

wisdom of good, the sight of the rational principle also perishes, for it cannot flow into things contrary to itself; hence it is that the rational principle, with those who are in evils and falses, is closed, so that no communication with heaven is open through it, except only as it were through chinks, that there may be a faculty of thinking, of reasoning, and of speaking. This is the ground and reason why the natural principle must be prepared for reception, to the intent that it may be conjoined with the rational, which preparation is effected by regeneration from the Lord, and in this case, when it is conjoined, the rational principle lives in the natural, for in the natural it sees its objects, as was said, just as the sight of the eye in the objects of the world. The rational principle indeed hath a life in itself distinct from the life of the natural, but still the rational principle is in the natural, as a man in his house, or the soul in its body. The case is so likewise with the heavens; the inmost or third heaven lives indeed distinct from the heavens which are beneath it, but still unless there was reception in the second or middle heaven, the wisdom therein would be dissipated; in like manner unless there was a reception of the light and intelligence of this latter heaven in the ultimate or first heaven, and of this heaven finally in the natural principle of man, the intelligence of those heavens would also be dissipated, unless it was provided of the Lord that there should be reception elsewhere; wherefore the heavens are so formed by the Lord, that one may serve another for reception, and that at length man, as to his natural and sensual principle, may serve for ultimate reception, for there the divine [principle] is in the ultimate of order, and passes into the world, therefore if the ultimate accord with or correspond with things prior, in this case things prior are together in the ultimate, for the things which are ultimate are receptacles of things prior to them, and therein things successive are together. Hence it is evident what is meant by exsuscitation in the divine natural [principle.]

4619. "And was gathered to his people"—that hereby is signified that now he was amongst those things which are of the divine natural [principle,] appears from the signification of being gathered to people, as denoting, when representatives are treated of, that he (who is so gathered) is no longer treated of, see n. 3255, 3276, thus in the present case, that he is amongst those things which are of the divine natural [principle,] as also follows from what was said just above, n. 4618. The ancients, when any one died, said that he was gathered to his people, and in this case in the proximate sense they meant, that he was amongst his own in the other life; for every man is in society with

with spirits and angels as to his spirit, whilst he liveth in the body, and also cometh amongst the same after death, n. 1277, 1379; this is meant by the people to whom he is gathered. But in the internal sense of the word, in which sense the goods and truths of the Lord's church or kingdom are treated of, by being gathered to people is signified to be gathered amongst the truths and goods which accord with or correspond; all the heavenly societies are in truths and goods, but with all difference, inasmuch as truths and goods in heaven are circumstanced like consanguinities and affinities in earth, see n. 687, 917, 2815, 4121, thus his people are the truths in which concordant societies are principled, or the societies which are in those truths; that people are truths may be seen, n. 1259, 1260, 2928, 3295, 3581.

4620. "Old and full of days"—that hereby is signified a new principle of life, appears from the signification of old, as denoting the putting off a former state and the putting on a new one, see n. 2298, 3016, 3254, 3492; in the present case therefore denoting a new principle of life; and from the signification of full of days, as denoting a full state.

4621. "And Esau and Jacob his sons buried him"—that hereby is signified that he rose again in the good and the good of truth of the natural principle, appears from the signification of burying, as denoting resurrection, see n. 2916, 2917, and as denoting a state of the representation raised up in another, see n. 3256; and from the representation of Esau, as denoting the Lord's divine natural [principle] as to good, see n. 3302, 3576, 4241; and from the representation of Jacob, as denoting the Lord's divine natural [principle] as to the good of truth, see n. 4273, 4337, 4538; from these considerations, and from what was said above, n. 4618, it is evident, that by Esau and Jacob his sons burying him, is signified that he rose again in the good and the good of truth of the natural principle. The ground and reason why by being buried, in the internal sense, is signified to rise again, is, because when the body is dead, the soul rises again; hence the angels, when mention is made in the word of burying, do not think of the body which is rejected, but of the soul which rises again, for they are in spiritual ideas, thus in those things which are of life; hence all things relating to death in the natural world signify such things as relate to life in the spiritual world.

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE SMELL AND OF THE NOSTRILS THEREWITH.

4622. *THE habitations of the blessed in the other life are various, constructed with such art, that they are as it were in the architectonic art itself, or immediately from the art itself; concerning the habitations of the blessed, see what was said above from experience, n. 1116, 1626, 1627, 1628, 1629, 1630; these do not only appear to them before the sight, but also before the touch, for all things in the other life are adequate to the sensations of spirits and angels, hence they are such as do not fall under the corporeal sense proper to man, but under that sense which is proper to those who are there. I am aware that this is incredible to many, but the reason why it is incredible is, because nothing is believed which cannot be seen with the bodily eyes, and felt with the fleshly hands; hence it is that man at this day, whose interiors are closed, knoweth nothing of those things which exist in the spiritual world or heaven; he saith indeed from the word and from doctrine, that there is a heaven, and that the angels, who are there, are in joy and in glory, and he knows nothing besides; he wishes indeed to know how the case is, but when he is told, he still believes nothing, by reason that in heart he denies the existence of such things; when he wishes to know, it is only because on such occasion he is influenced by curiosity grounded in doctrine, not by delight springing from faith; and they who are not in faith, deny also in heart; but they who believe, procure to themselves ideas concerning heaven, its joy and glory, from various things, every one from such things as appertain to his particular science and intelligence; and the simple from sensitive things relating to the body; nevertheless the generality do not apprehend that spirits and angels have sensations much more exquisite than men in the world, viz. sight, hearing, smelling, somewhat analogous to taste, and touch, and especially the delights of the affections; yet if they had only believed that their interior essence was a spirit, and that the body, together with its sensations and members, is only adequate to uses in the world, and that the spirit and its sensations and organs are adequate to uses in the other life, in this case they would come*

of themselves and almost of their own accord into ideas concerning the state of their spirits after death, for in such case they would think with themselves, that the spirit of each is that very man himself who thinks, and who lusts, who desires and is affected, and further that all the sensitive principle, which appears in the body, is properly of the spirit, and belongs to the body only by influx; and these things afterwards they would confirm with themselves by many considerations, and thereby at length would be delighted with the things appertaining to their spirit, more than with the things appertaining to their body. In reality also this is the case, that it is not the body which sees, hears, smells, feels, but its spirit; wherefore when the spirit is stripped of the body, it is then in its own sensations, in which it had been when in the body, and this in a more exquisite degree; for corporeal things, as being respectively gross, rendered the sensations obtuse, and still more obtuse, in consequence of immersing them in earthly and worldly things. This I can affirm positively, that a spirit hath more exquisite sight than a man in the body, and also more exquisite hearing, and what will seem surprising, more exquisite sense of smelling, and especially of touch, for they see each other, hear each other, and touch each other; he who believes a life after death, might also conclude this from the consideration, that no life can be given without sense, and that the quality of the life is according to the quality of the sense, yea, that the intellectual principle is nothing but an exquisite sense of interior things, and the superior intellectual principle of spiritual things; hence also the things of the intellectual principle and of its perceptions are called the internal senses. With the sensitive principle of man immediately after death, the case is this; as soon as man dies, and the corporeal parts grow cold, he is raised up into life, and on this occasion into the state of all sensations, insomuch that at first he scarce knows any other than that he is still in the body; for the sensations in which he is, lead him so to believe; but when he perceives that he hath more exquisite sensations, and this especially when he begins to discourse with other spirits, he then takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit. I have discoursed with two, whom I was acquainted with, on the same day that they were buried, and with one who saw through my eyes his own coffin and bier; and inasmuch as he was in every sensation which he had in the world, he discoursed with me about the exequies, whilst I was following his funeral, and also about his body, saying, that they reject it because he himself lives. It is, however, to be noted, that they who are in the other life, cannot see any thing which is in the world through the eyes of any man;

the reason why they could see through my eyes was, because I am in the spirit with them, and at the same time in the body with those who are in the world, see also n. 1880. And it is further to be noted, that I did not see those, with whom I discoursed in the other life, with the eyes of my body, but with the eyes of my spirit, and still as clearly, and sometimes more clearly than with the eyes of my body, for, by the divine mercy of the Lord, the things appertaining to my spirit are opened. But I am aware, that the things which have been heretofore said, will not be believed by those who are immersed in corporeal, terrestrial, and worldly things, that is, by such of them as hold those things for an end, for these have no apprehension of any thing but of what is dissipated by death. I am aware also, that neither will they believe, who have thought and inquired much about the soul, and have not at the same time comprehended that the soul is man's spirit, and that his spirit is his very man which liveth in the body; for these cannot conceive any other notion about the soul, than that it is some principle of thought, or of flame, or of ether, which only acts into the organical forms of the body, and not into the purer forms which are of the spirit in the body, and thereby they conceive it to be such a principle as is dissipated with the body; and this is especially the case with those, who have confirmed themselves in such notions by views of the subject puffed up through the persuasion of their own superior wisdom.

4628. But it is to be noted, that the sensitive life of spirits is twofold, viz. real and not real; the one is distinct from the other in this, that all that is real which appears to those who are in heaven, but all that is not real which appears to those who are in hell. For whatsoever cometh from the divine [principle,] that is, from the Lord, this is real, inasmuch as it cometh from the very esse of things and from life in himself; but whatsoever cometh from the proprium [selfhood] of spirits, this is not real, inasmuch as it doth not come from the esse of things, nor from life in itself; they who are in the affection of good and truth are in the Lord's life, thus in real life, for in good and truth by affection the Lord is present; but they who are in evil and the false by affection, are in the life of the proprium, [selfhood] thus in life not real, for in what is evil and false the Lord is not present. The real is distinguished from the non-real in this, that the real actually is such as it appears, and that the non-real actually is not such as it appears. They who are in hell have alike sensations, and know no other than that it is really or actually so as they are sensible, but still when they are inspected by the angels, the same things then appear as phantasms and disappear, and themselves not as men, but as monsters; it hath also

been given to discourse with them on this subject, and some of them have said, that they believe the things to be real, because they see and touch them, adding, that sense cannot deceive; but it was given to answer, that still they are not real, and that on this account, because they are in principles contrary or opposite to the divine, viz. in evils and falses, however those things appear to them as real; and moreover that they themselves, so far as they are in the lusts of evil and in the persuasions of what is false, are mere phantasies as to the thoughts, and that to see any thing from phantasies, is to see those things which are real as not real, and those things which are not real as real; and that unless, by the divine mercy of the Lord, it had been given them to have such sensation, they would not have had any sensitive life, consequently not any life, for the sensitive principle constitutes the all of life. To adduce all the experience which I have had on this subject, would be to fill several pages. Let every one then take heed to himself, when he comes into the other life, lest he be illuded; for evil spirits know how to present various illusions before those who come fresh from the world, and if they cannot deceive, still they try thereby to persuade that nothing is real, but that all things are ideal, even those which are in heaven.

4624. As to what concerns the correspondence of the sense of smelling and thence of the nostrils with the grand man, they belong to that province who are in common perception, so that they may be called perceptions; to them corresponds the smell, consequently its organ; hence also it is, that to smell, to scent, to be quick-scented, and also the nostrils, in common discourse are predicated of those, who in matters of difficult investigation come nearest the point in question, and likewise who perceive; for the interior things of the expressions of man's speech derive much from correspondence with the grand man, by reason that man as to his spirit is in society with spirits, and as to his body with men.

4625. But the societies, whereof the whole heaven, which is the grand man, consists, are several, and are more or less universal; the more universal are they, to which an entire member or organ, or entrail, corresponds; the less universal, to which the parts thereof, and the parts of parts, correspond. Each society is an image of the whole, for what is unanimous is composed of so many images of itself. Those more universal societies, inasmuch as they are images of the grand, have particular societies within themselves, which in like manner correspond. I have discoursed occasionally with those, who, in the society into which I was let, belonged to the province of the lungs, of the heart, of the face,
of

of the tongue, of the ear, of the eye, and with those who belong to the province of the nostrils, from which latter also it was given to know their quality, viz. that they are perceptions; for they perceived whatever happens in the society in common, but not so in particular as they who are in the province of the eye, for these latter discern and take a view of those things which are of perception. And it was also given to observe that their perceptive [faculty] varies according to the common changes of state of the society in which they are.

4626. When any spirit is coming towards others, although as yet he is at a distance and not manifest to the sight, his presence is perceived, as often as the Lord grants, from a certain spiritual sphere, and from that sphere is known what the quality of his life is, what the quality of his affection, and what the quality of his faith; angelic spirits, who are in more exquisite perception, hence know innumerable things respecting the state of his life and faith. This hath been shown to me on many occasions. These spheres, when it pleaseth the Lord, are also changed into odours; the odour itself is made very sensible. The reason why those spheres are changed into odours is, because odour corresponds to perception, and inasmuch as perception is as it were spiritual odour, hence also the odour descends; but see what hath been above adduced from experience on these subjects; concerning SPHERES, n. 1048, 1053, 1316, 1504 to 1519, 1695, 2401, 2489, 4464; concerning PERCEPTION, n. 483, 495, 503, 521, 536, 1383, 1384, 1388, 1391, 1397, 1398, 1504, 1640; concerning ODOURS thence, n. 1514, 1517, 1518, 1519, 1631, 3577.

4627. But they who have relation to the interiors of the nostrils, are in a more perfect state as to perception, than they who have relation to the exteriors thereof, of whom we have spoken above. Concerning the former I am at liberty to relate as follows: There was presented to my view a bath with long seats or benches, and hence there issued forth heat; a woman appeared there who presently vanished into a blackish cloud; and there were also heard infants, saying that they were not willing to be there. After a little while some angelic choirs were apperceived, who were sent to me for the purpose of averting the attempts of certain evil spirits; and then suddenly above the front their appeared small holes greater and less, through which a beautifully yellowish light was translucent, and in that lucidity within the small holes were seen certain ones (†) in somewhat like snow; and next there appeared again small holes in another arrangement, through which they who were within looked; and again other

(†) It is to be noted, that the original word here rendered certain ones, is *quædam*, in the feminine gender.

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of golden flame, and the affections of truth by veins of silver light. It was also shown, that they have holes opening on the side, through which they see as it were the heaven with stars in azure blue; and it was said that in their inner rooms the light is so great, that the mid-day light of the world is not to be compared with it; and it was further said, that the warmth in which they live is as the vernal summer heat on the earth; and that there are also little children amongst them, but of some years old, and that they are not willing to be there when those ensnarers, or mucuses, approach. Numberless such representatives appear in the world of spirits, but the above were representatives of the perceptions in which they are, who correspond to the smell of the internal nostrils.

4628. As to what further relates to odours, into which the spheres of perceptions are turned; they are made as sensible as odours on earth, but they do not come to the sense of a man whose interiors are closed, inasmuch as they flow in by an internal way, but not by an external. Those odours are from a two-fold origin, viz. from the perception of good, and from the perception of evil; they which are from the perception of good are most grateful, exhaling as it were from the fragrant flowers of a garden, and from other fragrances, with such agreeableness and also variety, as is ineffable; they who are in heaven are in the spheres of such odours. But the odours, which are from the perception of evil, are most ungrateful, being fetid and stinking as those which arise from putrid waters, from excrements, and from dead bodies, and having a filthy smell like domestic mice and lice; they who are in hell are in the spheres of such stench; and what is wonderful, they who are in them are not sensible of the horrid smell, yea, those stench is delightful to them, and when they are in them, they are in the sphere of their delights and dainties; but when hell is opened, and the exhalation thence reaches to good spirits, they are seized with horror and also anxiety, like persons in the world who fall into the sphere of such stinks.

4629. To adduce all the experience which I have had concerning the spheres of perceptions turned into odours, would be to write a volume; see what hath been above related concerning them, n. 1514, 1517, 1518, 1519, 1681, 3577; to which it is allowed to add only what follows. On a time I perceived the common [general principle] of the thought of many spirits respecting the Lord as being born a man, and it was apperceived, that it consisted of mere scandals; for what spirits think in general and in particular, this is manifestly perceived by others; the

the odour of that sphere was perceived like stinking water, and like water corrupted with things refuse and fetid.

4630. A certain spirit was present unseen above the head; his presence was upperceived from a stench which was like that of the teeth which is excrementitious; and afterward smell as from burnt horn or bone; next came a rising from beneath not far from the back, as they also were unseen, I suspected that they evil, but it was said that such, where there is are there unseen; but where there is a natural are seen, for they who are so natural as to think nothing of spiritual things, nor to believe that there is a hell and a heaven, and still are subtle in their business, are of the above quality, and are called natural [spirits] unseen; and at times they are manifested to others by the stench above described.

4631. Twice or thrice also there breathed upon me a cadaverous odour, and when inquiry was made from whom it came, it was told that it was from the hell containing filthy robbers and murderers, and such as have been guilty of iniquitous practices from deep deceit. At times also there was manifested an excrementitious odour, and on inquiry whence it was, it was said that it was from the hell containing adulterers. And when the excrementitious odour was copynized with the cadaverous, it was said that it was from the hell containing adulterers who are also cruel; and so in other cases.

4632. Whilst I was thinking on a time concerning the rule of the soul in the body, and concerning the influx of the will into the actions, it was upperceived that they, who were in the excrementitious hell at that time a little open, thought only concerning the government of the soul in anam, and concerning the influx of the will into the discharges of it. is
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of nothing but of what was wicked grounded in deceit.

4633. From what hath been said above concerning perceptions, and also concerning odours, it is evident that every one's life, consequently every one's affection, is manifested in the other life. Whosoever therefore believes that in that life it is not known what sort of person the man had been, and what sort of life he had consequently contracted, and that he can there conceal his mind [animum] as in the world, is much deceived. In the other

other life also are manifested not only the things which a man knew concerning himself, but also the things concerning himself which he did not know, viz. those things which he, by frequent use hath immersed in the delights of life, for in this case they disappear from his sight and reflection. The very ends themselves of his thought, and of his speech, and of his actions, which from a similar cause were become hidden to himself, are most manifestly perceived in heaven; for heaven is in the sphere and perception of ends.

4634. The subject concerning correspondence with the great man will be continued at the end of the following chapter, where the correspondance of hearing and of the ears with that man will be treated of.

GENESIS.

CHAPTER THE THIRTY SIXTH.

4635. HAVING already explained, in what hath been premised to some of the preceding chapters, the things which the Lord had predicted in Matthew, chap. xxi. concerning the last time of the church; and the same things being continued in the same evangelist, chap. xxv. it is allowed also to explain

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them; but the prudent took oil in their vessels with their lamps. But whilst the bridegroom tarried, they all slumbered and slept. But at midnight a cry was made, Lo! the bridegroom cometh, go ye forth to meet him. Then all those virgins were stirred up, and trimmed their lamps; but the foolish said to the prudent, Give us of your oil, because our lamps are going out; but the prudent answered, saying, Perhaps there may not be sufficient for us and you; but go ye rather to those that sell, and buy for yourselves. But while they were gone to buy, the bridegroom came, and they who were ready went in with him to the wedding, and the door was shut. But afterwards came also the rest of the virgins, saying, Lord, Lord, open to us; but he answering said, Verily I say unto you, I know you not. Watch, therefore, because ye know not the day, nor the hour, in which the Son of Man is about to come.

4636. That by this parable the Lord described his coming, is evident from singular the things contained in it, and from the end, where he saith, "Watch, therefore, because ye know not the day, nor the hour, in which the Son of Man is about to come;" as also in the preceding chapter xxiv. where he speaks expressly concerning his coming, "Watch, therefore, because ye know not in what hour your Lord cometh," verse 42. That his coming is the consummation of the age, or the last time of the church, was shown above.

4637. That all and singular the things, which the Lord spake in parables, are representative and significative of the spiritual and celestial things of his kingdom, and in the supreme sense, of the divine things appertaining to himself, is very manifest; wherefore he who is not aware of this, cannot conceive any thing else concerning the Lord's parables, than that they are like common similitudes, and contain nothing more in their bosom; as in regard to what is here said concerning the ten virgins, unless it

it be known what is signified by virgins in the internal sense, also what by ten, what by five, what by lamps, what by vessels, what by oil, what by those who sell, what by marriage, and the rest of the expressions; and so likewise in all the other parables. The things which the Lord spake in those parables, appear in the external form like common similitudes, as was observed, but in the internal form they are such as to fill the universal heaven, inasmuch as in singular the things contained in them there is an internal sense, which is such, that its spiritual and celestial principle diffuses itself through the heavens in every direction like light and flame. This sense is altogether elevated from the sense of the letter, and flows from singular the expressions, and from singular the words, yea, from every iota. But what this parable involves in the internal sense, is evident from what follows.

4638. *Then shall the kingdom of the heavens be made like to ten virgins*, signifies the last time of the old church and the first of the new; the church is the Lord's kingdom on earth; the ten virgins are all who are in the church, viz. as well they who are in good and truth, as they who are in evil and the false; ten in the internal sense are remains, and also what is full, thus all; and virgins are they who are in the church; so also in other parts of the word. *Who taking their lamps*, signifies spiritual things in which is a celestial principle, or truths in which is good, or what is the same thing, faith in which is charity towards the neighbour, and charity in which is love to the Lord, for oil is the good of love, of which we shall speak presently; but lamps in which is no oil, are the same things in which is no good. *Went forth to meet the bridegroom*, signifies their reception. *Five of them were prudent, but five foolish*, signifies a part of them who were in truths, in which is good, and a part who were in truths in which is no good; the former are prudent, but the latter foolish; five in the

the internal sense are some, in the present case therefore a part of them. *They who were foolish took their lamps, but took no oil with them*, signifies that they had not the good of charity in their truths; oil in the internal sense is the good of charity and love. *But the prudent took oil in their vessels with their lamps*, signifies that they had the good of charity and of love in their truths; vessels are the doctrinals of faith. *Whilst the bridegroom tarried, they all slumbered and slept*, signifies delay and thence doubt; to slumber, in the internal sense, is from delay to grow slothful in the things appertaining to the church, and to sleep is to cherish doubt; the prudent cherish doubt in which is an affirmative principle, and the foolish cherish doubt in which is a negative principle. *But at midnight a cry was made*, signifies the time which is the last of the old church and the first of the new; this time is what in the word is called night, when the state of the church is treated of; a cry is a change. *Lo! the bridegroom cometh, go ye forth to meet him*, signifies that which is judgment, viz. acceptance and rejection. *Then all those virgins were stirred up, and trimmed their lamps*, signifies a preparation of all, for they who are in truths in which is no good, believe they are equally accepted as they who are in truths in which is good, for they suppose that faith alone is saving, not knowing that there is no faith where there is not charity. *But the foolish said to the prudent, Give us of your oil, because our lamps are going out*, signifies that they are willing that good should be communicated to their truths which were void of it, or to their empty faith, from others; for all spiritual and celestial things in the other life are mutually communicated, but only by good. *But the prudent answered, saying, Perhaps there may not be sufficient for us and you*, signifies that it cannot be communicated, because the little of truth which they had would be taken away; for so the case is with the communication of good with those who are in truths

truths without good in the other life, they as it were take away good from them, and appropriate to themselves, and do not communicate with others, but defile it, wherefore there is not effected any communication of good with them; more will be seen on this subject from experience at the close of the subsequent chapter, xxxvii. *But go ye rather to them that sell; and buy for yourselves*, signifies the good of merit; they who boast that good, are they who sell; they also who are in truth in which is no good, are forward in the other life to make all that which they have apparently done in external form, although it was evil in the ordering to what the Lord saith in *Mat.* y shall say to me in that day, Lord, we not prophesied by thy name, and we cast out demons, and in thy name we do virtues? But then will I confess to you not, depart from me, ye workers of iniquity," vii. 22; and in *Luke*, "When one of the family hath risen, and hath shut the door, then shall ye begin to stand without, and knock, saying, Lord, Lord, open to us; but he answering shall say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I say unto you, I know you not whence ye are, depart from me, all ye workers of iniquity," xiii. 25, 26, 27; such are they who are here meant by the foolish [virgins,] wherefore it is said of them in like manner in these words, "They also came, saying, Lord, Lord, open to us; but he answering, said, Verily I say unto you, I know you not." *But whilst they were gone to buy, the bridegroom came*, signifies preposterous application. *And they who were ready went in with him to the wedding*, signifies that they who were in good, and thence in truth, were received into heaven; heaven is likened to a wedding by reason of

of the heavenly marriage, which is the marriage of good and truth, and the Lord is likened to a bridegroom, because they are then conjoined to him, whence the church is called a bride. *The door was shut*, signifies that others cannot enter. *Afterwards came also the rest of the virgins, saying, Lord, Lord, open to us*, signifies that they are willing to enter from faith alone without charity, and from works wherein is not the Lord's life but the life of self. *But he answering, said, Verily I say unto you, I know you not*, signifies rejection; not to know them in the internal sense is not to be in any charity towards the neighbour and thereby in conjunction with the Lord; they who are not in conjunction, are said not to be known. *Watch, therefore, because ye know not the day, neither the hour, in which the Son of Man is about to come*, signifies study of the life according to the precepts of faith, which is to watch; the time of acceptance, which is unknown to man, and the state, are signified by not knowing the day nor the hour in which the Son of Man is about to come. He who is in good, that is, who doeth according to the precepts, is called prudent, but he who is in the knowledges of the truth, and doeth not, is called foolish also by the Lord in another passage in Matthew, "Every one who heareth my words and doeth them, I will compare him to a prudent man, and every one that heareth my words, but doeth them not, I will compare to a foolish man," vii. 24, 26.

CHAPTER XXXVI.

1 AND these are the nativities of Esau, himself is Edom.

2 Esau took his women from the daughters of Canaan,

Canaan, Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite.

3 And Basemath the daughter of Ishmael, the sister of Nebaioth.

4 And Adah bare to Esau Eliphaz; and Basemath bare Reuel;

5 And Oholibamah bare Jeush, and Jaelam, and Korah. These are the sons of Esau which were born to him in the land of Canaan.

6 And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and every beast of his, and all that he had purchased, which he acquired in the land of Canaan, and went to the land from before Jacob his brother.

7 Because their conquestion† was greater than that they might dwell together; and the land of their sojournings could not bear them from before their acquisitions.

8 And Esau dwelt in Mount Seir. Esau himself is Edom.

9 And these are the nativities of Esau, the father of Edom, in Mount Seir.

10 These are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau; Reuel the son of Basemath the wife of Esau.

11 And the sons of Eliphaz were Theman, Omar, Zepho, and Gætham, and Kenas.

12 And Thimna was concubine to Eliphaz; Esau's son; and she bare to Eliphaz Amalek: these are the sons of Adah, Esau's wife.

13 And these are the sons of Reuel; Nahath and Zerah,

† We have no English word to express the idea here suggested in the original Hebrew, and therefore have thought proper to render it by the term *conquisition*, from the Latin *conquisitio*, which is the term our author uses. The original Hebrew term signifies to earn or acquire any thing by hard labour, and is thus distinguished from [acquisition] in the preceding verse, as denoting what was acquired with greater trouble and exertion.

Zerah, Shemmah and Mizzah: these are the sons of Basemath, the wife of Esau.

14 And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon the wife of Esau; and she bare to Esau Jeush, and Jaelam, and Korah.

15 These were dukes of the sons of Esau: the sons of Eliphaz, Esau's first-born; duke Theman, duke Omar, duke Zepho, duke Kenas,

16 Duke Korah, duke Gætham, duke Amalek. These were the dukes of Eliphaz in the land of Edom: these were the sons of Adah.

17 And these were the sons of Reuel, the son of Esau; duke Nahath, duke Serah, duke Shammah, duke Missah. These were the dukes of Reuel in the land of Edom: these were the sons of Basemath, the wife of Esau.

18 And these were the sons of Oholibamah, the wife of Esau; duke Jeush, duke Jaelam, duke Korah. These were the dukes of Oholibamah the daughter of Anah the wife of Esau.

19 These were the sons of Esau, and these their dukes, himself is Edom.

20 These were the sons of Seir the Horite inhabitants of the land; Lotan, and Schobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These were the dukes of the Horite, the sons of Seir in the land of Edom.

22 And the sons of Lotan were Hori, and Heman; and Thimna the sister of Lotan.

23 And these were the sons of Schobal; Alvan, and Manacath, and Ebal, Shepho and Onam.

24 And these were the sons of Zibeon; and Ajah and Anah: this was the Anah who found the mules in the wilderness, whilst he was feeding the asses for Zibeon his father.

25 And these were the sons of Anah; Dishan, and Oholibamah the daughter of Anah.

26 And

26 And these were the sons of Dishon; Hemdan, and Eshban, and Ithran, and Heran.

27 These were the sons of Ezer; Bilhan, and Saavan, and Akan.

28 These were the sons of Dishan; Uz, and Aran.

29 These were the dukes of the Horite; duke Lotan, duke Schobal, duke Zibron, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These were the dukes of the Horite as to their dukes in the land of Seir.

31 And these were the kings who reigned in the land of Edom, before a king reigned over the sons of Israel.

32 And there reigned in Edom Belah the son of Beor: and the name of his city was Diahabah.

33 And Belah died; and in his stead reigned Jobab the son of Serah of Bozrah.

34 And Jobab died; and in his stead reigned Husham of the land of the Themanites.

35 And Husham died; and in his stead reigned Hadad the son of Bedad, who smote Midian in the field of Moab, and the name of his city was Avith.

36 And Hadad died; and in his stead reigned Samlah of Magrekah.

37 And Samlah died; and in his stead reigned Shaul of Nechoboth of the river.

38 And Shaul died; and in his stead reigned Baal-hanan the son of Achbor.

39 And Baal-hanan the son of Achbor died; and in his stead reigned Hadar: and the name of his city was Pau; and the name of his wife Mehetabel, the daughter of Matred, the daughter of Mezabab.

40 And these are the names of the dukes of Esau, as to their families, as to their places, in their names; duke Thimna, duke Alva, duke Jetheth,

41 Duke Oholibamah, duke Elah, duke Pinon,

42 Duke Kenas, duke Theman, duke Mibzar,

43 Duke Magdiel, duke Iram. These are the dukes

dukes of Edom, as to their habitations, in the land of their possession, Esau himself being the father of Edom.

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4639. **THE** subject here treated of in the internal sense is concerning the Lord's divine good natural, and every order of that good is described by names; the Lord's divine good natural is Esau.

THE INTERNAL SENSE.

4640. Verse 1. *AND these are the nativities of Esau, himself is Edom.* These are the nativities of Esau, signifies derivations in the Lord's divine good natural. Himself is Edom, signifies the Lord's divine human [principle] as to the natural and corporeal.

4641. "These are the nativities of Esau"—that hereby are signified derivations in the Lord's divine good natural, appears from the signification of nativities, as denoting derivations, viz. of good and truth, see n. 1330, 3265, 3279, 3860, 3868, 4070; and from the representation of Esau, as denoting the Lord's divine good natural, see n. 3302, 3322, 3494, 3504, 3576, 3599; this good is now treated of in this chapter; but inasmuch as it is such a good, as not to fall into the understanding of any man, and scarce of any angel, therefore it is described by mere names. For the Lord's divine good natural, which is represented by Esau, is what was divine to him from nativity, for he was conceived from Jehovah, hence he had a divine esse from nativity, which was to him for a soul, and consequently the inmost principle of his life; this was exteriorly clothed with what he assumed from the mother, and as what he assumed from the mother was
not

not good, but in itself evil, therefore he expelled it by his own proper power, chiefly by temptation-combats, and afterwards conjoined this human [principle,] which he made new in himself, with the divine good which he had from nativity; Jacob represented that good which he procured to himself by his own proper power, and which is treated of in the foregoing chapters, and this is the good which he conjoined to the divine good; thus he made the human [principle] in himself all divine. The good, which Esau represents, flowed in by an internal way, and through rational good into natural, immediately; but the good which Jacob and Israel represents, flowed in by an external way, and met the divine [principle] through rational good, but mediately through the truth of the rational principle into the natural; Isaac represents that rational good, and Rebecca that truth, see what was said above concerning these latter, n. 3314, 3513, 4563.

4642. "Himself is Edom"—that hereby is signified the Lord's divine human [principle] as to the natural and corporeal, appears from the representation of Edom, as denoting the Lord's divine human [principle] as to natural good to which the doctrinals of truth are adjoined, see n. 3302, 3322, 4241, thus as to the natural and corporeal [principle,] for doctrinals are like a body to truth, or in a spiritual sense are the corporeal things of natural truth; hence it is that by Edom is represented the Lord's divine human [principle] as to the natural and corporeal; the reason why doctrine is as it were the embodying of truth is, because doctrine is not in itself truth, but truth is in doctrine as the soul in its body. The subject treated of in what now follows is concerning the divine good natural of the Lord, but its derivations are described by names, by reason, as was said above, because the derivations of that good exceed the understanding of any man, and even of any angel; for the angels are finite, and what is finite comprehends not what is infinite; nevertheless, when this chapter is read, the derivations which are contained in the names, are represented to the angels in a common (or general) view by an influx of divine love from the Lord, and the influx by celestial flame which affects them with divine good. He who believes that the word is not inspired as to the smallest iota, and he who believes that the word is otherwise inspired, than that singular serieses contained in it represent divine things, and thence celestial and spiritual things, and that singular the expressions signify those things, cannot suppose otherwise than that these names involve nothing more than a genealogical account of Esau; but what hath such a genealogical account to do with the word, and what divine [principle] can there be therein?

therein? That all names in the word signify things, see n. 1224, 1264, 1876, 1888, 4442, and in other places throughout, where the significations of names have been explained.

4643. Verses 2, 3, 4, 5. *Esau took his women from the daughters of Canaan, Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite. } And Basemath the daughter of Ishmael, the sister of Nebaioth. } And Adah bare to Esau Eliphaz, and Basemath bare Reuel; and Oholibamah bare Jeush, and Jaelam, and Korah. These are the sons of Esau, which were born to him in the land of Canaan.* Esau took his women from the daughters of Canaan, signifies the first conjunction of natural good with the affection of apparent truth: Adah the daughter of Elon the Hittite, and Oholibamah daughter of Anah the daughter of Zibeon the Hivite, signifies the quality which was from the ancient church: and Basemath the daughter of Ismael the sister of Nebaioth, signifies another conjunction with the affection of truth from a divine stock: and Adah bare to Esau Eliphaz, and Basemath bare Reuel, signifies the first derivations thence: and Oholibamah bare Jeush, and Jaelam, and Korah, signifies another [derivation:] these are the sons of Esau which were born to him in the land of Canaan, signifies from the good of the Lord's kingdom.

4644. Inasmuch as the subject here treated of is concerning the good, which was divine to the Lord from nativity, and concerning the conjunction of that good with the truth and good which he acquired to himself as a man born, and also concerning the derivations thence; and whereas these things are such as do not fall into the understanding, not even of the angels, as was said above, therefore they cannot be singularly explained; and moreover, they are mere names, by which that divine [principle] with its derivations is described, and to explain mere names, without any historical sense which precedes and follows, to give confirming light, would be to induce doubt, inasmuch as few can believe, that things are signified by names in the word, howsoever it is pointed out to them; for these reasons it is allowed only to transcribe what is written in this chapter, and to adjoin somewhat of explication in general by such things as may be adequate to the apprehension, which are only shadings; for the things which are in the divine [principle] in no case appear to any one, but the things which are from the divine [principle] appear in a most common [or general] view according to the understanding into which they fall, and this only as shades. It is moreover to be noted, that no one of men is born into any good, but every one into evil, into interior evil from
the

the father, and into exterior evil from the mother, evil being hereditary to every one; but the Lord alone was born into good and into the divine good itself, so far as from the father; this divine good, into which the Lord was born, is what is here treated of; its derivations are what were extant in the Lord's human [principle,] when he made it divine, and by which he glorified it; hence it is that somewhat of explication in general may be adjoined.

4645. Verses 6, 7, 8. *And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and every beast of his, and all that he had purchased, which he acquired in the land of Canaan, and went to the land from before Jacob his brother. Because their conquisition was more than that they might dwell together, and the land of their sojournings could not bear them from before their acquisitions. And Esau dwelt in Mount Seir. Esau himself is Edom.* Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and every beast of his and all that he had purchased, which he acquired in the land of Canaan, and went to the land from before Jacob his brother, signifies all things of divine good and of truth thence derived, which ever appertained to him, with which there is correspondence in heaven, and thence heaven, receding from Jacob by reason of representation: because their conquisition was more, signifies on account of infinity: than that they could dwell together, signifies representatives: and the land of their sojournings could not bear them from before their acquisitions, signifies that all things cannot be described; and Esau dwelt in Mount Seir, signifies the truth of natural good: Esau himself is Edom, signifies the Lord's divine human [principle.]

4646. Verses 9, 10, 11, 12, 13, 14. *And these are the nativities of Esau, the father of Edom, in Mount Seir. These are the names of the sons of Esau; Eliphaz the son of Adah Esau's wife; Reuel the son of Basemath the wife of Esau. And the sons of Eliphaz were Theman, Omar, Zepho, and Gaetham, and Kenas. And Thimna was concubine to Eliphaz, the son of Esau, and she bare to Eliphaz Amalek: these are the sons of Adah, the wife of Esau. And these are the sons of Reuel; Nahath, and Serah, Shammah and Missa: these were the sons of Basemath the wife of Esau. And these were the sons of Oholibamah the daughter of Anah the daughter of Zibeon, the wife of Esau; and she bare to Esau Jeush, and Jaelam, and Korah. These are the nativities of Esau the father of Edom, signifies derivations in divine good natural; the father of Edom is the divine good from which others were derived: in Mount Seir, signifies*

signifies as to the truths of good : these are the names of the sons of Esau, signifies the quality of the derivations : Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau, signifies the states of those derivations from the marriage of good and truth : and the sons of Eliphaz were Theman, Omar, Zepho, and Gaetham, and Kenas, signifies the first derivation of good : and Thimaa was concubine to Eliphaz the son of Esau, signifies things subservient to them : and she bare to Eliphaz Amalek, signifies the sensual principle : these are the sons of Adah the wife of Esau, signifies another derivation : and these are the sons of Reuel ; Nahath, and Serah, Shammah and Missa ; these were the sons of Basemath the wife of Esau, signifies a third derivation : and these were the sons of Oholibamah the daughter of Anah the daughter of Zibeon, the wife of Esau ; and she bare to Esau Joush, and Jaclam, and Korah, signifies a following derivation.

4647. Verses 15, 16, 17, 18, 19. *These were the dukes of the sons of Esau : the sons of Eliphaz, Esau's first-born ; duke Theman, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gaetham, duke Amalek. These were the dukes of Eliphaz in the land of Edom ; these were the sons of Adah. And these were the sons of Reuel, the son of Esau ; duke Nahath, duke Serah, duke Shammah, duke Missa. These were the dukes of Reuel in the land of Edom ; these were the sons of Basemath, the wife of Esau. And these were the sons of Oholibamah, the wife of Esau ; duke Joush, duke Jaclam, duke Korah. These were the dukes of Oholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau, and these their dukes ; himself is Edom.* These were the dukes of the sons of Esau, signifies the chief truths of good : the sons of Eliphaz Esau's first-born, duke Theman, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gaetham, duke Amalek, signifies the first classification, and their quality, and what their qualities are also in the Lord's kingdom : these were the dukes of Eliphaz in the land of Edom, these were the sons of Adah, signifies chief [truths of good] of the first class : and these were the sons of Reuel the son of Esau, duke Nahath, duke Serah, duke Shammah, duke Missa, signifies another class, and their quality, as in heaven : these were the dukes of Reuel in the land of Edom, signifies the second classification : these were the sons of Basemath the wife of Esau, signifies from the marriage of good and truth : and these were the sons of Oholibamah the wife of Esau, signifies chief [truths of goods] of the third classification : duke Joush, duke Jaclam, duke Korah, signifies their quality, thence [their quality] in the Lord's kingdom : these were the dukes of Oholibamah the daughter of Anah the wife

of Esau, signifies chief [truths of good] from the conjunction of good and truth; these twelve dukes are as the twelve tribes, according to arrangement from good: these were the sons of Esau, and these their dukes, signifies that of the truths of good these are chief: himself is Edom, signifies in the Lord's divine human [principle.]

4648. Verses 20 to 28. *These were the sons of Seir the Horite inhabitants of the land; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. These were the dukes of the Horite, the sons of Seir in the land of Edom. And the sons of Lotan were Hori, and Heman; and Thimna the sister of Lotan. And these were the sons of Shobal; Alvan, and Manachath, and Ebal, Shepho, and Onam. And these were the sons of Zibeon, and Ajah and Anah. This was the Anah who found the mules in the wilderness, whilst he was feeding the asses for Zibeon his father. And these were the sons of Anah; Dishan, and Oholibamah the daughter of Anah. And these were the sons of Dishon; Hemdan, and Eshban, and Jithram, and Heran. These were the sons of Ezer; Bilhan, and Saavan, and Akan. These were the sons of Dishan; Uz, and Aran.* These were the sons of Seir the Horite inhabitants of the land, signifies truths thence in order: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Eber, and Dishan, signifies their quality: these were the dukes of the Horite the sons of Seir, signifies the chief truths of good from the foregoing: in the land of Edom, signifies in the Lord's divine human [principle:] and the sons of Lotan were Hori and Heman, and Thimna the sister of Lotan, signifies another class of truths: and these were the sons of Shobal, Alvan, and Manachath, and Ebal, Shepho, and Onam, signifies a third class and their quality: and these were the sons of Zibeon, and Ajah and Anah, signifies a third class and quality: this is the Anah who found mules in the wilderness, signifies truths from scientifics: in his feeding the asses for Zibeon his father, signifies when he was in scientifics: and these were the sons of Anah, Dishan, and Oholibamah the daughter of Anah, signifies a third class and quality: and these were the sons of Dishon, Hemdan, and Eshban, and Jithram, and Heran, signifies a fourth class and quality: these were the sons of Ezer, Bilhan, and Saavan, and Akan, signifies a fourth class and quality: these were the sons of Dishan, Uz and Aran, signifies a fifth class and quality.

4649. Verses 29, 30. *These were the dukes of the Horite; duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan. These were the dukes of the Horite as to their dukes in the land of Seir. These were the dukes of the Horite, signifies the chief of those which follow: duke Lotan,*

Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan, signifies their quality : these were the dukes of the Horite as to their dukes in the land of Seir, signifies the chief in what is successive.

4650. Verses 31 to 39. *And these were the kings who reigned in the land of Edom, before a king reigned over the sons of Israel. } And there reigned in Edom Bela the son of Beor ; and the name of his city was Diahabah. } And Bela died, and in his stead reigned Jobab the son of Serah from Bozrah. } And Jobab died, and in his stead reigned Husham from the land of the Themanites. } And Husham died, and in his stead reigned Hadad the son of Bedad, who smote Midian in the field of Moab ; and the name of his city was Avith. } And Hadad died, and in his stead reigned Samlah from Magreka. } And Samlah died, and in his stead reigned Shaul from Rechoboth of the river. } And Shaul died, and in his stead reigned Baal-Hanan the son of Achbor. } And Baal-Hanan the son of Achbor died, and in his stead reigned Hadar : and the name of his city was Pau, and the name of his wife Mehetabel, the daughter of Matred, the daughter of Mesahab.* These were the kings who reigned in the land of Edom, signifies principal truths in the Lord's divine human [principle :] before a king reigned over the sons of Israel, signifies when spiritual interior natural truth was not as yet risen : and there reigned in Edom Bela the son of Beor, signifies the first truth : and the name of his city was Diahabah, signifies doctrine thence : and Bela died, and in his stead reigned Jobab the son of Serah from Bozrah, signifies what was thence derived as from its essential, and its quality : and Jobab died, and in his stead reigned Husham, signifies what was thence derived : from the land of the Themanites, signifies whence : and Husham died, and in his stead reigned Hadad the son of Bedad, signifies what was thence derived : who smote Midian in the field of Moab, signifies purification from the false : and the name of his city was Avith, signifies doctrinals thence : and Hadad died, and in his stead reigned Samlah from Magreka, signifies what was thence derived, and its quality : and Samlah died, and in his stead reigned Shaul, signifies what was thence : from Rechoboth of the river, signifies quality : and Shaul died, and in his stead reigned Baal-Hanan the son of Achbor, signifies what was thence, and its quality : and Baal-Hanan the son of Achbor died, and in his stead reigned Hadar, signifies what was thence : and the name of his city was Pau, signifies doctrine : and the name of his wife was Mehetabel, the daughter of Matred, the daughter of Mesahab, signifies the good thereof.

4651. Verses 40, 41, 42, 43. *And these are the names of the dukes*

dukes of Esau, as to their families, as to their places, in their names; duke Thimna, duke Alva, duke Jetheth, duke Oholibamah, duke Elah, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. These were the dukes of Edom as to their habitations, in the land of their possession; Esau himself is the father of Edom. These are the names of the duke of Esau, as to their families, as to their places, in their names, signifies the doctrinals of good derived from them, and their rise, state, and quality: duke Thimna, duke Alva, duke Jetheth, duke Oholibamah, duke Elah, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram, signifies the quality of those doctrinals; these were the dukes of Edom, signifies chief doctrinals: as to their habitations, in the land of their possession, signifies as to truths and goods: Esau himself is the father of Edom, signifies the Lord's divine good natural in the Lord's divine human [principle.]

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE GRAND MAN, OR WITH HEAVEN; IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF HEARING AND OF THE EARS THERE WITH.

4652. *WHAT* is the nature of the correspondence between the soul and the body, or between the things appertaining to the spirit which is within man, and the things appertaining to the body which are out of him, may appear manifest from the correspondence, influx, and communication of the thought and apperception appertaining to the spirit, with the speech and hearing appertaining to the body. The thought of a speaking man is nothing, but the speech of his spirit, and the apperception of speech is nothing but the hearing of his spirit; thought, when man speaks, doth not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in it; and apperception, when man hears, doth not appear otherwise than as hearing in the ear; hence it is that the generality of people, who have not reflected, know no other than that all sense is in the organs of the body, and consequently that when those organs fall to decay by death, nothing

nothing of sense survives, when yet man in such case, that is, his spirit, comes into his veriest sensitive life. That it is the spirit which speaks and which hears, was made manifest to me from discourses with spirits; their speech, when communicated to my spirit, fell into my interior speech, and thence into the corresponding organs, and there closed into a conatus, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times, when spirits have spoken with me in the midst of the company of men, some of them have supposed, because their speech was heard so sonorously, that they would be heard also by those who were there present; but reply was made, that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident, how the spirit spake with the prophets, not as man with man, but as a spirit with a man, viz. in him; Zechariah i. 9, 13; chap. ii. 3; chap. iv. 1, 4, 5; chap. v. 5, 10; chap. vi. 4, and in other places. But I know that these things cannot be comprehended by those, who do not believe that man is a spirit, and that the body serves him for uses in the world; they who have confirmed themselves in such disbelief, are not indeed willing to hear of any correspondence, and if they hear, inasmuch as they are in a negative principle, they reject; yea, they are also made sad at the thought that any thing is taken away from the body.

4653. The spirits who correspond to the hearing, or who constitute the province of the ear, are such as are in simple obedience, viz. who do not reason whether a thing be so, but who believe it to be so, because it is said to be so by others; hence they may be called obediences. The reason why they are of such a quality is, because hearing is to speech, as what is passive is to what is active, or as he who heareth a person speaking and acquiesceth; hence also in common discourse TO GIVE EAR TO ANY ONE is to be obedient, and TO HEARKEN TO THE VOICE is to obey; for the interior things of man's discourse for the most part have derived their origin from correspondence, by reason that the spirit of man is amongst spirits in the other life, and thinks there, which circumstance man is altogether ignorant of, neither is the corporeal man willing to know it.

There are several differences of the spirits who correspond to the ear, that is, to its functions and offices; there are such as have reference to singular its little organs, viz. to the external ear, to the membrane thereof which is called the drum of the ear; to the interior membranes which are called windows, to the hammer, the stirrup, the anvil, the cylinders, the cochlea;† and there are

† These are the several interior parts and forms of the material ear, which are well known to anatomists, and have been abundantly described by them.

are such as have reference to parts still more inward, even to those substantiated parts which are more proper to the spirit, and which at length are in the spirit, and are at last intimately conjoined with those who appertain to the internal sight, from whom they are distinguished by their not having so much discernment, but assenting to them as passive.

4654. There were spirits attendant upon me, who flowed very strongly into the thought, when things relating to providence were treated of, especially when I thought that those things would not come to pass which I expected and desired; it was said by the angels, that they were spirits, who, whilst they lived in the body, and prayed for any thing, and did not obtain it, were indignant, and on that account were led to entertain doubt concerning providence; but still that, when they were out of that state, they exercised piety according to what others told them; thus that they were in simple obedience. It was said that such belong to the province of the external ear or auricle; they also appeared there when they spake with me.

4655. Moreover on many occasions I have observed spirits near about the ear, and also as it were within it; the reason of their being observed within is, because it so appears, state in the other life being what causes appearance. They were all simple and obedient.

4656. There was a spirit who spake with me at the left auricle, at its hinder part where are the elevating muscles (*musculi elevator*) of the auricle; he said to me, that he was sent to say, that he reflected nothing upon what others speak, provided he takes it in with his ears. When he spake, he as it were belched out the expression, and he said also that this was his manner of speaking. Hence it was given to know that interior things were not in his speech, thus there was little of life in it, and that hence came such eructation. It was said, that such as attend little to the sense of a thing, are they who belong to the cartilaginous and bony part of the external ear.

4657. There are spirits, who have occasionally spoken with me, but in a kind of mutter, and this nearer to the left ear, as if they were desirous to speak in the ear so that no one might hear; but it was given to tell them, that this is not proper in the other life, because it manifests that they were whisperers, and that hence also they have now contracted the habit of whispering; and that the greater part of them are of such a nature, that they observe the faults and failings of others, and tell them to their associates, out of the hearing of any one, or, whilst those others are present, by whispering into the ear, and that they see and interpret all things unfavourably, and prefer themselves to others; and that

on this account they can in no wise be admitted into the company of good spirits, who are such that they do not conceal their thoughts. It was said, that such speech in the other life is heard with a louder noise than open speech.

4658. To the interiors of the ear they appertain, who have a sight of the interior hearing, and obey what the spirit thereof there dictates, and give apt expressions to its dictates; it was also shown me what is their nature and quality. There was apperceived somewhat sonorous penetrating from beneath near the left side even to the left ear; I observed that they were spirits who thus endeavoured to burst forth, but of what quality they were, I could not know; but when they were burst forth, they spake with me, saying, That they were logicians and metaphysicians, and that they immersed their thoughts in such things without any other end, than to be noted for their learning, and thereby to attain honours and riches, lamenting that now they spend a miserable life by reason of their having given into such speculations without view to any other use, and thus having not perfected their rational principle; their speech was slow and in a low tone of voice. In the mean while there were two above the head speaking to each other, and when inquiry was made who they were, it was said, That one of them was a person of the highest reputation in the learned world, and it was given me to believe that he was Aristotle; who the other was, was not said; the former was then remitted into the state, in which he was when he lived in the world, for every one can easily be remitted into the state of his life which he had in the world, inasmuch as he hath every state of his life along with him. But what surprised me, he applied himself to the right ear, and there spake hoarsely, but still sanely; † from the sense of his speech I apperceived, that he was of a genius altogether different from those scholastics who first emerged, in that he hatched from his own thought the things which he had written, and thence produced his philosophy, so that the terms which he invented, and which he imposed on the things of thought, were formula by which he described interior things, also that he was excited to such things by the delight of affection and the desire of knowing the things appertaining to thought, and that he followed obediently what his spirit had dictated; on which account

† The term in the original here rendered *sanely* is *sane*, which is derived from the adjective *sanus*, denoting a person of a sound moral mind. We have no other English term which singly can so well express the idea here suggested. *Sensibly* approaches nearest to it, but does not appear to convey the author's meaning precisely. A *sensible* man is one, who has acquired much knowledge of the things of sense, and from that knowledge can talk *sensibly* about them. But a *sane* man is one, who has acquired knowledge of what is just and equitable, and from that knowledge can talk *sanely* about justice and equity.

account he applied himself to the right ear, contrary to the manner of his followers who are called scholastics, who do not go from thought to terms, but from terms to thoughts, thus in a contrary way; and the generality of them do not even go to thoughts, but stick in terms only, which if they apply, it is to confirm whatever they will, and to impose on false principles an appearance of truth according to the desire of persuading; hence the things of philosophy are to them the means of becoming insane, rather than of growing wise, and hence they have darkness instead of light. I discoursed with him afterwards concerning the analytic science, and it was given to say, that a child in the space of half an hour speaks more philosophically, analytically, and logically, than he could describe by volumes, by reason that all things of the thought and thence of human speech are analytical, whose laws are from the spiritual world; and that he, who is desirous to think analytically from terms, is not unlike a dancer, who is desirous to learn to dance from the science of the moving fibres and muscles, in which if his mind was to trammel itself in dancing, he would scarce be able to stir a foot; and yet without that science he moves all the moving fibres scattered throughout the whole body, and as occasion requires, the lungs, the diaphragm, the sides, the arms, the neck, and the rest of the members, for describing which volumes would not suffice; and that the case is similar with those who are desirous to think from terms. These observations he approved, saying, If they are taught in that way, they proceed in inverted order; and he added, If any one is willing to be infatuated, let him so proceed, but let him think continually concerning use, and from an interior principle. He next showed me what idea he had had concerning the highest deity, viz. that he represented him to himself with a human face, and encompassed about the head with a radiant circle; and that he now knows, that the Lord is that very man, and that the radiant circle is the divine [principle proceeding] from him, which not only flows into heaven, but also into the universe, and arranges and rules them; he added, he who arranges and rules heaven, arranges and rules also the universe, because the one cannot be separated from the other; and he further said, That he believed in only one God, whose attributes and qualities had been marked by as many names as there were gods worshipped by others. A woman was seen by me, who stretched out her hand, being desirous to stroke his cheek, at which when I wondered, he said, That whilst he was in the world, such a woman often appeared to him, who as it were stroked his cheek, and that her hand was beautiful; the angelic spirits said, That such women were sometimes seen by the ancients, and were called by them pallases, and that

that such a one appeared to him from the spirits, who, when they lived men in ancient times, were delighted with ideas and indulged in thoughts, but without philosophy, and because such spirits were attendant upon him, and were delighted with him in consequence of his thinking from an interior principle, therefore they representatively exhibited such a woman. He lastly declared what kind of idea he had entertained concerning the soul or spirit of man, which he called *pneuma*, viz. that it was an unseen vital principle, as somewhat of ether; and he said, that he knew that his spirit would live after death, because it was his interior essence, which cannot die because it can think; and that further, he could not think distinctly concerning it, but only obscurely, because he had not had any knowledge concerning it from any other source than from himself, and very little even from the ancients. Moreover Aristotle is amongst sane spirits in the other life, and several of his followers amongst the infatuated.

4659. It was said, n. 4652, that man is a spirit, and that the body serves him for uses in the world, and in other places throughout this work, that the spirit is the internal of man, and the body his external; they who do not apprehend how the case is in regard to the spirit of man and his body, may hence suppose, that thus the spirit dwells within the body, and that the body as it were encompasses and clothes it; but it is to be noted, that the spirit of man is in the body, in the whole and in every part thereof, and that it is the purer substance thereof, both in its organs of motion and of sense, and every where else, and that the body is a material principle every where annexed to it, adequate to the world in which it then is; this is what is meant by man being a spirit, and the body clothing it for uses in the world, and by the spirit being the internal of man, and the body his external. Hence also it is manifest, that man after death is in like manner in active and sensitive life, and also in a human form, as in the world, but in a more perfect one.

4660. The subject concerning correspondence with the grand man or heaven will be continued at the close of the following chapter, where the correspondence of the taste and of the tongue therewith will be treated of.

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GENESIS. CHAPTER THE THIRTY-SEVENTH.

4601. As a preface to the preceding chapter, a continuation was given of the explication of what Lord foretold concerning the last time of the church and in that preface was explained what he had foretold in the parable concerning the ten virgins Matt. chap. xxv. ver. 1 to 14; next follows another parable, viz. concerning the servants, to one of whom, at his going abroad, gave talents, that they might trade therewith, and to a third one, who received five talents, gained by them also five, and he who received two, hid it in the earth. But as this parable involves nearly the same meaning as the parable concerning the ten virgins, we shall pass on to the concluding part of the same chapter, and explain it which in the letter, chap. xxv. verse 31 to the end, is as follows:

4662. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and there shall be gathered together before him all nations; and

separate them the one from the other, as a shepherd separates the sheep from the goats; and he shall set indeed the sheep on his right hand, and the goats on the left. Then shall the king say to them who are on his right hand, Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a sojourner, and ye gathered me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the just answer, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee to drink? when saw we thee a sojourner, and gathered thee? or naked, and clothed thee? when saw we thee sick, or in prison, and came to thee? But the King shall answer and say unto them, Verily I say unto you, So much as ye have done to one of the least of these my brethren, ye have done to me. Then shall he say also to those on the left, Depart from me, ye cursed, into the eternal fire, prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye did not give me to drink; I was a sojourner, and ye did not gather me; naked, and ye did not clothe me. Then shall they also answer him, saying, When saw we thee hungry, or thirsty, or a sojourner, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of these least, ye did it not to me. And these shall go away into eternal punishment, but the just into life eternal.

4663. He who is unacquainted with the internal sense, cannot suppose otherwise than that these words were spoken by the Lord concerning some last day, in which all in the universal orb of earths shall be gathered together before the Lord, and shall then be judged; and also that the process of the judgment will be altogether such as is described in the letter, viz. that he shall set them on the right hand

hand and on the left, and shall so speak to them; but he who is acquainted with the internal sense, and who hath learnt from other passages in the Word, that the Lord in no case judges any one to eternal fire, but that every one judges himself, that is, casts himself into it; and who hath also learnt that every one's last judgment is when he dies, he may know in some measure what the above words in general involve; and he who knows the interior meaning of the expressions from the internal sense and from correspondence, may know what the words specifically signify, viz. that every one, according to his life in the world, receives reward in the other life. They who make a boast of salvation by faith alone, cannot explain the above words in any other sense than this, that the works of which the Lord speaks are the fruits of faith, and that he mentioned these fruits only for the sake of the simple, who are unacquainted with mysteries; but granting it to be according to their sentiments, still it is evident that the fruits of faith are what make man blessed and happy after death; the fruits of faith are nothing else but a life according to the precepts of faith, consequently a life according to those precepts is saving, but not faith without life; for man after death carries with him all the states of his life, so that he is such as he had been in the body; as for instance, he who in the life of the body had despised others in comparison with himself, in the other life also despises others in comparison with himself; he who in the life of the body had hated his neighbour, in the other life also hates his neighbour; he who in the life of the body had dealt deceitfully towards his companions, in the other life also deals deceitfully towards his companions, and so in other cases; every one retains in the other life that nature which he had put on in the life of the body, and it is a known thing, that nature † cannot be

† It is to be observed, that by *nature* the author here means the life which man hath contracted in the world, not the particular evil nature into which

be expelled, and if it be expelled, that nothing of life remains. Hence then it is, that works of charity are alone mentioned by the Lord; for he who is in the works of charity, or, what is the same thing, in the life of faith, is in the faculty of receiving faith, if not in the body, yet in the other life; but he who is not in works of charity, or in the life of faith, is in no wise in any faculty of receiving faith, neither in the body nor in the other life; for evil in no wise agrees with truth, but one rejects the other; and if they who are in evil speak truths, they speak them from the mouth, and not from the heart, and thus evil and truths are at the utmost distance from each other.

4664. But what those things, which the Lord here speaks concerning the last judgment, that is, concerning the last of every one after death, involve in the internal sense, is too prolix to be explained before this chapter, wherefore, by the divine mercy of the Lord, it shall be explained in order before the chapters which follow.

CHAPTER XXXVII.

1 **AND** Jacob dwelt in the land of the sojournings of his father, in the land of Canaan.

2 These are the nativities of Jacob. Joseph was a son of seventeen years, feeding the flock with his brethren; and he was a boy, with the sons of Bilhah, and with the sons of Zilpah, his father's women; and

he is born. The evils of the latter, the author asserts over and over, may be expelled by a life agreeable to the dictates of heavenly wisdom, but it is impossible to expel the former without depriving man at the same time of the all of his life, inasmuch as the all of every one's life must needs be that nature which he hath contracted.

and Joseph brought an evil report of them to their father.

3 And Israel loved Joseph above all his sons, because he was to him the son of old ages; and he made for him a coat of various colours.

4 And his brethren saw that their father loved him above all his brethren, and they hated him, and could not speak to him for peace.

5 And Joseph dreamed a dream, and told his brethren: and they added yet to hate him.

6 And he said to them, Hear ye, I pray, this dream which I have dreamed:

7 And, lo! we were binding sheaves in the midst of a field, and, lo! my sheaf arose, and also stood up; and, lo! your sheaves encompassed, and bowed themselves to my sheaf.

8 And his brethren said to him, In reigning shalt thou reign over us? if bearing rule thou shalt bear rule into us. And they added yet to hate him upon his dreams, and upon his words.

9 And he dreamed yet another dream, and related it to his brethren, and said, Lo! I have dreamed yet a dream; and, lo! the sun, and the moon, and eleven stars, bowed themselves to me.

10 And he related to his father, and to his brethren; and his father chided him, and said to him, What is this dream which thou hast dreamed? Shall I, and thy mother, and thy brethren, coming come to bow ourselves to thee the earth?

11 And his brethren envied him; and his father kept the word.

12 And his brethren went to feed their father's flock in Schechem.

13 And Israel said to Joseph, Are not thy brethren feeding in Schechem? Go, and I will send thee to them. And he said to him, Behold me!

14 And he said to him, Go, I pray, see the peace of thy brethren, and the peace of thy flock; and bring

bring me back word. And he sent him from the valley of Hebron, and he came to Schechem.

15 And a man (*vir*) found him, and, lo! he was wandering in a field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray, where they are feeding.

17 And the man said, They are gone from hence: because I heard them saying, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And they saw him from afar, and before he approached nigh to them, and they contrived against him to cause him to die.

19 And they said a man (*vir*) to his brother, Lo! the lord of dreams he cometh.

20 And now, go ye, and let us kill him, and let us cast him into one of the pits, and let us say, An evil wild beast hath devoured him: and we will see what his dreams will be.

21 And Reuben heard, and rescued him out of their hand; and said, Let us not smite him, the soul.

22 And Reuben said to them, Shed not blood, cast him to that pit which is in the wilderness, and lay not a hand upon him; to the intent that he might rescue him out of their hand, and to bring him back to his father.

23 And it was done, as Joseph came to his brethren, and they stripped him of his coat, the coat of various colours which was upon him;

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat to eat bread; and lifted up their eyes and saw, and, lo! a company of Ishmaelites was coming from Gilead, and their camels bearing spices, and resin, and myrrh, going to carry down to Egypt.

26 And

26 And Judah said to his brethren, What gain is it that we slay our brother, and cover his blood?

27 Go ye, and let us sell him to the Ishmaelites, and let not our hand be on him; because our brother he is our flesh: and his brethren hearkened.

28 And there passed by men Midianites, traders; and they drew out and caused Joseph to come up from the pit, and they sold Joseph to the Ishmaelites for twenty of silver: and they brought Joseph to Egypt.

29 And Reuben returned to the pit; and, lo! no Joseph was in the pit: and he rent his garments.

30 And he returned to his brethren, and said, The son is no more; and I, whither do I come?

31 And they took Joseph's coat, and killed a he-goat of the she-goats, and dipped the coat in the blood:

32 And they sent the coat of various colours, and brought it to their father, and said, This we have found: acknowledge, I pray, whether this be the coat of thy son, or not.

33 And he acknowledged it, and said, It is the coat of my son: an evil wild beast hath devoured him: Joseph in tearing to pieces is torn to pieces.

34 And Jacob rent his garments, and put sackcloth on his loins, and mourned over his son many days.

35 And all his sons arose, and all his daughters, to comfort him; and he refused to comfort himself, and said, Because I will go down to my son mourning the sepulchre. And his father bemoaned him.

36 And the Midianites sold him to Egypt to Potiphar, Pharaoh's chamberlain, prince of the guards.

THE CONTENTS.

4665. **THE** subject treated of in this chapter in the internal sense is concerning truths divine, which are from the Lord's divine human [principle,] that in process of time they were rejected in the church, and at length in their place falses were received. The subject specifically treated of is concerning those who are principled in faith separate from charity, that they are against the Lord's divine human [principle.]

THE INTERNAL SENSE.

4666. Verses 1, 2, 3. *AND Jacob dwelt in the land of the sojournings of his father, in the land of Canaan. These are the nativities of Jacob. Joseph a son of seventeen years was feeding the flock with his brethren; and he was a boy, with the sons of Bilhah, and with the sons of Zilpah, his father's women: and Joseph brought an evil report of them to their father. And Israel loved Joseph above all his sons, because he was to him a son of old ages; and he made for him a coat of various colours. Jacob dwelt in the land of the sojournings of his father, in the land of Canaan, signifies the Lord's divine natural [principle] as being in agreement beneath divine good rational: these are the nativities of Jacob, signifies those things which follow: Joseph signifies the Lord's divine human spiritual [principle:] a son of seventeen years, signifies the state thereof: was feeding the flock with his brethren, signifies that he was present amongst those who were in faith who taught: and he was a boy, signifies what is first: with the sons of Bilhah and with the sons of Zilpah his father's women, signifies that he was rejected by them: and Joseph brought an evil report of them to their*

their father, signifies that from him it appeared what was their quality : and Israel loved Joseph above all his sons, signifies conjunction of the divine spiritual of the rational principle with the divine spiritual of the natural principle : because he was to him a son of old ages, signifies his own life in him : and he made for him a coat of various colours, signifies the appearance of truth thence derived, whereby the spiritual of the natural principle is known and distinguished.

4667. "Jacob dwelt in the land of the sojournings of his father, in the land of Canaan"—that hereby is signified the Lord's divine natural [principle] as being in agreement beneath divine good rational, appears from the signification of dwelling, as denoting to live, see n. 1293, 3384, 3613, 4461 ; and from the representation of Jacob, as denoting in the supreme sense the Lord's divine natural [principle,] see n. 3305, 3509, 3525, 3544, 3576, 3599, 3775, 4234, 4009, 4286, 4538, 4570 ; and from the representation of Isaac, who is here the father, as denoting the Lord's divine rational [principle] as to good, see n. 1893, 2066, 2630, 3012, 3194, 3210 ; and from the signification of the land of Canaan, as denoting in the supreme sense the Lord's divine human [principle,] see n. 3038, 3705 ; hence now it is, that by Jacob dwelling in the land of the sojournings of his father, in the land of Canaan, is signified the Lord's divine natural [principle] living together, or, being in agreement beneath divine good rational, in the divine human [principle.] The subject above treated of at chap. xxxv. verses 22, 23, 24, 25, 26, was concerning the Lord's natural [principle,] in that all things therein were now divine, see n. 4602 to 4610 ; and at the following verses of the same chapter, 27, 28, 29, the subject treated of was concerning the conjunction of the Lord's divine natural [principle] with his divine rational, see n. 4611 to 4619 ; here now is the conclusion, viz. that the divine natural principle acted in agreement of life beneath divine good rational. It is said beneath divine good rational, because the natural principle lives beneath it, for the rational principle is superior, or, interior, or, according to a customary form of expression, is prior, whereas the natural principle is inferior or exterior, consequently, posterior, thus the latter is subordinate to the former ; yea, when they agree, the natural principle is nothing else but the common [or general principle] of the rational ; for whatsoever the natural principle hath, is in such case not its, but belonging to the rational ; the difference only is, such as exists between particulars and their common [or general] principle, or such as exists between singulars and their form, in which singulars appear as one ; it is known to the learned, that the end is the all in the case,

cause, and that the cause is the all in the effect, thus that the cause is a formed end, and the effect a formed cause, and hence that the effect altogether perishes if you take away the cause, and the cause altogether perishes if you take away the end, and moreover, that the cause is beneath the end, and the effect beneath the cause; the case is similar in regard to the natural principle and the rational.

4668. "These are the nativities of Jacob"—that hereby are signified those things which follow, appears from the signification of nativities, as denoting the derivations of those things which are of the church, viz. of truth from good, or of faith from love, for no other nativities are meant in the internal sense of the Word; these also are treated of in what follows, wherefore it is said, that the nativities of Jacob are those things which follow. That such things are signified by nativities, appears also from this consideration, that in what follows there is no mention made of any genealogical nativities, for the subject treated of is concerning Joseph, his dreams, and the machinations of his brethren against him, and at length his being carried away into Egypt; that nativities are the derivations of such things, may be seen, n. 1145, 1255, 1330, 3263, 3279, 3860, 3868, 4070.

4669. "Joseph"—that hereby is signified the Lord's divine human spiritual [principle,] appears from the representation of Joseph, as denoting in the supreme sense the Lord as to the divine spiritual, see n. 8969; that the Lord is represented by Joseph, is a thing known in the church, for when it is said the heavenly Joseph, no other is meant; but what [principle] of the Lord is represented by Joseph, is not so known, for it is the divine spiritual which proceeds from his divine human [principle;] the divine spiritual [principle,] which proceeds from the Lord's divine human, is the divine truth which is from him in heaven and in the church, the spiritual [principle] in its essence being nothing else. The divine spiritual [principle] or divine truth is also what is called the Lord's regal [principle,] and which is likewise signified by Christ or Messiah, see n. 2015, 3009, 3670; and this being so, Joseph was made as a king in Egypt, to the intent that on such occasion he might represent those things which appertain to the Lord's regal [principle.]

4670. "A son of seventeen years"—that hereby is signified his state, appears from the years of the ages of those who are mentioned in the Word, as signifying things and states in like manner as other numbers; that all numbers in the Word signify things and states, see n. 575, 647, 648, 1988, 2075, 2252, 3252, 4264, 4465; and that years also, see n. 487, 488, 493, 893; it appears indeed as if numbers of years, or years of ages, signify nothing

nothing else, and this because there is in them somewhat more historical than in other numbers, but still that they also involve things and states, is evident from what hath been explained at chapter v. of Genesis, and concerning Abraham's age, at Gen. chap. xvii. 1, and chap. xxv. 7; and from what was said concerning Isaac's age, at chap. xxxv. 28; and moreover from this consideration, that there is not any historical in the Word, which doth not involve what is celestial, into which it is also changed in passing from the thought of the man who reads, to the angels who are attendant upon him, and through the angels to heaven, where a spiritual sense is made from every historical of the Word. But what Joseph's age of seventeen years signifies, may appear from the signification of that number in other places, viz. as denoting a beginning, in the present case the beginning of the representation by Joseph; that it denotes a beginning, and what is new, see n. 755, 853; and besides, that number involves in the general and as in faculty all things which are represented by Joseph, for seven signify what is holy, and ten remains; that seven in the Word denote an adjection of holiness, see n. 881, and that ten denote remains, see n. 576, 1906, 2284; that remains appertaining to the Lord were divine and his, by which he united the human essence to the divine, see n. 1906.

4671. "Was feeding the flock with his brethren"—that hereby is signified that he was present amongst those who were principled in faith who taught, appears from the signification of feeding the flock, as denoting to teach, specifically from doctrinals, those who are in the church; that he who feedeth a flock, or a shepherd, is one who teacheth, see n. 348, 3772, 3795; in the present case denoting that he was present amongst those who taught, because it is said feeding with his brethren; for his brethren in this chapter represent the church which turned away from charity to faith, and at length to faith separate, and thereby to falses, as will be evident from what follows.

4672. "And he was a boy"—that hereby is signified what is first, appears from the signification of a boy, when it is predicated of a new church, as denoting what is first or its first state, for the church is circumstanced as an infant, as a boy; as a man (*vir*,) and at length as an old man, inasmuch as it passes through its ages as a man (*homo*;) the church also is as a man in common (or general,) and is also so called. In the church also, which from age is called a boy, and which is such as quickly to turn away, the Lord at first is present, both with those who teach and with those who learn, but afterwards he

is alienated from them, which is also represented by Joseph, in that he was cast by his brethren into a pit, and sold. Every church is such which commences from faith, but it is otherwise with the church which commences from charity; that which commences from faith, hath no other regulator than the understanding, and the understanding hath no other regulator than that which is hereditary to man, viz. self-love and the love of the world; these persuade the understanding to procure from the Word what may confirm [their interests,] and to interpret [in their favour] the things which do not confirm; it is otherwise with the church which commences from charity, it hath good for its regulator, and in good the Lord; for between the Lord and faith, good intercedes which is of charity and love, and without this interceding principle no spiritual communication is given; there is no effective influx without an intermediate; if evil be in the place of good, it drives away the Lord, and rejects or perverts all things which are of the Lord, thus all things which are of faith, for faith is from him by good.

4673. "With the sons of Bilhah, and with the sons of Zilpah, his father's women"—that hereby is signified that he was rejected by them, appears from the signification of the sons of Bilhah and of the sons of Zilpah, as denoting affections of truth exterior or inferior serving for means [or mediums,] see n. 3849, 3931, thus with the sons of Bilhah and with the sons of Zilpah, signifies that divine truth, which is Joseph; was rejected to inferior things, which respectively are for service. Divine truth is then said to be rejected to inferior things, when faith is preferred to charity, or when it is made antecedent in hearts, and charity is set after, and is made consequent in hearts; for all divine truth is from divine good, proceeding thence, and if it doth not proceed in like manner with man, he is not in the Lord, this divine truth is the very holy principle itself of the Spirit which proceeds from the Lord, and is called "the Paraclete and Spirit of truth," John xiv. 16, 17.

4674. "And Joseph brought an evil report of them to their father"—that hereby is signified that from him it appeared what was their quality, appears from the representation of Joseph, as denoting the divine spiritual [principle] or the divine truth which is from the Lord, see n. 4286, 4675; and from the signification of father, as denoting good, see n. 3703, 3704, in the present case the good of the ancient church, which is represented by Joseph, as will be seen at the end of this chapter; and from the signification of an evil report, as denoting the blemishes and vices appertaining to those who are signified by Joseph's brethren, who are they of the church that turn away from

from good and truth, as was said above, n. 4671; hence it is evident what is signified by the above words in the internal proximate sense, viz. that the blemishes and vices signified by the brethren of Joseph were exposed to view or made to appear from divine truth, in looking at them from the good of the ancient church, or, what is the same thing, that it appeared from him what was their quality. In regard to these things the case is this; the falses and evils of the church, that is, of those who are in the church, do not appear to those who are therein, for falses are not viewed from falses, nor evils from evils, inasmuch as the principles of what is false entirely overshadow truths, and the life of evil extinguishes them; both, viz. principles of what is false and the life of evil, induce appearances as if falses were truths and truths falses, and as if good was evil and evil good; that this is the case, is evident from manifold experience; but the church, or they who are in the church, appear altogether otherwise in heaven, for in heaven there is divine truth from the Lord, and divine truth in heaven is light, and in this light they appear according to their quality; for every man, as to his soul or spirit, is in some society either angelical or diabolical, his thought is there, but his speech and actions are amongst men in their associations. How the case further is in this respect, viz. that they who are in the church appear from the divine truth, or in the divine light, according to their quality, may be manifest from the following particulars; evil spirits, who are recently deceased, before they cast themselves into hell, conceive more than other spirits that they may be received into heaven, believing that it consists in reception only, and that every one, without regard to his quality, may of grace be admitted into heaven; but sometimes they are told, that heaven is denied of the Lord to none, and that they may be admitted if they can abide there, and also some of them are elevated into the first societies which are in the entrance to heaven, but when they come thither, they begin to be tormented, and almost to be suffocated, the life of their thought and will being thereby in distress, the life of the thought from principles of what is false, and the life of the will from the life of evil in the world; and when they there view themselves in the light, they appear to themselves as devils, some as carcases, some as monsters, wherefore they cast themselves down headlong from that society, and from the light there into some infernal mist, where they receive their former respiration, and where they appear to themselves from phantasy as spirits not evil; thus they know of what quality they are. Hence now it is clear in what manner it is meant, that

that from him, viz. from divine truth, they appear according to their quality.

4675. "And Israel loved Joseph more than all his sons"—that hereby is signified the conjunction of the divine spiritual of the rational [principle] with the divine spiritual of the natural [principle,] appears from the representation of Jacob as Israel, as denoting the divine spiritual of the natural [principle,] or the celestial of the spiritual from the natural [principle,] see n. 4286, 4598; and from the representation of Joseph, as denoting the divine spiritual of the rational [principle,] or the celestial of the spiritual from the rational [principle,] see n. 4286, 4592; and from the signification of loving, as denoting to be conjoined, for love is spiritual conjunction; hence it is evident that by Israel loving Joseph is signified the conjunction of the divine spiritual of the rational [principle] with the divine spiritual of the natural [principle,] Inasmuch as this conjunction is here treated of, therefore Jacob is not here called Jacob, as in verses 1 and 2 above; but Israel; from the change of the name also it may be concluded, that there is somewhat of an arcanum here contained in the internal sense. But how the case is with that conjunction, viz. of the divine spiritual of the rational [principle] with the divine spiritual of the natural [principle,] cannot as yet be explained, because it is not treated of in this chap. but in the following chapters, in which that arcanum will come to be explained as far as possible. We shall only here observe, that what is spiritual is predicated both of the rational and of the natural [principle,] for what is spiritual is the divine truth which is from the Lord, which, when it shines in the rational [principle] or in the internal man, is called the spiritual of the rational [principle,] and when it shines in the natural [principle] or in the external man, is called the spiritual of the natural [principle,]

4676. "Because he was to him a son of old ages"—that hereby is signified his own life in him, appears from the signification of old age, as denoting the putting off a former state and the putting on a new one, also as denoting a new principle of life, see n. 3492, 4620. For old age in the internal sense doth not signify old age, because the internal man, or the spirit of man, doth not know what old age is, but as the body or external man grows old, so he passes into a new [principle or state] of life, the spirit of man being perfected by age as his corporeal principle decays; and still more so in the other life, they who are in heaven being continually brought of the Lord into more perfect life, and at length into the flower of youth; this is the case also with those who have died in a good old age; hence it may appear manifest, that by old age is signified

nified life in the internal sense. What is meant by his own life in him, hath been explained above, n. 4667. It was said that the spirit of man, or the internal man, doth not know what old age is, and yet it was said above, that it is this man who thinks in the body, also that the body hath life from him; the ground and reason why this his thought cannot be communicated to the body, and man thereby know that he lives after death, is, because so long as his spirit remains in the body, it cannot think otherwise than from principles which his natural man had imbibed, and when the principle and persuasion is, that only the body lives, and that when it dies the all of man dies also, in this case the influx of the above thought is not received; nevertheless the influx manifests itself by this, that the generality are solicitous about their funeral rites, about encomiums after death, and some about their future reputation, on which account also they erect for themselves magnificent monuments, to the intent that their memory may not perish; into such things is the influx from heaven respecting the permanence of life changed with those, who in other respects believe nothing about it; for without that influx they would be altogether indifferent to whatever might regard their memory after they were dead.

4677. "And made for him a coat of various colours"—that hereby are signified the appearances of truth thence derived, whereby the spiritual of the natural principle is known and distinguished, appears from the signification of coat, as denoting truth of the natural principle, of which we shall speak presently; and from the signification of various colours, as denoting the appearances of truth whereby the spiritual of the natural principle is known and distinguished. That these things are signified by various colours, cannot be known to any one but to him who knows, that colours in the other life appear like as in the world, and indeed colours which in beauty and variety much exceed colours in the world, and who knows also whence those colours are derived; the colours, which appear in the other life, are from the variegation of light in that world, and are (to use the expression) modifications of intelligence and wisdom, for the light which there appears is from the divine truth which is from the Lord, or is the divine spiritual [principle] from him, or what is the same thing, is divine intelligence and wisdom; this appears as light before the eyes of angels and spirits; hence it is evident what is signified by colours from that light, viz. that such colours signify the qualities of truth, thus the appearances thereof, and that they appear from the affections of good and truth; concerning colours in the other life, see n.

1042, 1043, 1053, 1624, 3993, 4530. That coat denotes the truth of the natural principle was said above n. 3301, but inasmuch as it was not there shown to have such a signification, it may be expedient here to confirm it from other passages in the Word; whereas kings in the Jewish church represented the Lord as to the divine spiritual [principle] or the divine truth, n. 2015, 2069, 3009, 3670, therefore their daughters were clad in coats of various colours, for by daughters were signified the affections of good and truth, and thence of the church, n. 2362, 3963, concerning whom it is thus written in the II. Book of Samuel, "There was upon Tamar, David's daughter, a coat of various colours; because with such robes were the king's daughters (who were) virgins clothed," xiii. 18. And whereas the chief priests represented the Lord as to the divine celestial [principle] or divine good, therefore Aaron was clad with garments which represented the divine truth which was from the divine good of the Lord, for divine good is in the Lord, but divine truth proceeds from him; this was what was represented by garments; in like manner as when the Lord was transformed before Peter, James, and John, the divine good appeared as a sun, and the divine truth was exhibited by vestments which appeared as light; Matt. xvii. 2. Concerning the garments with which Aaron and his sons were clad, it is thus written in Moses, "*Thou shalt make for Aaron a coat of fine linen, a mitre of fine linen, and thou shalt make a girdle of needle-work. And for the sons of Aaron thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for gracefulness,*" Exod. xxviii. 39, 40. Each of these things signified somewhat relating to the divine truth which is from the divine good of the Lord, the coat of fine linen specifically signified the divine spiritual [principle.] In like manner in another place, "Thou shalt take the garments, and shalt put on Aaron the coat, and the cloak of the ephod, and the ephod, and the breastplate, and shalt clothe him with the girdle of the ephod: afterwards thou shalt make his sons to approach, and shalt put coats on them," Exod. xxix. 5, 8; chap. xl. 14. What each of these things signifies, will be shown, by the divine mercy of the Lord, when we come to treat of them; that garments in general denote truths, may be seen, n. 297, 1073, 2576, 4545. The prophets ~~also were clad with coats, but with coats of hair~~, because by the prophets was represented the Lord as to truths of doctrine, and whereas these are of the natural or external man, therefore they had coats of hair, for hair signifies the natural principle, see n. 3301. That coat signifies divine truth from the Lord, appears

yet more manifestly from those passages where mention is made of coat in the New Testament, as in John. "The soldiers took his garments, and made four parts, to each soldier a part; and the coat: but the coat was without seam, woven from above throughout. They said therefore to one another, Let us not divide it: that the Scripture might be fulfilled, saying, They divided my garments to themselves, and upon my coat they cast the lot," xix. 23, 24. He who reads these words, may suppose that they involve nothing more of arcanum, than that the garments were divided amongst the soldiers, and that lot was cast upon the coat, when yet they were singularly representative and significative of divine things, as well as to the division of the garments into four parts, as to the coat not being divided, but the lot being cast upon it, especially as to the coat being without seam and woven from above throughout; for by the coat was signified the Lord's divine truth, which divine truth, inasmuch as it is one only [*unicum*,]* and derived from good, was represented by a coat being without seam and woven from above throughout; the like was signified by Aaron's coat, which was woven or the work of the weaver, as it is evident from Moses, "They made coats of fine linen, the work of the weaver, for Aaron and his sons," Exod. xxxix. 27; and it was also represented, that the Lord did not suffer divine truth to be pulled asunder into parts, as was done with the inferior truths of the church by the Jews. Inasmuch as divine truth is one only [*unicum*,] viz. which is derived from divine good, it was also enjoined the twelve disciples, when they were sent to preach the gospel of the kingdom, that they should not have two coats, as it is thus written in Luke, "Jesus sent the twelve disciples to preach the gospel of the kingdom, and said to them, Take nothing for the way, neither staves, nor scrip, nor bread, nor silver; nor have two coats apiece," ix. 2, 3; and in Mark, "He commanded them that they should take nothing for the way, but a staff only; no scrip, nor bread, nor brass in their purses; but be clad with shoes, and not put on two coats," vi. 8, 9; and in Matthew, "Possess not gold, neither silver, nor brass in your purses; nor a scrip for the way, neither two coats, nor shoes, nor staves," x. 9, 10. Singular the things contained in these passages are representative of the celestial and

* It is not easy in the English language to express the idea here intended to be conveyed by the Latin adjective *unicum*, and therefore (for want of a better expression) we have been compelled to render it by the terms *one only*. The English reader will be at no loss to apprehend the idea intended to be expressed, if he only keeps in mind that the Latin *unicum* is an adjective denoting the *one-ness* of that thing to which it is applied, in the present case denoting the *one-ness* of divine truth.

and spiritual things of the Lord's kingdom, to preach which they were sent; the reason why they were not to take gold, silver, brass, a scrip, bread along with them was, because those things signified goods and truths which are from the Lord alone, viz. gold good, n. 113, 1551, 1552; but silver truth thence derived, n. 1551, 2954; brass natural good, n. 425, 1551; bread the good of love or what is celestial, n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217; but a coat and a shoe signified the truths with which they were clad, and a staff the power of truth from good; that a staff denotes that power, may be seen, n. 4013, 4015; that shoe denotes the lowest natural principle, n. 1748, in the above passages as to truth; coat denotes interior natural truth; and as these latter things ought not to be double but single [*unica*,] it was forbidden to have two staves, two pairs of shoes, and two coats; these are the arcana contained in the above command of the Lord, which cannot in any wise be known but from the internal sense. All and singular the things which the Lord spake were representative of divine things, consequently of the celestial and spiritual things of his kingdom, and thereby adequate to the apprehension of men, and at the same time to the understanding of spirits and of angels; wherefore those things which the Lord spake, filled and fill the universal heaven; hence also it is manifest of what advantage and importance it is to be acquainted with the internal sense of the Word; without that sense also it is in any one's power to confirm from the word whatsoever doctrinal tenet he pleases, and because it appears to be confirmed to those who are in evil, therefore they ridicule the Word on that account, and are disposed to believe any thing rather than that it is divine.

4678. Verses 4 to 11. *And his brethren saw that their father loved him above all his brethren, and they hated him, and could not speak to him for peace. } And Joseph dreamed a dream, and told his brethren: and they added yet to hate him. } And he said to them, Hear ye, I pray, this dream which I have dreamed: And, lo! we were binding sheaves in the midst of a field, and, lo! my sheaf arose, and also stood up; and, lo! your sheaves encompassed, and bowed themselves to my sheaf. } And his brethren said to him, In reigning shalt thou reign over us? if having dominion thou shalt have dominion into us. And they added yet to hate him upon his dreams, and upon his words. [And he dreamed yet another dream, and related it to his brethren, and said, Lo! I have dreamed yet a dream; and, lo! the sun, and the moon, and eleven stars, bowed themselves to me.] And he related to his father, and to his brethren; and his father chided him, and said to him, What is this dream which thou hast dreamed? Shall I, and thy mother,*

mother, and thy brethren, coming come to bow ourselves to thee the earth? And his brethren envied him; and his father kept the word. His brethren saw, signifies those things which are of faith; in the proximate sense the posterity of Jacob: that their father loved him above all his brethren, signifies that he was conjoined with the divine natural [principle;] in the proximate sense with the ancient church, which is father: and they hated him, and could not speak to him for peace, signifies contempt and aversion; and Joseph dreamed a dream, signifies preaching concerning himself: and told his brethren, signifies before those who are of faith separate [from charity:] and they added yet to hate him, signifies contempt and aversion still greater; and he said to them, Hear ye, I pray, this dream which I have dreamed, signifies the contents of the preaching; and, lo! we were binding sheaves in the midst of a field, signifies teaching from doctrine: and, lo! my sheaf arose and stood up, signifies the doctrinal [tenet] concerning the Lord's divine human [principle;] and, lo! your sheaves encompassed, signifies those who were in faith: and bowed themselves to my sheaf, signified adoration; and his brethren said to him, signifies those who are of faith separate [from charity:] in reigning shalt thou reign over us, if having dominion thou shalt have dominion into us, signifies were they to be subject as to things of the understanding and things of the will: and they added yet to hate him upon his dreams and upon his words, signifies contempt and aversion still greater by reason of the preaching of the Word; and he dreamed yet another dream, signifies again preaching: and related it to his brethren, and said, signifies before those who are of faith separate [from charity:] lo! I dreamed yet a dream, signifies the contents: and, lo! the sun and moon, signifies natural good and natural truth: and eleven stars, signifies the knowledges of good and truth: bowing themselves to me, signifies adoration; and he related to his father and to his brethren, signifies that it was given to know it: and his father chided him, and said to him, What is this dream which thou hast dreamed, signifies indignation. Father in this passage is the Jewish religion derived from the ancient: shall I, and thy mother, and thy brethren, coming come to bow down ourselves to thee the earth, signifies must the church adore; and his brethren envied him, signifies their aversion: and his father kept the word, signifies that truth remained in their religious [ceremonies or worship.]

4679. "His brethren saw"—that hereby are signified those things which are of faith, and in the proximate sense the posterity of Jacob, appears from the signification of seeing, as denoting to apperceive and understand, see n. 2150, 2328, 2807, 3764,

3764, 3863: and from the representation of the brethren of Joseph, as denoting those things which are of faith: for Joseph in this chapter represents the divine spiritual [principle] or divine truth of the Lord; and his brethren represent the church which turns aside from charity to faith, and next to faith separate from charity, finally to falses, see above, n. 4665, 4671; hence it is that by the brethren of Joseph are here signified those things which are of faith; and whereas the posterity of Jacob was such, therefore in the proximate sense that posterity is signified.

4680. "That their father loved him above all his brethren"—that hereby is signified that he was conjoined with the divine natural [principle,] in the proximate sense with the ancient church, which is father, appears from what was explained above, n. 4675, where like words occur. The ground and reason why in the proximate sense is denoted, that he was conjoined with the ancient church, and that it is that church which in that sense is meant by father, is, because in the proximate sense, as was said above, 4679, by the brethren of Joseph are signified the posterity of Jacob, consequently the church which amongst them was represented; how this case is, hath been occasionally shown above, but for the sake of the series of what follows, it may be expedient briefly to recapitulate it. The ancient church which after the flood was established anew by the Lord, was a representative church; which was such, that all and singular its externals of worship represented the celestial and spiritual things which are of the Lord's kingdom, and in the supreme sense the divine things themselves of the Lord; but its internals of worship all and singular had reference to charity. That church was spread through much of the Asiatic-orb, and through several kingdoms therein; and although they differed as to doctrinals of faith, still the church was one, because all in every part of it made charity the essential of the church; they who at that time separated faith from charity, and made faith the essential of the church, were called Ham. But in process of time this church turned away to things idolatrous, and in Egypt, Babel, and other places, to things of magic, for they began to worship external things without internal, and inasmuch as thereby they receded from charity, heaven also receded from them, and in its place came spirits from hell, who led them. When this church was desolated, a certain new church commenced from Eben, which was called the Hebrew church, and which prevailed in Syria and Mesopotamia, and also amongst some nations in the land of Canaan; but this church differed from the ancient, in that it made the essential of external worship to consist in sacrifices;

crifices; it acknowledged indeed the internal of worship to be charity, but not so in heart as the ancient church; nevertheless this church also became idolatrous. At length it pleased the Lord to establish a new [principle] of a church with the posterity of Abraham descended from Jacob, and to introduce amongst this nation the externals of the worship of the ancient church; but that nation was such, that it could not receive any internal principle of a church, because their hearts were altogether against charity; wherefore with that nation there was instituted only the representative of a church. Hence now it is, that the sons of Jacob or the brethren of Joseph in the proximate sense signify such a church, and that Jacob their father signifies the ancient church; in several other parts of the Word also, especially the prophetic, by Jacob is meant the ancient church, and also occasionally that church, viz. the ancient, is called Father and Mother, father as to its good, and mother as to its truth. Hence now it is evident, that by their father loving Joseph above all his brethren, is signified, that the divine truth of the Lord was conjoined with the ancient church.

4681. "And they hated him, and could not speak to him for peace"—that hereby is signified contempt and aversion, viz. contempt for the divine truth which is represented by Joseph, and aversion from it, appears from the signification of hating; as denoting to despise, for hatred in the internal sense doth not signify hatred, such as prevails amongst men who are in hatred, for the signification of that expression grows mild as it ascends into heaven, because in heaven they do not know what hatred is, therefore it is contempt which is signified; and from the signification of not being able speak to him for peace, as denoting to avert themselves; for to speak for peace denotes to will well to any one, for by peace the ancients meant in the supreme sense the Lord himself, in the internal sense his kingdom and life in him or salvation, but in the external sense safety in the world, or health; the contrary thereof is, not to be able to speak to him for peace, that is, not to will well to any one, thus to avert oneself, in the present case from divine truth.

4682. "And Joseph dreamed a dream"—that hereby is signified preaching concerning himself, appears from the signification of dreaming a dream, as denoting to preach; and because the dream treats of Joseph, it denotes to preach concerning the Lord's divine human [principle;] the reason why dream here signifies preaching, is, because in Joseph's two dreams are contained in a summary all those things which were foreseen and provided concerning Joseph, or in the internal sense concerning divine truth within the church such as is represented by Joseph's brethren,

thren, or such as commences from faith; and moreover, divine truths in old time were manifested either by speech, or by visions, or by dreams, and from them were preachings; hence it is that by prophets in the Word, to whom truth divine was manifested either by speech, or by visions, or by dreams, are signified they who teach truths, and in the abstract sense truths of doctrine, n. 2534; and so in like manner by seeing visions and dreaming dreams, as in Joel, "I will pour out my Spirit upon all flesh, and your sons and your daughters *shall prophesy*, your old men *shall dream dreams*, your young men *shall see visions*: also upon the servants and the handmaids in those days will I pour out my Spirit," ii. 28, 29. To pour the Spirit upon them denotes to instruct concerning truths, to prophesy denotes to teach and preach those truths, so likewise to dream dreams; old men denote the wise, young men the intelligent, servants the knowing. So in Jeremiah, "Thus saith Jehovah Zebaoth, Attend not to *the words of the prophets prophesying unto you*; they render you vain: they speak the vision of their own heart, not from the mouth of Jehovah. I have heard what the *prophets* said, who *prophesied* in my name a lie, saying, *I have dreamed, I have dreamed. The prophet with whom is a dream, shall relate a dream*; but with whom is my word, shall relate my word in truth. Behold! I am *against those who prophesy dreams of a lie*, saith Jehovah; they relate them, and seduce my people by their lies," xxiii. 16, 25, 28, 32. To prophesy in this passage also denotes to teach and preach, but from dreams of a lie, which are those dreams from which is their preaching; in like manner in other places, as Jeremiah xxix. 8, 9. Zech. x. 2. So in Moses, "When there ariseth in the midst of thee a *prophet, or dreamer of a dream*, who shall give thee a sign or a prodigy, and the sign or prodigy shall come, which he spake to thee, saying, Let us go to other gods, whom thou hast not known, and let us serve them; thou shalt not obey *the words of that prophet, or that dreamer of a dream*. And *that prophet, and that dreamer of a dream*, shall be slain, because that he spake revolt against Jehovah your God," Deut. xiii. 1, 2, 8, 5. A prophet, and a dreamer of a dream, each denotes one who teacheth and preacheth, in the above case falses.

4683. "And told his brethren"—that hereby is signified before those who are of faith separate [from charity,] appears from the representation of Joseph's brethren, as denoting the church which turneth away from charity to faith, or, in the abstract sense, the things which are of faith, see n. 4665, 4671, 4679, in the present case who are of faith separate from charity, because

because It follows, that they added yet to hate him, by which words is signified still greater contempt and aversion. For the case with such a church is this; at its first commencement, charity is preached, but only from doctrinals, thus from the scientific principle, but not from charity itself, thus not from the affection or the heart; in process of time, as charity and affection is obliterated in the heart, faith is preached, and at length when there is no longer any charity, faith alone is preached, and this latter is said to be saving without works; in this case also works are no longer called works of charity, but of faith, and are named fruits of faith; hereby indeed they are conjoined, but from doctrine only, not from life; and whereas they who are in the church thus place nothing of salvation in the life of faith, or in good, but only in faith, and yet they know plainly from the Word, and also from their intellectual principle, that doctrine is nothing without life, or that faith is nothing without fruits, they place the saving principle of faith in confidence, that thereby also they may recede from fruits, not knowing that all confidence derives its esse from the end of life [which man proposes to himself,] and that genuine confidence cannot possibly have place but in good, whereas spurious and false confidence may have place also in evil. And that they may separate faith still more from charity, they also persuade that the confidence of a single moment, even in the last moment of death, is saving, without any regard to the past life, although they are aware, that every one's own life awaits him after death, and that every one will be judged according to the works of his life. From these few observations it may appear, what is the quality of faith separate from charity, consequently what is the quality of the church, which makes faith, but not the life of faith, essential. Concerning the falses which hence flow, as from their source, by the divine mercy of the Lord, we shall speak in what follows.

4684. "And they added yet to hate him"—that hereby is signified still greater contempt and aversion, appears from what was said above, n. 4680, where like words occur.

4685. "And he said to them, Hear ye, I pray, this dream which I have dreamed"—that hereby are signified the contents of the preaching, appears from the signification of dreaming a dream, as denoting preaching, see above, n. 4681, in the present case the contents of preaching, because it now follows what kind of dream he had.

4686. "And, lo! we were binding sheaves in the midst of a field"—that hereby are signified they who teach from doctrine, appears from the signification of sheaf, as denoting doctrine,

trine, and hence of binding sheaves, as denoting to teach from doctrine; of which signification we shall speak presently; and from the signification of field, as denoting the church, see n. 2971, 3766, 4440, 4443; the midst of a field denotes interiorly in the church, so are they who are principled in the faith of any charity; for midst in the internal sense denotes what is interior and what is inmost, see n. 1074, 2940, 2973; for there are in every church they who are in the midst thereof, or who are inmost, and they are such as are principled in charity, in the present case who are in the faith of any charity; with such the Lord is present, because the Lord is in charity, and by charity in faith, n. 4672; that such are signified, is evident also from what follows, in that Joseph's sheaf arose, and the rest of the sheaves encompassed it; for by Joseph's sheaf is signified doctrine from the Lord's divine truth. The ground and reason why sheaf denotes doctrine is, because field is the church, as was just now said, and standing corn in a field denotes truth in the church, thus a sheaf, in which there is corn, denotes doctrine in which there is truth. The like is signified by sheaves in David, "They who sow in tears, shall reap with singing. "Going he shall go and weeping, bearing the casting of seed; "but coming he shall come with singing, bearing *his sheaves*," Psalm cxxvi. 5, 6, speaking of those who have been in spiritual captivity, and are set at liberty; to bear the casting of seed denotes instruction in truths, to come with singing denotes the gladness of the affection of truth, to bear sheaves denotes the doctrinals of that truth.

4687. "And, lo! my sheaf arose and also stood up"—that hereby is signified the doctrinal [tenet] concerning the Lord's divine human [principle,] appears from the signification of sheaf, as denoting a doctrinal [tenet,] see just above; and from the signification of arising and standing up, as denoting the supreme [principle] which was about to reign, and which they were about to adore; that this [principle] is the Lord's divine human, is evident from what follows, viz. that the eleven sheaves bowed themselves to that sheaf, and in the other dream, that the sun and moon and eleven stars bowed themselves to Joseph, by which is signified the supreme [principle] that it should reign, and that they should adore; wherefore also Jacob saith, "Shall I, and thy mother, and thy brethren, come to bow ourselves to thee the earth?" The divine truth of the Lord is what is represented by Joseph, as was said above; its supreme [principle] is the Lord himself, and the supreme amongst doctrinals that his human [principle] is divine. With this supreme of doctrinals the case is this; the most ancient church, which

was celestial, and in preference to the rest was called man, adored the infinite esse, and hence the infinite existing [being or principle ;] and whereas they could not have any perception of the infinite esse, but could have some of the infinite thence existing, from what was perceptible in their internal man, and from what was sensible in the external, and from what they were enabled to behold in the world, therefore they adored the infinite existing [being or principle] in which is the infinite esse. The infinite existing [being or principle,] in which is the infinite esse, they perceived as a divine man, by reason that they knew, that the infinite existing [being or principle] was brought forth from the infinite esse through heaven, and as heaven is the grand man corresponding to all and singular things which are in man, (as hath been shown at the close of the preceding chapters, and will be shown at the close of some of the subsequent ones,) therefore they could not have any other idea of perception concerning the infinite existing [being or principle] from the infinite esse, than as concerning a divine man, for whatever passes through heaven as through the grand man from the infinite esse, this hath along with it an image thereof in all and singular things. When that celestial church began to fall away, they foresaw that that infinite existing [being or principle] could not any longer have influx into the minds of men, and that thereby the human race would perish, therefore they were informed from revelation, that one should be born who should make the human [principle] in himself divine, and thus should become the very infinite existing [being or principle] such as had been before, and at length should become one with the infinite esse as also had been before, hence their prophetic [enunciation] concerning the Lord, Gen. chap. iii. 15. This is thus described in John, "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by him ; and without him was not any thing made which was made. In him was the life ; and the life was the light of men. And the Word was made flesh, and dwelt in us, (and we saw his glory, as of the only begotten of the Father,) full of grace and truth," i. 1, 2, 3, 4, 14. The Word was the divine truth, which in its essence is the infinite existing [being or principle] from the infinite esse, and is the Lord himself as to his human [principle ;] this is the very [principle] itself from which truth divine now proceeds and flows into heaven, and through heaven into human minds, consequently which rules and governs the universe, as it hath ruled and governed from eternity, for it is the same and one with the infinite esse, for it conjoined the human [principle] to the divine, which

which was effected by this, that it made the human [principle] in itself also divine. Hence now it may appear that the supreme of truth divine is the Lord's divine human [principle,] and hence that it is a supreme [tenet] amongst the doctrinals of the church, that his human [principle] is divine.

4688. "And, lo! your sheaves encompassed"—that hereby are signified they who were in faith, viz. in the faith of some charity, appears from the signification of encompassing, as denoting here access to adore, for it follows that they bowed themselves to his sheaf, by which is signified adoration; and from the signification of sheaf, as denoting doctrine, see just above, n. 4685; in the present case all things of doctrine or all things of faith; the reason why sheaves here signify such things is, because by all the sons of Jacob are represented in the genuine sense all things of faith, see n. 3858, 3926; so likewise by sheaves, because they were in the place of the sons of Jacob in the dream, and inasmuch as this was seen in the midst of a field, and by the midst of a field is signified what is interior, or they who are interior in the church, which is treated of, n. 4685, thus they who are in the faith of any charity, therefore these are the sheaves which encompassed, and bowed themselves to the sheaf of Joseph; that they who are exterior or more remote from the midst, and in the proper sense are here the brethren of Joseph, are not meant, is evident from what precedes and from what follows, viz. that they hated him more and more, that is, that they despised him and averted themselves, for by hating, not speaking for peace, and envying, which are said of his brethren, is signified contempt and aversion.

4689. "And bowed themselves to my sheaf"—that hereby is signified adoration, appears from the signification of bowing themselves, as denoting the effect of humiliation, see n. 2153, consequently adoration; and from the signification of Joseph's sheaf, as here denoting the doctrinal concerning the Lord's divine human [principle,] see n. 4686, thus denoting the divine human [principle] which they adored, viz. they who are in the interior [principle] of the church; but they who are exterior, that is, they who are of faith separate [from charity,] are the furthest possible from adoration, which is a necessary consequence of such faith, because, as was said, the Lord is present in charity, and in faith only through (or by) charity, for charity is the conjoining medium; what is truth without good, and what is the intellectual principle without the will-principle, thus what is faith without charity, or what is confidence without its essence? That they who are in faith separate from charity, do not in the least adore the Lord's divine human [principle,] was manifested to

to me by spirits of this character who come into the other life from the Christian orb, with several of whom I have discoursed; for in that life hearts speak, and not mouths as in the world; the thoughts of every one are there communicated much more openly than by any speech in the world, nor is it there allowed to speak otherwise than as they think, thus as they believe; many of them, who have even preached the Lord in the world, there altogether deny him, and when it is inquired from what end or from what cause they preached him, and also paid him holy adoration, in the external form, it was found, that they did it because it was enjoined them from their office, and because thereby they gained honours and wealth; as in the case of those who did not preach, but yet confessed him, that they did it because they were born in the church, and because they would lose their reputation if they spake against religion; not even one from the Christian orb knew, that his human [principle] is divine, and scarce any one that he alone governs heaven and the universe, still less that his divine human [principle] is all in heaven; that this is the case, could not openly be revealed, because it was foreseen by the Lord, that the Christian church would turn away from charity to faith, consequently would separate itself from him, and thereby would not only reject but also profane the holy [principle] which is from his divine human [principle,] for faith separate from charity cannot do otherwise. That faith is at this day separated from charity, is evident, for churches separate themselves according to dogmas, and he who believes otherwise than as the dogma teaches, is cast out from their communion, and is also defamed; but he who is guilty of theft, who without mercy deprives others of their goods, (if so be he doeth it not openly,) who devises treacherous purposes against his neighbour, who brings disgrace upon works of charity, and who is guilty of adultery, such an one is still called a Christian, provided he only frequents sacred worship, and speaks from doctrine; hence it is evident, that at this day it is doctrine which makes the church, but not life, and that the fruits, which they adjoin to faith, are only in doctrine, and nothing in their minds.

4690. "And his brethren said to him"—that hereby are signified they who are of faith separate [from charity,] appears from the representation of Joseph's brethren, as denoting a church which turns away from charity to faith, and at length separates faith from charity, see n. 4665, 4671, 4679; but they who are interior in that church are signified by the sheaves in the dream, n. 4686, 4688. The reason why the brethren of Joseph represent that church is, because in the proximate sense they

they signify the representative of a church, or the religious [worship] which was instituted amongst the posterity of Jacob; to those indeed who knew not any thing concerning the faith spoken of in the Christian church, but concerning truth, truth was the same as Christian faith, and also in the original each is expressed by the same term; but the Jewish church by truth understood the precepts of the decalogue, and also the laws, judgments, testimonies, and statutes which were delivered by Moses; the interior things of truth they did not know, neither were they willing to know; but the Christian church gives the name of faith to those doctrinals which are the interior [doctrinals] of the church, and are said to be necessary to be believed; for by faith the vulgar mean no other than the faith of creeds, or that which books of creeds teach; but they who think that the doctrinals of faith, or the science thereof, can save no one, and that few are in the life of faith, call faith confidence; these, however, are above the vulgar, and are more learned than others. From these considerations it may appear, that in the internal sense the subject here treated of is, not only concerning the representative of a church, which was instituted amongst the posterity of Jacob, but also concerning the Christian church which succeeded; for the Word of the Lord is universal, and comprehends in general every church; for it was alike foreseen of the Lord, how the case would be with the Christian church, as how it would be with the Jewish church, but proximately with the Jewish, wherefore that sense is called the proximate sense, or the internal historical sense, and the other the internal sense.

4691. "Reigning shalt thou reign over us? if having dominion thou shalt have dominion into us"—that hereby is signified were they to be subject to the things of the understanding and things of the will, appears from the signification of reigning, as denoting to be subject as to things of the understanding; and from the signification of having dominion, as denoting to be subject as to things of the will. That to reign over them, and to have dominion into them, denotes to be made subject, is evident; but the reason why mention is made both of reigning and of having dominion is, because one expression hath respect to the things of the understanding, and the other to things of the will; it is common in the Word, especially the prophetic, to express one thing by two expressions; he who is not acquainted with the arcanum contained in this circumstance, cannot suppose otherwise than that it is merely a repetition for the sake of emphasis; this, however, is not the case; in singular the

the things of the Word there is a heavenly marriage, viz. the marriage of truth with good and of good with truth, as there is a marriage of the understanding and will in man; one expression hath relation to truth, the other to good, thus one to the intellectual principle, for truth is of this principle, and the other to the will principle, good being of this; the expressions also in the Word consist of those terms, which constantly signify such things; this is the arcanum which lies concealed in this circumstance, that one thing is expressed by two expressions, see n. 683, 793, 801, 2173, 2516, 2712, 4138; so also in this passage, to reign over them, and to have dominion into them; to reign also hath respect to truth which is of the understanding, but dominion hath respect to good which is of the will; kingdom likewise is predicated of truth, n. 1672, 2547, and dominion of good; as also in Daniel, where the Lord's divine human [principle] is likewise treated of, "To him was given *dominion*, and glory, and a *kingdom*, that all people, nations, and tongues should worship him. His *dominion* is an *eternal dominion* which shall not pass away, and his *kingdom* which shall not perish," vii. 14; and in David, "Thy *kingdom* is the kingdom of all eternities, and thy *dominion* into every generation and generation," Psalm cxlv. 13.

4692. "And they added yet to hate him upon his dreams and upon his words"—that hereby is signified contempt and aversion still greater by reason of the preaching of truth, viz. in the present case concerning the Lord's divine human [principle,] appears from the signification of adding, as denoting what is greater; and from the signification of hating, as denoting to despise and to avert themselves, see n. 4681; and from the signification of dream, as denoting preaching, see n. 4682, 4685, and from the signification of words, as denoting truths; the ground and reason why words denote truths is, because every word in heaven is from the Lord, therefore words in the internal sense signify truths, and word in general all divine truth. In regard to the essential thing here treated of, the case is this; it is the supreme amongst truths, which the church (that hath separated faith from charity) chiefly despises, and from which it averts itself, viz. that the human [principle] of the Lord is divine; all who were of the ancient church, and did not separate faith from charity, believed that the God of the universe was a divine man, and that he was the divine esse; hence also they named him Jehovah; this they knew from the most ancient people, and also from this circumstance, that he had appeared to several of their brethren as a man; they knew also, that all the rituals and externals of their church represented him.

him. But they who were of faith separate [from charity] could not believe this, because they could not comprehend how the human [principle] could be divine, and that the divine love effected this, for whatsoever they did not comprehend from some idea received through the external sensual principles of the body, they conceived to be of no account; this is a persuasion which ever attends faith separate from charity; for the internal principle of perception is closed with those who are in that faith, inasmuch as there is not given any intermediate principle as a medium of influx. The Jewish church, which succeeded, believed indeed that Jehovah was man and also God, because he had appeared to Moses and the prophets as a man, wherefore every angel who appeared they named Jehovah; but still they had no other idea concerning him, than the Gentiles had concerning their gods, to whom they preferred Jehovah God, because he could do miracles, n. 4299; not knowing that Jehovah was the Lord in the Word, n. 2921, 3035, and that it was his divine human [principle,] which all their rituals represented; concerning the Messiah or Christ they had no other thought, than that he was to be the grand prophet, greater than Moses, and the grand king, greater than David, who would introduce them into the land of Canaan with stupendous miracles; concerning his kingdom they were not willing to hear any thing celestial, and this because they had no apprehension of any but worldly things, for they were separated from charity. But the Christian church adores indeed the Lord's human [principle] as divine in external worship, especially in the sacred supper, because he had said that the bread in that supper is his body, and the wine his blood; but they do not make his human [principle] divine in doctrine, for they distinguish between the divine nature and the human nature; this also by reason that the church had turned away from charity to faith, and at length to faith separate; and whereas they acknowledge the Lord's human [principle] not divine, many scandalize themselves (*scandalizant se* †) and deny him in heart, n. 4689; when yet the case is this, that the Lord's divine human [principle] is the divine existing from the divine esse, spoken of above, n. 4687, and that he is the divine esse, for the divine esse and the divine existing are one, as also the Lord manifestly teaches in John, "Jesus said to Philip, have I been so long time with you, and hast thou not known me? He that hath seen me hath seen the Father; believest thou not that I am in the Father, and the Father in me?"

† The idea here intended to be suggested by the expression *they scandalize themselves*, appears to be this, that they themselves cause offences or stumbling-blocks to themselves, which have no ground but in the perversities of their own spirits.

“me? Believe me that I am in the Father, and the Father in me,” xiv. 9, 10, 11, and also in other places; for the divine existing is the very divine [principle] itself proceeding from the divine esse, and in image is a man, because heaven, of which it is the all, represents a grand man, as was said above, n. 4687, and hath been shown at the close of the chapters, speaking of the correspondence of all things appertaining to man therewith. The Lord indeed was born as another man, and had an infirm human [principle] from the mother, but the Lord totally expelled this human [principle,] so that he was no longer the son of Mary, and made the human [principle] in himself divine, which is meant by his being glorified; and he also showed to Peter, James, and John, that he was a divine man, when he was transformed.

4693. “And he dreamed yet another dream”—that hereby is signified further preaching, appears from the signification of dream, as denoting preaching, see above, n. 4682.

4694. “And related it to his brethren, and said”—that hereby is signified in the presence of those who were of faith separate [from charity,] appears from the representation of Joseph’s brethren, as denoting those who were of faith separate, see above, n. 4665, 4671, 4679, 4690.

4695. “Lo! I dreamed yet a dream”—that hereby are signified the contents, viz. of preaching, appears from what was said above, n. 4685.

4696. “And, lo! the sun and the moon”—that hereby are signified natural good and natural truth, appears from the signification of sun, as denoting celestial good, see n. 1529, 1530, 2120, 2495, 2441, 3636, 3643, 4060; and from the signification of moon, as denoting spiritual good or truth, see n. 1529, 1530, 2495. Sun in the supreme sense signifies the Lord, because he appears as a sun to those in heaven who are in celestial love; and moon in the supreme sense also signifies the Lord, because he appears as a moon to those in heaven who are in spiritual love; the all of light also in heaven is hence derived; the light therefore from the sun in heaven is the celestial principle of love, or good, and the light from the moon in heaven is the spiritual principle of love, or truth; in the present case therefore the sun denotes natural good, and the moon natural truth, because they are predicated of Jacob and Leah, as is evident from verse 10, where Jacob saith, “Shall I, and thy mother, and thy brethren, coming come to bow ourselves to thee the earth;” for by Jacob is represented natural good, and by Leah natural truth, as hath been shown above throughout. The divine [principle] which cometh from the Lord, in the

the supreme sense, is the divine [principle] in himself, but in the respective sense it is the divine [principle] from him, the divine good which is from him is what is called celestial, and the divine truth which is from him is what is called spiritual; when the rational principle receives those principles, the good and truth of the rational principle are what are signified, but when the natural principle receives them, the good and truth of the natural principle are what are signified; in the present case they are the good and truth of the natural principle, because they are predicated of Jacob and Leah.

4697. "And the eleven stars"—that hereby are signified the knowledges of good and truth, appears from the signification of stars, as denoting the knowledges of good and truth; the ground and reason why stars in the Word have this signification is, because they are small luminaries which shine in the night, and in such case emit from themselves into our atmosphere sparks of light, in like manner as knowledges [emit] those things which are of good and truth. That by stars are signified those knowledges, may appear from several passages in the Word, as in Jeremiah, "Thus saith Jehovah, giving *the sun for the light of the day, the statutes of the moon and of the stars for the light of the night*, moving the sea together, that the waves thereof are tumultuous," xxxi. 35; speaking of a new church, where by giving the sun for the light of the day is signified the good of love and of charity, and by the statutes of the moon and of the stars for the light of the night, are signified truth and knowledges. In like manner in David, "Jehovah who made *great luminaries, the sun for dominion in the day, the moon and the stars for dominion in the night*," Ps. cxxxvi. 7, 8, 9; he who is not acquainted with the internal sense of the Word, will believe that by sun is here meant the sun of the world; and by moon and stars, the moon and stars; but hence no spiritual and celestial sense results, when yet the Word in every part of it is celestial; hence also it is evident, that the goods of love and charity, and the truths of faith, with the knowledges thereof, are the things which are signified. In like manner in the first chapter of Genesis, speaking of the new creation of the celestial man, "God said, Let there be *luminaries* in the expanse of the heavens, to distinguish between the day and between the night, and they shall be for signs and for stated times, and for days and for years; and they shall be for *luminaries* in the expanse of the heavens, to give light upon the earth, and so it was done. And God made *two great luminaries, the great luminary to rule by day, and the less luminary to rule by night, and the stars*; and God set *them*

"them in the expanse of the heavens to give light upon the
 "earth, and to rule in the day and in the night, and to distin-
 "guish between the light and between the darkness," verses 14,
 15, 16, 17, 18, see n. 30 to 38. So in Matthew, "Imme-
 "diately after the affliction of those days, *the sun shall be ob-*
 "*scured, and the moon shall not give her light, and the stars*
 "*shall fall from heaven, and the powers of the heavens shall*
 "*be in commotion,*" xxiv. 29; that by the sun and moon are
 here signified love and charity, or good and truth, and by the
 stars knowledges, may be seen, n. 6060; and whereas the sub-
 ject treated of in that chapter is concerning the last day, or the
 last state of the church, by the sun's being obscured, and the
 moon not giving her light, is signified that at that time the good
 of love and charity shall perish, and by the stars falling from
 heaven is signified that the knowledges of good and of truth
 shall also perish; that such things are signified is evident from
 the prophetic parts of the Word, where similar things are said
 of the last [state] of the church; as in Isaiah, "Behold the day
 "of Jehovah shall come cruel, to set the earth into wasting,
 "and shall destroy sinners from it, *for the stars of the heavens*
 "*and the constellations thereof shall not shine with their light,*
 "*the sun shall be obscured in his rising, and the moon shall not*
 "*cause her light to be bright,*" xiii. 9, 10. And in Joel, "The
 "day of Jehovah is nigh, *the sun and the moon are darkened,*
 "*and the stars have contracted their splendour,*" ii. 14, 15.
 And in Ezechiel, "I will cover, when I shall extinguish thee,
 "the heavens, and *I will darken the stars thereof, the sun I will*
 "*cover with a cloud, and the moon shall not cause her light to*
 "*shine, all the luminaries of light in the heaven I will darken*
 "*over thee, and I will give darkness upon thy earth,*"
 xxvii. 7, 8. And in the Apocalypse, "The fourth angel
 "sounded, and the third part of the sun was smitten, and the
 "third part of the moon, and the third part of the stars, that the
 "third part thereof was darkened, and the day shone not with
 "a third part of it, and in like manner the night," viii. 12.
 Moreover that stars denote the knowledges of good and truth,
 is evident from these passages, "Out of one horn of the he-
 "goat grew one horn from a little one, and it increased exceed-
 "ingly towards the south, a mean
 "gracefulness, and it increa ment,
 "and cast down to the earth is, and
 "trod them under foot," Di spore-
 lypse, "The great dragon w of the
 "stars of heaven, and cast in. 41
 that in these passages stars are not meant, is manifest, for in
 Daniel

Daniel and the Apocalypse the state of the church in the last times is treated of. In like manner in David, "Jehovah numbereth the number of *the stars*, he calleth names to all," Psalm cxlvii. 4. Again, "Praise Jehovah, ye *sun and moon*;" "praise him, all ye *stars of light*," Psalm cxlviii. 3. And in the Apocalypse, "A great sign was seen in heaven, a woman encircled with *the sun*, and *the moon* under her feet, and upon her head a crown of *twelve stars*," xii. 1. Inasmuch as by stars are signified the knowledges of good and truth, by them are signified the doctrinals of the church, for these are knowledges; the doctrinal respecting faith separate from charity in the last times, is thus described by a star in the Apocalypse, "The third angel sounded, and *there fell from heaven a great star burning as a lamp*, and it fell upon the third part of the rivers, and upon the fountains of waters; *the name of the star is called Wormwood*, and many men died in the waters, because they were made bitter," viii. 10, 11; the waters, which were made bitter by that star, are truths, and the rivers and fountains of waters are intelligence thence and wisdom from the Word; that waters are truths, see n. 2702, 3058, 3424; that rivers are intelligence, n. 3051; and that fountains are wisdom from the Word, n. 2702, 3424.

4698. "Bowing themselves to me"—that hereby is signified adoration, appears from the signification of bowing themselves, as denoting adoration, see above, n. 4689.

4699. "And he related to his father and to his brethren"—that hereby is signified that it was given to know it, may appear without explication.

4700. "And his father chided him, and said to him, What is this dream that thou hast dreamed"—that hereby is signified indignation, appears from the signification of chiding, as denoting to be indignant, and this by reason of the preaching of truth concerning the Lord's divine human [principle,] which is signified by dreaming a dream, see n. 4682, 4693, 4695; the father and brethren of Joseph here denote the Jewish religion derived from the ancient; the external of that religion was for the most part like the external of the ancient church; but with those who were of the ancient church, there was an internal principle in their externals, whereas with those who were of the Jewish church, this was not the case, because the Jews did not acknowledge any internal principle, neither do they acknowledge at this day; nevertheless there was still an internal principle in their externals. This external with its internal principle is what is here called father, and the external without the internal principle is what is called brethren; hence it follows, that

that his brethren envied him, and his father kept the word, and by the former words is signified the aversion of those who are in external things without an internal principle, and by the latter that still truth remained in their religious [ceremonies or worship.] The case is similar in the Christian church, where they who are in externals without an internal principle, eat bread and drink wine in the sacred supper, and think no further than that this is to be done because it was commanded, and has been a received [form or ceremony] in the church; some of them believe that the bread is holy and the wine holy, but not that there is a holy principle in the bread and wine, in consequence of bread being the holy principle of love and charity in heaven, and of wine being the holy principle of charity and faith there, see n. 3464, 3735; whereas they, who are in external worship, and at the same time in internal, do not adore the bread and wine, but the Lord, whom they represent, from whom is the holy principle of love, of charity, and of faith, and this not from doctrine, but from love, charity, and faith, appropriated to the life.

4701. "Shall I, and thy mother, and thy brethren, coming "come to bow ourselves to thee the earth"—that hereby is signified, must the church adore, appears from the signification of coming to bow, as denoting being about to adore, see p. 4689, 4698; and from the signification of father, who is here I, and of mother and also brethren, as denoting the church, in the present case the Jewish church, as was just now shown.

4702. "And his brethren envied him"—that hereby is signified their aversion, appears from the signification of envying, as also denoting aversion, like hating and not speaking to him for peace, as above, n. 4681; for the expression to envy in the original tongue also signifies to emulate and to quarrel, and because emulation and quarrelling are effects of hatred, by the same expression is also signified aversion.

4703. "And his father kept the word"—that hereby is signified that truth remained in their religious [ceremonies or worship,] appears from the signification of father in this passage, as denoting the Jewish religion derived from the ancient, see n. 4700; and from the signification of keeping, as denoting to preserve within, thus to remain; and from the signification of word, as denoting truth, see above, n. 4692; what is further meant by truth remaining in their religious [ceremonies or worship,] may be seen above, n. 4700.

4704. Verses 12 to 17. *And his brethren went to feed the flock of their father in Schechem. | And Israel said to Joseph, Are*

Are not thy brethren feeding in Schechem? Go, and I will send thee to them. And he said to him, Behold me. } And he said to him, Go, I pray, see the peace of thy brethren, and the peace of the flock; and bring me back word. And he sent him from the valley of Hebron, and he came to Schechem. } And a man (vir) found him, and, lo! he was wandering in the field: and the man (vir) asked him, saying, What seekest thou? } And he said, I seek my brethren: tell me, I pray, where they are feeding. } And the man (vir) said, They are departed hence: because I heard them saying, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. } His brethren went to feed the flock, signifies those who teach from faith: of their father, signifies of the ancient and primitive church: in Schechem, signifies first rudiments: } and Israel said to Joseph, signifies perception from the divine spiritual [principle:] are not thy brethren feeding in Schechem, signifies that they teach: go, and I will send thee to them, signifies that he should teach divine spiritual goods: and he said, Behold me, signifies affirmation: } and he said to him, Go, I pray, see the peace of thy brethren, signifies every coming of the Lord, and perception how the case was with those who taught: and the peace of the flock, signifies how the case was with those who learnt, or the church: and bring me back word, signifies knowledge: and he sent him from the valley of Hebron, signifies from the natural and sensual divine [principle:] and he came to Schechem, signifies the knowledge of common [or general] doctrinals: } and a man found him, and, lo! he was wandering in the field, signifies that they were fallen from common [or general] truth of the church: and the man asked him, saying, What seekest thou, signifies foresight: } and he said, I seek my brethren: tell me, I pray, where they are feeding, signifies knowledge how the case was, and in what state they were: } and the man said to him, They are departed hence: because I heard them saying, Let us go to Dothan, signifies that they betook themselves from common [or general] to special [or particular] things of doctrine: and Joseph went after his brethren, and found them in Dothan, signifies that they were in the special [or particular] things of false principles.

4705. "His brethren went to feed the flock"—that hereby are signified they who teach from faith, appears from the signification of the brethren of Joseph, as denoting those in the church who are of faith, see above, n. 4665, 4671, 4679, 4690; and from the signification of feeding the flock, as denoting to teach, see n. 343, 3767, 3768, 3772, 3783.

4706. "Of their father"—that hereby is signified of the
ancient

ancient and primitive church, appears from the signification of father in this passage, or Jacob, as denoting the ancient church, see above, n. 4680; that it is also the primitive Christian church which is signified, may be seen, n. 4690. By the primitive church is meant the Christian in its beginning. There are in general four churches distinct from each other, which are treated of in the Word; there is that which was before the flood, and was named man, this is what is called the most ancient church; there is next what was after the flood; this is what is called the ancient church; then succeeded that which was instituted amongst the posterity of Jacob, which was not a church, but the representative of a church, which representative also is called religious (*religiosum*;) and there is that which was established after the Lord's coming, and is called the Christian church, this is what in its beginning is called the primitive church.

4707. "In Schechem"—that hereby are signified first rudiments, appears from the signification of Schechem, as denoting truth from the ancient divine stock, see n. 4399, 4454, and as denoting doctrine, n. 4472, 4473, in the present case first rudiments, viz. of the doctrine concerning faith; for the predication of a name is according to the subject treated of in its series; first rudiments are also the common [or general] principles of doctrinals, these common [or general] principles are what are first received, special [or particular] principles follow afterwards.

4708. "And Israel said to Joseph"—that hereby is signified perception from the divine spiritual [principle,] appears from the signification of saying in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509; and from the representation of Joseph, as denoting the divine spiritual [principle,] see n. 4669.

4709. "Are not thy brethren feeding in Schechem"—that hereby is signified that they are teaching, appears from the signification of feeding, as denoting to teach, see just above, n. 4705; and from the signification of Schechem, as denoting the first rudiments of doctrine concerning faith, see just above, n. 4707.

4710. "Go, and I will send thee to them"—that hereby is signified that he should teach divine goods spiritual, appears from the representation of Joseph, as denoting the Lord's divine spiritual [principle,] see n. 4669, 4708; when this is said to be sent, it is to teach divine goods spiritual, for to be sent in the internal sense is to go forth and proceed, n. 2397, and also at the same time to teach, in the present case therefore to teach the

the divine goods spiritual which proceeds from the Lord's divine spiritual [principle.] Divine goods spiritual are those which are of love and charity, but divine truths spiritual are those which are of faith thence derived; he who teaches the former, teaches also the latter, for the latter are from the former and treat of them. That to be sent, in the internal sense of the Word, is to proceed and teach, may appear from in the Word, where it is frequently said of the L sent by the Father, whereby is signified that he him, that is, from the divine good; and also that the Comforter or Spirit of truth, whereby is signified proceeds from him. And likewise the prophets thereby is signified that they taught what from Lord; every one may confirm these things from they frequently occur therein.

4711. "And he said, Behold me"—that hereby is signified affirmation, may appear without explication.

4712. "And he said to him, Go, I pray, see the peace of thy brethren"—that hereby is signified every coming of the Lord, and perception how the case was with them who taught, appears from the signification of saying, as denoting perception, see just above, n. 4708; and from the signification of peace, as denoting safety, thus how the case was; and from the representation of brethren, as here denoting those who teach from faith, see above, n. 4705; hence it is evident, that by the above words is signified perception how the case was with them who taught. The reason why every coming of the Lord is also signified is, because by Joseph is represented the Lord as to the divine spiritual [principle,] n. 4669, 4708, 4710, wherefore when it is said that Joseph should go and see the peace of his brethren, his coming is signified. It is said every coming when truth from the Word flows into the thought.

4713. "And the peace of the flock"—that hereby is signified how the case was with those who church, appears from the signification of peace, n the case was, see above, n. 4712; and from in of flock, as denoting those who learn, for the who feeds, is one who teaches and leads to the, and the flock is he who learns and is led, see o the church.

4714. "And bring me back word"—that hereby is signified knowledge, appears from the signification of bringing back word, as denoting to relate how the case was, thus denoting knowledge.

4715. "And he sent him from the valley of Hebron"—that hereby

hereby is signified from the natural and sensual divine [principle,] appears from the signification of being sent, as denoting to proceed and teach, see above, n. 4710; and from the signification of valley, as denoting those things which are beneath, see n. 1723, 3417; and from the signification of Hebron, as denoting the Lord's church as to good, see n. 2909, thus by the above words is signified that he taught those things of the church which are inferior, and this because they did not comprehend superior things; for he who teaches faith and not charity, cannot in any wise apperceive the superior or interior things of the church, inasmuch as he hath not any thing which guides, and which dictates, whether this be of faith or whether this be true; but if he teaches charity, he then hath good, and this is to him a dictate, and guideth him, for all truth is from good and treats of good, or, what is the same thing, the all of faith is from charity and treats of charity; that the all of doctrine hath respect to life, every one may know from mere natural lumen. That by the above words is signified from the natural and sensual divine [principle,] is a superior sense; for the inferior things of the church are said to be from the Lord's natural and sensual divine [principle,] not that in the Lord these things are inferior, for in the Lord and in his divine human [principle] all is infinite, inasmuch as he is Jehovah as to each essence, n. 2156, 2329, 2921, 3023, but because it is so with man; for they who are sensual men, have a sensual apprehension of those things which are in the Lord and which are from the Lord, and they who are natural have a natural apprehension; by reason of the quality of those who receive [the Word,] the above form of expression is used; but they who are celestial men, and thence truly rational, have a perception of interior things, and of them it is said, that they are taught from the Lord's rational divine [principle,] this is the superior sense, as was said, which is signified by the above words. That a valley denotes the inferior things of the church, may appear from other passages in the Word, as in Isaiah, "*The prophetic [enunciation] of the valley of vision.* What hast thou here, that thou hast wholly ascended to the tops of the houses? A day of tumult, and of treading under foot, and of perplexity to the Lord Jehovah Zebaoth, *in the valley of vision,*" xxii. 1, 5; the valley of vision denotes fantasies concerning spiritual things arising from sensual principles, thus from lower things. Again, in the same prophet, "*The selection of thy valleys* hath been filled with chariots, and horsemen have set themselves in array at the gate," xxii. 7; the selection of valleys denotes goods and truths in the natural or external

ternal man. Again, "The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make plain in the desert a path for our God; *every valley* shall be exalted," xl. 3, 4; where valley denotes the lowly. So in Jeremiah, "How canst thou say, I am not polluted, I have not gone after Baalim? *See thy way in the valley*, acknowledge what thou hast done," ii. 23; valley denotes scientific and sensual things, which are inferior things, by which they perverted truths. Again, "I am against thee, *inhabitant of the valley*, rock of the plain, saith Jehovah; ye who say, Who shall come down against me?" xxi. 13; inhabitant of the valley and rock of the plain, denotes faith wherein is no charity. Again, "The waster shall come upon every city, and the city shall not escape; but *the valley shall perish*, and the plain shall be destroyed," xlviii. 8, where the like is signified. Again, "Thou shalt not glory in *the valleys*, *thy valley* hath flowed down; O perverse daughter," xlix. 4; valley denotes external things in worship, which are also the lowest. So in Ezechiel, "I will give to Gog a place for a sepulchre in Israel, *the valley of them that pass by*. There they shall bury Gog, and all his multitude; whence they shall call it *the valley of the multitude of Gog*," xxxix. 11, 15; Gog denotes those who are in external worship without internal, n. 1151, hence his sepulchre is called the valley of them that pass by, and the valley of his multitude. So in David, "Also when I shall walk in *the valley of shade*, I will not fear evil to myself," Psalm xxiii. 4, where the valley of shade denotes inferior things, which respectively are in a shade. Inasmuch as valleys were amongst mountains and hills, and beneath them, therefore by valleys are signified the inferior or exterior things of the church, because by hills and mountains are signified the superior or interior things thereof, by hills the things which are of charity, and by mountains the things which are of love to the Lord, n. 795, 1430, 2722, 4210; and inasmuch as by the land of Canaan is signified the Lord's kingdom and church, therefore that land is called "*a land of mountains and valleys*, drinking in waters at the rain of heaven," Deut. xi. 11. The ground and reason why Joseph is here said to be sent from the valley of Hebron is, because he was sent to those who taught concerning faith, n. 4705, for they who are in faith, and not in charity, are in inferior things, inasmuch as with them faith is only in the memory and thence in the mouth, but not in the heart and thence in the work.

4716. "And he came to Schechem"—that hereby is signified the knowledge of common [or general] doctrinals, appears from the signification of Schechem, as denoting first rudiments;

or what is the same thing, the common [or general] principles of doctrinals.

4717. "And a man found him, and, lo! he was wandering in the field"—that hereby is signified that they were fallen from the common [or general] truth of the church, appears from the signification of wandering in a field, as denoting to fall from the common [or general] truth of the church, for field denotes the church as to good, n. 2971, 3196, 3766, and a man of the field denotes the good of life derived from doctrinals, n. 3310; it is said a man, because by man (*vir*) is signified truth which is of the church, n. 3134. They are said to fall from the common [or general] truth of the church, who acknowledge the Lord, but not his human divine [principle;] and also they who acknowledge faith as essential, but not charity; each is a common [or general] truth of the church, from which when the man of the church recedes, he falls from common [or general] truth, and he who falls from this, falls also afterwards from the specific truths which are treated of in what follows; as where any one commences from a false principle, and deduces consequent principles from it, these consequent principles hence become false, because the beginning [or first principle] rules in those which follow, and also by these consequent principles the first false principle is corroborated.

4718. "And the man asked him, saying, What seekest thou"—that hereby is signified foresight, may appear from the series, for the series involves foresight.

4719. "And he said, I am seeking my brethren: tell me, I pray, where they are feeding"—that hereby is signified knowledge how the case was, and in what state they were; proximately according to the words, how the case was with those who taught from faith, and that he knew their state; appears from the signification of each expression; for by brethren are signified they who teach from faith, n. 4712; by seeking or *q*, is signified how the case was with them, *y* where is signified state, for all of place is state, n. 2625, 2837, 3356, 3387, 4321; signified they who teach, n. 343, 3767, 3768,

the man said, They are departed hence: because saying, Let us go to Dothan"—that hereby is a common [or general] principles they betook special [or particular] principles of doctrine, appears from the signification of departing, as denoting to betake themselves; and from the signification of from Schechem, which in this case is from hence, as denoting from common [or

[or general] principles of doctrine, n. 4707, 4716; and from the signification of Dothan, as denoting special [or particular] principles of doctrine; that Dothan hath this signification, cannot so well be confirmed from other passages in the Word, because it is mentioned only in the second book of the Kings, chap. vi. verse 18, where it is related, that the king of Syria sent chariots and horses and a great army to Dothan, to take Elisha, and that they were smitten with blindnesses, and were led by Elisha to Samaria. Inasmuch as all the historicals of the Word are representative of the celestial and spiritual things of the Lord's kingdom, so it is in this case, and by the king of Syria are represented they who are in the knowledges of truth, n. 1232, 1234, 3249, 3664, 3680, 4112, in this passage in the opposite sense they who are in the knowledges of what is not true. By Elisha is represented the Word of the Lord, n. 2762; by Dothan doctrinals from the Word; by the chariots and horsemen, and the great army which the king of Syria sent, are signified the falses of doctrine; by the mountain full of horses and chariots of fire round about Elisha, seen by his boy, are signified the goods and truths of doctrine from the Word, n. 2762; and by the blindnesses, with which they were smitten who were sent thither by the king of Syria, are signified the falsities themselves, n. 2383; and by their being led by Elisha to Samaria, where their eyes were opened, is signified instruction by the Word; such things are involved in the above historical [relation,] and by Dothan where Elisha was, are signified the doctrinals of good and truth from the Word; in like manner in the present passage, for the special [or particular] things of doctrine are nothing else; but in the present case the special [or particular] things of false principles, because the subject treated of is concerning the church which commences from faith, which it thus separates from charity immediately from the beginning; the doctrinals, which are afterwards framed, favour all of the common [or general] first principle, thus of faith without charity, whence come the falsities, which are the special [or particular] things of false principles. Every church in its beginning is acquainted only with the common [or general] things of doctrine, for it is then in its simplicity, and as it were in its childhood; in process of time it adds particulars, which are partly confirmative of common [or general] principles, partly additions which yet are not repugnant to the common [or general] principle, and also explicatory that open contradictions may be reconciled, and that no outrage may be committed against the dictates of common sense; yet all these things are the special [or particular] things of false principles; for all things

things of every doctrine have a mutual respect to each other as in a kind of society, and are joined together as in a consanguinity and affinity, which acknowledge the common principle as a father; hence it is evident that all things favour of what is false when the common [or general] principle is false.

4721. "And Joseph went to his brethren, and found them in Dothan"—that hereby is signified that they were in the special [or particular] things of false principles, appears from the representation of Joseph, as denoting the Lord as to divine truth, see n. 4669; and from the representation of his brethren, as denoting the church which turns away from charity to faith, and at length to faith separate, see n. 4665, 4671, 4679, 4680, 4690; and from the signification of Dothan, as denoting the special [or particular] things of false principles, see just above, n. 4720; hence it is evident that by those words is signified, that he found them in the special [or particular] things of false principles. In order to show what is meant by the special [or particular] things of false principles, let us take for the sake of illustration some doctrinals of a church which acknowledges faith alone for a principle, viz. that man is justified by faith alone; that in this case all his sins are wiped away; that he may be saved by faith alone even in the last hour of his life; that salvation is merely admission into heaven from grace; that infants also are saved by faith; that the Gentiles, inasmuch as they have not faith, are not saved, besides several others; these and like doctrinals are the special [or particular] things of the principle concerning faith alone. But if the church would acknowledge the life of faith for a principle, it would acknowledge charity towards the neighbour and love to the Lord, and hence the works of charity and love, and in this case all the above special [or particular] things would fall to the ground; and instead of justification he would acknowledge regeneration, concerning which the Lord saith in John, "Except any one be born again, he cannot see the kingdom of God," iii. 3; and that regeneration is effected by the life of faith, but not by faith separate. Neither would he acknowledge that in such case all his sins are wiped away, but that he is withheld from them of the Lord's mercy, and is kept in good and thence in truth; and thus that all good is from the Lord, and all evil from himself. Neither would he acknowledge that he may be saved by faith in the last hour of his life, but by the life of faith, which abides with him. Neither would he acknowledge that salvation consists merely in admission into heaven from grace, because heaven is denied to no one by the Lord, but if a man's life is not such that he can be together with the angels, he flies away

away thence of himself, n. 4674. Neither would he acknowledge that infants are saved by faith, but that in the other life they are instructed in the goods of charity and the truths of faith by the Lord, and are thereby received into heaven, n. 2289 to 2308; nor would he acknowledge that the Gentiles, because they have not faith, are not saved, but that their life equally remains with them, and that they who have lived in mutual charity, are instructed in the goods of faith, and are alike received into heaven; they who are principled in the good of life, are also willing that it should be so, and they believe it, see n. 2589 to 2604; so likewise in several other cases. The church, which acknowledges faith alone for a principle, cannot in any wise know what charity is, nor even what the neighbour is, thus not what heaven is; and will wonder that any one should ever assert, that the happiness of the life after death, and the joy in heaven, is the divine [principle] which flows into the principle of well-willing and well-doing to others, and that the happiness and blessedness thence derived exceed all perception, and that the reception of that influx cannot possibly have place with any one, who had not lived the life of faith, that is, who had not been principled in the good of charity. That the life of faith saves, the Lord also teaches openly in Matthew, chap. xxv, verse 31 to the end, and also in several other places; and hence also the creed, which is ascribed to Athanasius, teaches at the end, "Every one shall render an account of his works: he who had done well shall enter into life eternal, but he who had done ill into eternal fire."

4722. Verses 18, 19, 20, 21, 22. *And they saw him from afar, and before he approached nigh unto them, and they contrived against him to cause him to die. | And they said a man (vii) to his brother, Lo! that lord of dreams cometh. | And now, go ye, and let us kill him, and let us cast him into one of the pits, and let us say, An evil beast hath devoured him; and we will see what his dreams shall be. | And Reuben heard, and rescued him out of their hand, and said, Let us not smite him, the soul. | And Reuben said to them, Shed not blood, cast him to that pit which is in the wilderness, and lay not a hand upon him; to the intent that he might rescue him out of their hand, to bring him back to his father.* They saw him from afar, signifies the perception of the Lord's divine human [principle] remotely; and before he approached nigh unto them, and they contrived against him to cause him to die, signifies that they willed to extinguish the divine spiritual, [principle] which is from the Lord's divine human; and they said a man to his brother, signifies their mutual thoughts: lo! that lord of dreams

dreams cometh, signifies that those things were vain : and now, go ye, and let us kill him, signifies the extinction of the essential of doctrine concerning the Lord's divine human [principle :] and let us cast him into one of the pits, signifies amongst falses : and let us say, An evil beast hath devoured him, signifies a lie from the life of lusts : and we shall see what his dreams will be, signifies that preachings concerning him would thereby be false and would be seen : } and Reuben heard, signifies confession of the faith of the church in common : and rescued him out of their hand, signifies deliverance : and said, Let us not smite him, the soul, signifies that it was not to be extinguished, because it is the life of religion : } and Reuben said to them, signifies exhortation : shed not blood, signifies that they should not violate what is holy : cast him to that pit which is in the wilderness, signifies that they should hide in the mean while amongst their falses : and lay not a hand upon him, signifies lest they should violate : to the intent that he might rescue him out of their hand, to bring him back to his father, signifies that he might claim [or vindicate] to the church.

4723. "They saw him from afar"—that hereby is signified a perception of the Lord's divine human [principle] remotely, appears from the signification of seeing, as denoting perception, n. 2150, 3764 ; and from the signification of from afar, as denoting remotely ; and from the signification of Joseph, who is he whom they saw from afar, as denoting the Lord as to divine truth, see n. 4669 ; the reason why it is the Lord's divine human [principle] which is here meant by Joseph is, because that principle is the supreme of divine truth ; there are two essentials which constitute the church, and hence two principals of doctrine, one that the Lord's human [principle] is divine, the other, that love to the Lord and charity towards the neighbour constitute the church, but not faith separate from love and charity ; inasmuch as these are the primaries of divine truth, therefore also they are represented by Joseph : he who represents divine truth in general, represents also specifically the things of divine truth ; but what is specifically represented is manifest from the series.

4724. "And before he approached nigh to them, and they contrived against him to cause him to die"—that hereby is signified that they willed to extinguish the divine spiritual [principle] which is from the Lord's divine human, appears from the signification of contriving, as denoting to will from a depraved mind, for what any one wills from a depraved mind, that he contrives ; and from the signification of causing to die, as denoting to extinguish ; and from the representation of Joseph,

seph, as denoting the divine spiritual [principle] or the divine truth, spoken of occasionally above; inasmuch as divine truth proceeds from the Lord's divine human [principle,] therefore it is said the divine spiritual which is from his divine human [principle.] The case herein is this; all the divine truth, which is in the universal heaven, proceeds from no other source than from the Lord's divine human [principle,] what is from the divine [principle] itself, cannot in any wise flow in immediately with any angel, for it is infinite, but mediately through the Lord's divine human [principle,] which is, also, meant by these words of the Lord, "No one hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath declared him,"† John i. 18; hence also the Lord as to the divine human [principle] is called mediator. This [principle] also was from eternity, for the divine esse, without influx through heaven, and being thence made the divine existing [principle,] could not be communicated with any angel, still less with any spirit, and least of all with any man; that the Lord as to the divine [principle] itself, is the divine esse, and as to the divine human [principle] is the divine existing, may be seen, n. 4687. Neither could the Lord's human [principle] itself have received any influx from the divine esse, unless it had been made in him the divine human [principle,] for what receives the divine esse must be divine. From these few considerations it may appear, that divine truth doth not proceed immediately from the divine [principle] itself, but from the Lord's divine human [principle.] This principle also they extinguish within themselves, who contend in favour of faith alone, and do not live the life of faith, for they believe that the Lord's human [principle] is purely human, not unlike the human [principle] of another man, whence also several of them deny the Lord's divine [principle,] howsoever they profess it with the mouth; but they who live the life of faith, adore the Lord with bended knees and humble hearts as God the Saviour, thinking nothing at the time from doctrine concerning the divine nature and the human nature; in like manner in the holy supper; hence it is evident that with these the Lord's divine human [principle] is in their hearts.

4725. "And they said a man to his brother"—that hereby are signified their mutual thoughts, appears from the signification of saying, as denoting to perceive and to think, see n. 3395; and from the signification of a man to a brother, as denoting mutually.

† The word in the original Greek, which is here rendered *hath declared*, our author hath very properly translated by the Latin *exposuit*, denoting rather the *bringing into outward manifestation*.

mutually. It was a customary form of speech with the ancients to say, A man to a brother, when what is mutual was signified, by reason that a man (*vir*) signified truth, n. 3134, 3459, and a brother good, n. 4121, between which there intercedes the most essential mutuality, for the conjunction of truth with good and of good with truth is effected mutually and reciprocally.

4726. "Lo! that lord of dreams cometh"—that hereby is signified that those things were vain, appears from the signification of dreams, as denoting preachings, see n. 4682, in the present case preachings of divine truth, because it is said of Joseph; but whereas divine truth, as to its essentials, is rejected by those who are in faith alone, as was shown concerning the Lord's divine human [principle,] and concerning charity, therefore by dreams are here signified things vain; for to such persons falses appear as truths, and truths as falses, and if not as falses, yet as things vain. The lord of dreams is their preacher. That divine truths appear to such persons as vain things, may be manifest from several cases, as for example; it is a divine truth, that the Word is holy, and divinely inspired as to every tittle, and that its holiness and divine inspiration is in consequence of every part of it being representative and significative of the celestial and spiritual things of the Lord's kingdom; but when the Word is opened as to the internal sense, and it is taught what is represented and signified by singular its contents, then such who are in faith alone reject those things as vain, saying that they are not of any use, although celestial and spiritual things are what would affect the internal man with satisfaction, more than worldly things the external man; in like manner in many other cases.

4727. "And now, go ye, and let us kill him"—that hereby is signified the extinction of the essential of doctrine concerning the Lord's divine human [principle,] appears from the signification of killing, as denoting to extinguish; and from the signification of Joseph, whom they willed to kill, as denoting the divine truth of the Lord, and specifically the doctrinal concerning his divine human [principle,] n. 4723; that this is an essential of doctrine, may be seen in the same number. That the church, which acknowledgeth faith alone, hath extinguished that essential truth, is a known thing; for who of them believeth the Lord's human [principle] to be divine? Do not they hold in aversion the very mention of such a doctrine? When yet in the ancient churches it was believed, that the Lord, who was to come into the world, was a divine man, and also he, when he was seen by them, was called Jehovah, as is evident from several passages in the Word; but suffice it for the present to ad-

duce

duce this passage in Isaiah, "The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*, make plane in the desert a path for our God," xl. 5; that these words were spoken concerning the Lord, and that the way was prepared and a path made plane for him, is evident from the evangelists, Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23; and moreover from the Lord's own words, that he was one with the Father, and the Father in him, and he in the Father; also that all power was given to him in the heavens and in the earth; and likewise that judgment appertained to him. He who has the smallest knowledge concerning power in heaven and in earth, and concerning judgment, may know that they are nothing, unless he was divine even as to his human [principle]. Nor can they, who are principled in faith alone, know what makes man new, or sanctifies him, still less what made the Lord's human [principle] divine; for they know nothing concerning love and charity; for love to the Lord and charity towards the neighbour, make man new and sanctify him; but the divine love itself made the Lord divine; for love is the very esse of man, and hence is his principle of life; it forms man according to an image of itself, just as the soul of man, which is his interior essence, as it were creates or effigies the body to an image of itself, and indeed in such a sort, that by the body it acts and is sensible altogether as it wills and thinks, and thus the body is as the effect, and the soul as the cause in which is the end, consequently the soul is all in the body, as the cause of the end is all in the effect. He who had *Jehovah* himself for a soul, as the Lord had, (for he was conceived of *Jehovah*) could not have any other human [principle,] when it was glorified. From these considerations it is evident how much they are mistaken, who make the Lord's human [principle,] after that it was glorified, like the human [principle] of man, when yet it is divine; from his divine human [principle] proceeds all wisdom, all intelligence, and also all light in heaven; whatsoever proceeds from him is holy; a holy [principle,] which is not from the divine, is not holy.

4728. "And let us cast him into one of the pits"—that hereby is signified amongst falses, appears from the signification of pits, as denoting falses; the reason why pits denote falses is, because men, who have been in false principles, after death are kept for some time in the lower earth, until falses are removed from them, and as it were cast aside; the places in that earth are called pits; they who come thither are they who must be in the vastation spoken of, n. 1106 to 1113, 2699, 2711, 2714; hence it is that by pits, in the abstract sense, are signified falses;

the lower earth is proximately beneath the feet, and the region round about to a small distance; in that earth there are several after death, before that they are elevated into heaven; mention is made also of this earth in the Word throughout; beneath it are the places of vastation, which are called pits; below those places, and round about to much extent, are hells. Hence it is in some measure evident, what is meant by hell, what by the lower earth, and what by pit, when they are mentioned in the Word; as in Isaiah, "Thou wast let down to *hell*, to the *sides* " *of the pit*; thou wast cast forth from thy sepulchre as an "abominable twig; the garment of the slain, of the thrust "through with the sword, *who go down to the stones of the pit*," xiv. 15, 19, speaking of the king of Babel, by whom is represented the profanation of truth, for king is truth, n. 1672, 2015, 2069, 3009, 4581, and Babel profanation, n. 1182, 1326; hell is where the damned are, their damnation is compared to an abominable twig, and to the garment of the slain and of the thrust through with the sword going down to the stones of the pit; the garment of the slain is truth profaned, the thrust through with the sword are they with whom truth is extinguished, the pit is the false principle which is to be vastated, stones are borders, hence also they are called sides, for round about the pits are hells; that garment denotes truth, see n. 2576, the garment of the slain is truth profaned, for the blood with which the garment is tinged denotes what is profane, n. 1003; the thrust through with the sword are they with whom truth is extinguished, see n. 4503; from these considerations it is also evident, that without the internal sense it cannot in any wise be known what these things mean. So in Ezechiel, "When I "shall cause thee to go down *with those who go down to the* " *pit* to the people of the age, and shall cause thee to dwell in " *the earth of things below*; that thou mayest not dwell in *deso-* " *lations* from the age *with them who go down to the pit*; then "I will give gracefulness in the land of the living," xxvi. 20; they who go down to the pit denote those who are sent into vastation; not to dwell with them who go down to the pit denotes to be delivered from falses. Again, "To the end that none "of the trees of the waters may lift up themselves by reason of "their height, nor put forth their branch to amongst the entwist- "ings, neither stand upon them by reason of their height all that "drink waters; they all shall be delivered up to death to the " *lower earth* in the midst of the sons of man, *to them who go* " *down to the pit*. At the sound of his ruin I will make the "nations to tremble, *when I shall cause him to go down into hell* " *with them who go down to the pit*; and they shall comfort "themselves

“ themselves in the lower earth, all the trees of Eden, the choice
 “ and chief of Lebanon, all that drink the waters,” xxxi. 14, 16,
 speaking of Egypt, by which is signified science which of itself
 enters into the mysteries of faith, that is, they who do so, see
 n. 1164, 1165, 1186; from what hath been said above, it is
 plain what is signified by hell, by the pit, and by the lower
 earth, which are here mentioned by the prophet; nor doth it
 appear from any other source than from the internal sense,
 what is signified by the trees of waters, by the trees of Eden,
 by the branch put forth to amongst the entwistings, by the
 choice and chief of Lebanon, and by those who drink waters.
 Again, “ Son of man, wail over the multitude of Egypt, and
 “ cause to descend herself, and the daughters of magnificent
 “ nations, to the earth of lower things, with them who go down
 “ to the pit. Ashur is there, to whom were given sepulchres in
 “ the sides of the pit, all the thrust through with the sword,”
 xxxii. 18, 23; what is here meant, may appear from what hath
 been explained above. So in David, “ Jehovah, thou hast
 “ caused my soul to ascend out of hell, thou hast made me alive
 “ from them who go down to the pit,” Psalm xxx. 3. Again,
 “ I am reputed with them who go down to the pit; I am reputed
 “ as a man (*vir*) who hath no strength; thou hast set me in the
 “ pit of lower things, in darkness, in depths,” lxxxviii. 4, 6.
 And in Jonah, “ I went down to the cuttings off of the moun-
 “ tains, the bars of the earth were over me for ever, neverthe-
 “ less thou madest life to ascend out of the pit,” ii. 7, speaking
 of the Lord’s temptations, and deliverance from them; the
 cuttings off of the mountains denote where are the most damned,
 for the dark thick mists, which appear around them, are the
 mountains. That pit denotes the vastation of what is false, and
 in the abstract sense what is false, further appears from Isaiah,
 “ They shall be gathered with a gathering the bound to the pit,
 “ and they shall shut up in prison, yet after a multitude of days
 “ they shall be visited,” xxiv. 22. Again, “ Where is the anger
 “ of him who causeth straitness? he shall hasten leading forth to
 “ open, and he shall not die at the pit, neither shall bread fail,”
 li. 14. And in Ezechiel, “ Behold, I bring upon thee strangers,
 “ the violent of the nations, who shall unsheath their swords
 “ upon the beauty of thy wisdom, and they shall profane thy
 “ brightness, they shall let thee down into the pit, and thou shalt die
 “ by the deaths of those who are thrust through in the heart of
 “ the seas,” xxviii. 7, 8, speaking of the prince of Tyre, by
 whom are signified such as are principled in what is false. And
 in Zechariah, “ Exult exceedingly, O daughter of Zion; shout,
 “ O daughter of Jerusalem: behold thy King cometh to thee,
 “ just,

“just, miserable, and riding upon an ass, and upon a foul the
 “son of an ass. By the blood of the covenant *I will send forth*
 “*thy bound ones out of the pit in which is no water,*” ix. 9, 11;
 the pit in which is no water denotes the false principle in which
 is nothing true; as it is also said in what follows, that they cast
 Joseph into a pit, and the pit was empty, there was no water in
 it, verse 24. And in David, “To thee Jehovah do I cry, my
 “rock, be not silent from me, lest perhaps thou be silent from
 “me, and I seem like to them who go down into the pit,” Ps.
 xxviii. 1. Again, “Jehovah *hath caused me to ascend out of*
 “*the pit of VASTATION*, out of the mire of the clay, and hath set
 “my feet on a rock,” Psalm xl. 2. Again, “Let not the
 “waves of waters overwhelm me, let not the depths swallow
 “me up, *neither let the pit shut her mouth upon me,*” Ps. lxxix.
 15. Again, “He sent his Word and healed them, and *delivered*
 “*them out of their pits,*” Psalm cvii. 20; out of pits denotes
 out of falses. Again, “Make haste, answer me, Jehovah, my
 “Spirit is consumed, hide not thy faces from me, that I may
 “become *like unto them who go down into the pit,*” Ps. cxliii.
 7. Inasmuch as pit signifies what is false, and the blind those
 who are in falses, n. 2383, therefore the Lord saith, “Suffer
 “them, they are blind leaders of the blind, for if the blind lead
 “the blind, *they shall both fall into the pit,*” Matt. xv. 14. Luke
 vi. 39. Similar to what was represented by Joseph, was repre-
 sented also by Jeremiah the prophet, on which subject he thus
 writes, “They took Jeremiah, and cast him into the pit, which
 “was in the court of the guard, and let down Jeremiah by
 “ropes *into the pit where was no water,*” xxxviii. 6; that is,
 they rejected divine truths amongst falses in which is nothing of
 truth.

4729. “And let us say, An evil beast hath devoured him”—
 that hereby is signified a lie from the life of lusts, appears from
 the signification of a beast, as denoting affection and lust, see
 n. 45, 46; for beast in the genuine sense denotes what is alive,
 n. 774, 841, 908, hence by an evil beast is here signified the life
 of lusts; that it is a lie, is manifest. This hath relation to what
 goes before, viz. that they rejected divine truth amongst falses,
 which was lie from the life of lusts; for there are three origins
 of what is false, one from the doctrine of the church, another
 from the fallacy of the senses, a third from the life of lusts; that
 which is from the doctrine of the church affects only the intel-
 lectual part of the man, for he is persuaded from infancy that
 it is so, and confirming arguments afterwards corroborate it;
 but that which is from the fallacy of the senses doth not so
 affect the intellectual part, for they, who are principled in what

is false from the fallacy of the senses, have little of intuition from the intellect, inasmuch as they think from the lower and sensual principles; but the false principle derived from the life of lusts, originates in the will itself, or what is the same thing, in the heart, for what man wills from the heart, this he desires, and this false principle is the worst of all, because it inheres, and is not eradicated except by new life from the Lord. There are, as is a known thing, two interior faculties of man, viz. the understanding and the will; what the understanding draws in and imbibes, this doth not on that account pass into the will; but what the will draws in and imbibes, this passes into the understanding, for what a man wills this he thinks, wherefore when he wills evil from lust, he then thinks and confirms it; the principles confirmative of evil by the thought are what are called false principles derived from the life of lusts; these falses appear to him as truths, and when he hath confirmed those falses in himself, then truths appear to him as falses, for then he hath precluded the influx of light through heaven from the Lord; but if he hath not confirmed those falses in himself, in this case the truths, which his understanding had before imbibed, oppose and do not permit their confirmation.

4790. "And we shall see what his dreams will be"—that hereby is signified that preachings concerning him would be thereby false and would be seen, appears from the signification of dreams, as denoting preachings, see n. 4682, and since these in their eyes appeared as falses, see n. 4726, 4729, therefore by dreams are here signified preachings concerning divine truth, especially that the Lord's human [principle] is divine, which were false according to their opinion; that they were also seen by them as falses, is signified by their saying, "We shall see what they will be." That preachings concerning the Lord's divine human [principle] appeared and appear as falses to those who are in faith alone, may be manifest from what was said above, n. 4729, at the end, for the things which are confirmed from the life of lusts have no other appearance. A further ground and reason why falses are confirmed from the life of lusts is, because in such case it is not known what heaven is and what hell, also what love towards the neighbour is, and what self-love and the love of the world; if those things were known, yea, if men were only willing to know them, they would think altogether otherwise. Who at this day knows any thing further, than that neighbourly love consists in a man's giving what he hath to the poor, and in relieving every one out of his purse, and in doing good to his neighbour, by every possible method, without distinction, whether he be good or evil? And
because

because by these means he would be deprived of his wealth, and would himself become poor and wretched, therefore he rejects the doctrinal concerning charity, and embraces the doctrinal concerning faith; and next he confirms himself against charity by several considerations, viz. by thinking that he was born in sins, and hence that he cannot do any thing good of himself, and if he doeth works of charity or piety, that he must needs place merit in them; and when he thinks thus on one part, and from the life of lusts on the other, he then betakes himself to the part of those who say that faith alone saves; and when he is in this faith, he then still more confirms himself, until he believes that works of charity are not necessary to salvation; and when these works are excluded, he then falls into this new [opinion or doctrinal,] that in consequence of man's being of such a quality, there hath been provided by the Lord a mean [or medium] of salvation, which is called faith; and at length into this, that he may be saved, if from confidence or trust he saith, even in the hour of death, that God hath mercy upon him in consequence of his looking at the Son, and at what he hath suffered for him, not considering what the Lord hath said in John, chap. i. verses 12, 13, and in a thousand other places. Hence now it is that faith alone hath been acknowledged for an essential in churches; but the reason why it hath not been every where acknowledged in like manner is, because church-rulers can gain nothing by faith alone, but by the preaching of works. But if the above persons had known what charity towards the neighbour is, they would never have fallen into the above false principle of doctrine; the fundamental of charity is to act rightly and justly in every thing relating to any debt or office; as for example: he who is a judge, if he punishes a malefactor according to the laws, and this from zeal, he is then in charity towards his neighbour, for he willeth his amendment, thus his good, and also willeth well to society and his country, by preventing the malefactor from committing any further mischief, thus he can love him if he amends, as the father the son whom he chastises; and thus he loves societies and his country, which are in the general his neighbour. The case is similar in all other instances. But of these, by the divine mercy of the Lord, we shall treat more fully elsewhere.

4731. "And Reuben heard"—that hereby is signified confession of the faith of the church in general, appears from the representation of Reuben, as denoting faith in the understanding, or doctrine, which is the first of regeneration, in the complex the truth of doctrine, by which the good of life may be attained to, see n. 3861, 3866, in the present case therefore confession

session of the faith of the church in general. The reason why Reuben here interposes himself is, because the church which commences from faith, would cease to be a church, unless this divine truth remained in it, viz. that the Lord's human [principle] is divine, for this is the supreme or inmost truth of the church; wherefore Reuben willed to rescue Joseph, by whom that truth is here represented, out of the hand of the brethren to bring him back to his father, by which is signified, that he willed to claim [or vindicate] that truth for the church; and further, when Reuben returned to the pit, and saw that no Joseph was there, that he rent his garments, and said to his brethren, The son is no more, and I, whither do I come? verses 29, 30, by which is signified that there was no longer any faith in the Lord, and thus no church. This supreme or inmost truth, that the Lord's human [principle] is divine, is denied by those in the church who are in faith alone; but still, inasmuch as they know from the Word that the Lord hath the divine [principle,] and do not apprehend how his human [principle] can be divine, therefore they attribute each principle to the Lord, distinguishing between his divine and human nature. But they who are in the life of faith or charity, adore the Lord as their God and Saviour, and when they are in adoration, think of the Lord's divine [principle,] not separating it from the human, thus in heart they acknowledge all in the Lord to be divine; but when they think from doctrine, inasmuch as they too cannot comprehend how the human can be divine, they speak from what is doctrinal.

4732. "And rescued him out of their hand"—that hereby is signified deliverance [or setting at liberty,] appears without explication.

4738. "And he said, Let us not smite him the soul"—that hereby is signified that it ought not to be extinguished, because it is the life of religion, appears from the signification of smiting, as denoting to extinguish; and from the signification of soul, as denoting life, see n. 1000, 1005, 1436, 1742, in the present case the life of religion. That the acknowledgment and adoration of the Lord's divine human [principle] is the life of religion, is evident from what was said just above, n. 4731; and also from this consideration, that the nature of man is such, that he is willing to worship what he can have somewhat of perception and thought about, yea, the sensual, what they can have some sense of, nor are they willing to worship unless the divine [principle] be therein; this is common to the human race; hence the Gentiles worship idols, in which they believe there is a divine [principle,] but others men deceased, whom they

they believe to be either gods or holy; for nothing can be excited with man, unless there be somewhat to affect his senses; they who say that they acknowledge a supreme Being, of whom they have no idea of perception, for the most part acknowledge no God, but nature in his stead, and nature, because they apprehend her; very many of the learned amongst Christians are of this character, and this also by reason that they do not believe the Lord's human [principle] to be divine. Lest, therefore, men, who have removed themselves so far from the divine [being or principle,] and are become in so great a degree corporeal, should worship wood and stones; and lest they should worship any deceased man, and thereby under him some devil, and not God himself, because they were not able in any manner to perceive him, and thereby all of the church should perish, and with the church the human race, the divine [principle] itself willed to assume the human, and to make this divine. Let the learned therefore take heed to themselves, lest they think of the Lord's human [principle,] and do not at the same time believe it divine, for in so doing they scandalize themselves, and at length believe nothing.

4734. "And Reuben said to them"—that hereby is signified exhortation, in the proximate sense confession of the faith of the church in general, which is Reuben, n. 4731, exhorting or dictating, that they should not violate, appears from what follows.

4735. "Shed not blood"—that hereby is signified that they should not violate what is holy, appears from the signification of blood, as denoting what is holy, of which we shall speak presently; hence to shed blood is to violate what is holy. All that is holy in heaven, proceeds from the Lord's divine human [principle,] and hence all that is holy in the church, wherefore to prevent its violation, the holy supper was instituted by the Lord, and there it is said in express words, that the bread therein is his flesh, and the wine therein is his blood, thus that it is his divine human [principle] from which on this occasion is derived what is holy. With the ancients, flesh and blood signified the proper human [principle,] because the human [principle] consisteth of flesh and blood; hence the Lord said to Simon, "Blessed art thou, because *flesh and blood* hath not revealed to thee, but my Father who is in the heavens," Matt. xvi. 17; the flesh therefore and blood, signified by the bread and wine in the holy supper, is the Lord's proper human [principle,] the Lord's proper [principle] itself, which he acquired to himself by his own proper ability, is divine; his proper [principle] from conception was what he had from Jehovah, his Father, and was

Jehovah himself, hence the proper [principle] which he acquired to himself in the human, was divine; this proper divine [principle] in the human is what is called flesh and blood, flesh is its divine good, n. 3813, blood is the divine truth of divine good. The Lord's human [principle,] after that it was glorified or made divine, cannot be conceived as human, but as the divine love in a human form; and this more than the angels, who, when they appear, as they have been seen by me, appear as forms of love and charity under a human shape, and this from the Lord; for from the divine love the Lord made his human [principle] divine, as by celestial love man is made an angel after death, that he may appear as a form of love and charity under a human shape, as was said. Hence it is evident that by the Lord's divine human [principle] in the celestial sense is signified the divine love itself, which is love towards the universal human race, in that it willeth to save them, and make them blessed and happy to eternity, and appropriate to them its own divine [principle,] so far as men are capable of receiving it; in the present case love, and the reciprocal love of man to the Lord, and also neighbourly love, are what are signified and represented in the holy supper, the divine celestial love by flesh or bread therein, and the divine spiritual love by blood or wine therein. From these considerations now it may be manifest what is meant in John, by the eating of the Lord's flesh, and by the drinking of his blood, as it is expressed in these words, "I am the *living bread* which came down from heaven; if any one shall eat of *this bread*, he shall live for ever. But *the bread*, which I shall give, is *my flesh*. Verily, verily, I say unto you, *Unless ye shall eat the flesh of the Son of Man, and shall drink his blood*, ye shall not have life in you. He who *eateth my flesh, and drinketh my blood*, hath eternal life; and I will raise him up in the last day. For *my flesh* is truly meat, and *my blood* is truly drink. He who *eateth my flesh, and drinketh my blood*, abideth in me, and I in him. This is *the bread* which came down from heaven," vi. 50 to 58; inasmuch as by flesh and blood is signified the divine celestial [principle,] and the divine spiritual which is from the Lord's divine human [principle,] as was said, or, what is the same thing, the divine good and divine truth of his love, by eating and drinking is signified to appropriate those principles to oneself, appropriation is effected by the life of love and charity, which also is the life of faith; that to eat is to appropriate good to oneself, and to drink is to appropriate truth to oneself, may be seen, n. 2187, 3069, 3168, 3513, 3596, 3722, 3832, 4017, 4018. Inasmuch as blood in the celestial sense signifies

the divine spiritual [principle,] or the divine truth, proceeding from the Lord's divine human [principle,] therefore it signifies the holy [principle,] for the divine truth, proceeding from the Lord's divine human [principle,] is the holy [principle] itself; there is no other holy [principle,] nor doth what is holy come from any other source. That blood is this holy [principle,] may be manifest from several passages in the Word, of which we shall adduce the following, "Son of man, thus saith the Lord Jehovah, Say to every bird of the heaven, to every beast of the field, Be ye gathered together and come, gather yourselves together from about upon my sacrifice, which I sacrifice for you, a great sacrifice upon the mountains of Israel, that *ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and ye shall drink the blood of the princes of the earth, rams, lambs, and he-goats, all fatlings of Bashan. And ye shall eat fat to satiety, and ye shall drink blood, even to drunkenness, of my sacrifice which I will sacrifice for you. Ye shall be satiated upon my table with horse, and chariot, the mighty one, and every man of war. Thus will I give my glory amongst the nations,*" Ezech. xxxix. 17, 18, 19, 20, 21, speaking of the calling together of all to the Lord's kingdom, and specifically concerning the establishment of the church amongst the Gentiles; and by eating flesh and drinking blood is signified to appropriate to themselves divine good and divine truth, thus the holy [principle] which proceeds from the Lord's divine human [principle,] who cannot see that by flesh in this passage is not meant flesh, nor by blood blood, as where it is said, that they should eat the flesh of the mighty, and drink the blood of the princes of the earth, and that they should be satiated with horse, chariot, the mighty one, and every man of war. In like manner in John, "I saw one angel standing in the sun, who cried with a great voice, saying to all the fowls flying in the midst of heaven, Come ye, gather together to the supper of the great God, that ye may eat the *flesh of kings, and the flesh of captains of thousands, and the flesh of the mighty, and the flesh of horses, and of them who sit on them, and the flesh of all free and bond, small and great,*" Apoc. xix. 17, 18; who can at all understand these words, unless he knows what is signified in the internal sense by flesh, and what by kings, captains of thousands, the mighty, horses, them who sit on them, the free and the bond? So in Zechariah, "He shall speak peace to the nations; his dominion shall be from the sea even to the sea, and from the river even to the ends of the earth. Also thou, by *the blood of thy covenant, I will send forth thy bound ones out of the pit,*" ix. 10, 11; speaking

speaking of the Lord; the blood of the covenant is the divine truth proceeding from his divine human [principle,] and is the holy [principle] itself, which, after that he was glorified, came forth from him; this holy [principle] is what is also called the Holy Spirit, as is evident from John, "Jesus said, If any one thirst, let him come to me and *drink*; whosoever believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water. This he said of the Spirit, which they should receive who believed in him; for the Holy Spirit was not as yet, because Jesus was not as yet glorified," vii. 37, 39; that the holy [principle] proceeding from the Lord is Spirit, may be seen, John vi. 63. Moreover, that blood denotes the holy [principle] proceeding from the Lord's divine human, is plain from David, "He shall redeem their soul from deceit and violence, and *precious shall their blood be* in his eyes," Psalm lxxii. 14; precious blood denotes the holy [principle] which they would receive. And in the Revelation, "These are they who come out of great affliction, and have washed their garments, and have made their garments white in *the blood of the Lamb*," vii. 14; again, "They overcame the dragon by *the blood of the Lamb*, and by the word of his testimony; and they loved not their soul even to death," xii. 11; the church at this day knows no other than that the blood of the Lamb here signifies the Lord's passion, because it is believed that they are saved solely by what the Lord suffered, and that for this purpose he was sent into the world; but let this be for the simple who cannot apprehend interior arcana; the Lord's passion was the last of his temptation, by which he fully glorified his human [principle,] Luke xxiv. 26; John xii. 23, 27, 28; chap. xiii. 31, 32; chap. xvii. 1, 4, 5; but the blood of the Lamb in the above passages is the same thing as the divine truth, or the holy [principle] proceeding from his divine human [principle;] thus the same thing with the blood of the covenant spoken of above, and concerning which it is also written in Moses, "Moses took the book of the covenant and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear. Then Moses took the *blood*, and sprinkled upon the people, and said, Behold the *blood of the covenant* which Jehovah hath established with you upon all these words," Exod. xxiv. 7, 8; the book of the covenant was the divine truth which they had at that time, which was confirmed by blood, testifying that it was from his divine human [principle.] In the rituals of the Jewish church also nothing else was signified by blood, but the holy [principle] proceeding from the Lord's divine human [principle;] wherefore when they were sanctified, this was effected.

effected by blood; as when Aaron was sanctified and his sons, on this occasion blood was sprinkled upon the horns of the altar, the remainder at the foundation of the altar, also upon the tip of the right ear, the thumb of the right hand and foot, and upon his garments, Exod. xxix. 12, 16, 20; Levit. viii. And when Aaron entered within the veil to the propitiatory, on this occasion also blood was to be sprinkled with the finger on the propitiatory seven times towards the east, Levit. xvi. 12, 13, 14, 15; in like manner in the rest of the sanctifications, and also expiations and cleansings, concerning which see Exod. xii. 7, 13, 22; chap. xxx. 10; Levit. i. 5, 11, 15; chap. iii. 2, 8, 13; chap. iv. 6, 7, 17, 18, 25, 30, 34; chap. v. 9; chap. vi. 27, 30; chap. xiv. 14 to 19, 25 to 30; chap. xvi. 12, 13, 14, 15, 18, 19; Deut. xii. 27. Inasmuch as by blood in the genuine sense is signified the holy [principle,] so in the opposite sense by blood and bloods are signified those things which occasion violence to it, and this from this ground, because by shedding innocent blood is signified to violate what is holy; on which account also wicked principles of life and profane principles of worship were called blood; that blood and bloods have such a signification is evident from the following passages, "When the Lord shall wash the excrement of the daughters of Zion, and shall purge the bloods of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of expurgation," Isaiah iv. 4. Again, "The waters of Dinton are full of blood," xv. 9. Again, "Your hands are polluted with blood, and your fingers with iniquity; their feet run to evil, and hasten to shed innocent blood; their thoughts are the thoughts of iniquity," lix. 6, 7. So in Jeremiah, "Also in thy wings were found the blood of the souls of poor innocents," ii. 34. Again, "For the sins of the prophets, the iniquities of the priests, shedding in the midst of Jerusalem the blood of the just, they wandered blind in the streets, they were polluted with blood, those things which they cannot, they touch with garments," Lam. iv. 13, 14. And in Ezekiel, "I passed by beside thee, and saw thee trodden under foot in thy bloods, and I said to thee, in thy bloods, Live thou; and I said to thee, in thy bloods, Live thou. I washed thee with waters, and I washed away from upon thee; and I anointed thee with oil," in, "Thou son of man, wilt thou dispute with the Lord? Make known to her all her abominations, which thou hast poured out, thou art made guilty; idols which thou hast made, thou art polluted. princes of Israel, every one according to his arm thee, and have shed blood; men of calumny have been

"been in thee *to shed blood*, and to the mountains they have devoured in thee," xxii. 2, 3, 4, 6, 9. And in Moses, "If any one shall sacrifice elsewhere than upon the altar at the tent; *there shall be blood*, and as if *he had shed blood*," Levit. xvii. 1 to 9. Falsified and profaned truth is signified by the following passages concerning blood, "I will give prodigies in the heavens and in the earth, *blood* and fire, and pillars of smoke; the sun shall be turned into thick darkness, and *the moon into blood*, before the great and terrible day cometh," Joel ii. 30, 31. And in the Apocalypse, "The sun was made black as hairy sackcloth, and *the moon was wholly made as blood*," vi. 12. Again, "The second angel sounded, and as it were a great mountain burning with fire, was cast into the sea, and *a third part of the sea was made blood*," viii. 8. Again, "The second angel poured out his vial into the sea, and it was *made as the blood of a dead [person]*, whence every living soul died in the sea. The third angel poured out his vial into the rivers, and into the fountains of waters, and *they were made blood*," xvi. 3, 4. In like manner where it is written that the rivers, gatherings together, and lakes of waters were turned *into blood* in Egypt, Exod. vii. 15 to 22, for by Egypt is signified the science, which of itself enters into heavenly arcana, and hence perverts, denies, and profanes truths divine, n. 1164, 1165, 1186; all the miracles in Egypt, as being divine, involved such things; that the rivers, which were turned into blood, denote truths which are of intelligence and wisdom, see n. 108, 109, 3051; that waters denote the same, n. 680, 2702, 3058; also fountains, n. 2702, 3097, 3424; that seas denote scientific truths in the complex, n. 28; that the moon, of which also it is said that it should be turned into blood, denotes divine truth, n. 1529, 1530, 1531, 2495, 4060; hence it is evident that by the moon, the sea, fountains, waters, and rivers being turned into blood, is signified truth falsified and profaned.

4736. "Cast him to the pit which is in the wilderness"—that hereby is signified that they would hide in the mean while amongst their falses, that is, that they would consider as false, but would still retain as being of concern to the church, is evident from the signification of pit, as denoting falses, see above, n. 4728; and from the signification of wilderness, as denoting where there is not truth; for wilderness is a term of wide signification, denoting what is uninhabited, thus what is not cultivated, which, when it is predicated of the church, denotes where there is not good, and consequently not truth, n. 2708, 3900; thus by a pit in the wilderness are here meant falses in which there is no truth because no good. It is said in

in which there is no truth, because no good, for when faith is believed to save without works, in this case truth indeed may be given, but still it is not truth with him who so believes, because it hath not respect to good, neither is it from good; this truth is not vital, because it hath in it a principle of what is false; consequently with him who is in possession of such truth, it is no other than false from the principle which hath rule therein; the ruling principle is like the soul, from which the rest of the principles derive their life. On the other hand there are given falses, which are received as truths, when good is in them, especially the good of innocence, as amongst the Gentiles, and also amongst several within the church.

4737. "And lay not a hand upon him"—that hereby is signified that they should not violate, may appear without explanation.

4738. "To the intent that he might rescue him out of their hand, to bring him back to his father"—that hereby is signified that he might claim [or vindicate] to the church, appears from the signification of rescuing out of their hand, as denoting to set at liberty, as above, n. 4732; and from the signification of bringing back to his father, as denoting to claim [or vindicate] to the church, for by Jacob, who in this case is father, is represented the Jewish religion derived from the ancient church, as above, n. 4700, 4701. What he would claim [or vindicate] to the church, is the divine truth concerning the Lord's divine human [principle,] for by Joseph that truth is specifically signified, as was said above. As to what further concerns this truth, it is to be noted that the ancient church acknowledged it, and also the primitive Christian church; but after that the papal chair grew up even to the establishing dominion over all human souls, and exalted itself as it is said of the king of Babel in Isaiah, "Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars, and I will sit in the mount of the assembly, I will ascend above the heights of the cloud, and will become like to the highest," xiv. 13, 14, then exception was made to the divine [principle] in the Lord's human [principle;] how this was decreed in a certain council, hath also been revealed to me. There appeared to me certain [spirits] in front to the left at the plane of the sole of the foot, at some distance from me, who discoursed with each other, but I did not hear on what subject; it was told me, that they were some of those who were together in the council, when a decree was passed concerning the Lord's two natures, the divine and human; presently it was also given to speak with them; they said, that they who had

had the greatest influence in the council, and who prevailed over the rest in dignity and authority, assembled together, and on this occasion in an obscure chamber, and concluded that both a divine and human [principle] should be attributed to the Lord, principally on the account, that otherwise the papal chair would not subsist; for if they had acknowledged the Lord to be one with the Father, as he himself saith, it would have been impossible that any vicar of his should be acknowledged on earth; for at that time there existed schisms, whereby the papal power might have been brought to decay and been dissipated, unless they had so distinguished; to corroborate the above decree, they sought confirming proofs from the Word, and persuaded the rest [of the council.] They added, that hereby they could have dominion in heaven and in earth, because they had [information] from the Word, that to the Lord was given all power in the heavens and in the earths, which could not be attributed to any vicar, if the human [principle] was also acknowledged to be divine, for they knew that no one was allowed to make himself equal to God, and that the divine [principle] had the above power of itself, but not the human, unless it was given to it, as also afterwards to Peter. They said, that the schismatics at that time were men of much discernment and ingenuity, and that thus they could keep them quiet; and that hereby also the papal power was confirmed. Hence it is evident, that the above distinction was invented only for the sake of dominion; and that on this account they were not willing to know, that the power given to the Lord's human [principle] in the heavens and in the earths, makes it manifest that it also is divine. And that by Peter, to whom the keys of the heavens were given by the Lord, is not meant Peter, but the faith of charity, which, as being from the Lord alone, is the power of the Lord alone, see preface to chap. xxii. Gen.

4739. Verses 23 to 30. *And it was done, as Joseph came to his brethren, and they stripped Joseph of his coat, the coat of various colours which was upon him; and they took him and cast him into the pit: and the pit was empty, there was no water in it. And they sat to eat bread; and they lifted up their eyes and saw, and, lo! a company of Ishmaelites was coming from Gilead, and their camels carrying spices, and resin, and myrrh, going to carry down to Egypt. And Judah said to his brethren, What gain is it that we slay our brother, and cover his blood? Go ye, and let us sell him to the Ishmaelites, and let not our hand be upon him; because he is our brother, our flesh: and his brethren hearkened. And there passed by men Midianites, traders; and they drew out, and caused Joseph to come out*

out of the pit, and they sold Joseph to the Ishmaelites for twenty of silver; and they brought Joseph to Egypt. [And Reuben returned to the pit; and, lo! there was no Joseph in the pit: and he rent his garments.] And he returned to his brethren, and said, The son is no more; and I, whither do I come? It was done as Joseph came to his brethren, signifies when preaching was made concerning him: and they stripped Joseph of his coat, signifies the appearances of truth, that they shook them off and annihilated them: the coat of various colours, which was upon him, signifies the quality of appearances as to truths derived from good: and they took him, and cast him into the pit, signifies amongst falses: and the pit was empty, there was no water in it, signifies that at that time there was nothing true: and they sat to eat bread, signifies the appropriation of evil derived from the false [principle: and they lifted up their eyes and saw, signifies further thought: and, lo! a company of Ishmaelites was coming from Gilead, signifies those who are in simple good, such as prevails amongst the Gentiles: and their camels bearing spices, and resin, and myrrh, signifies interior natural truths: going to carry down to Egypt, signifies instruction from scientifics: and Judah said to his brethren, signifies the depraved in the church, who are against all good whatsoever: what gain is it that we slay our brother, and cover his blood, signifies that hence would be nothing profitable, and nothing of height, if this should be altogether extinguished: go ye, and let us sell him to the Ishmaelites, signifies that they acknowledge him who are in simple good: and let not our hand be upon him, signifies that they may be without blame: because he is our brother, our flesh, signifies because what is from them is accepted: and his brethren hearkened, signifies condescension: and there passed by men Midianites, traders, signifies those who are in the truth of that good: and they drew out, and caused Joseph to come up out of the pit, signifies aid from them that he might not be amongst falses: and they sold Joseph to the Ishmaelites, signifies reception by those who are in simple good, and ab-alienation by those who are in faith separate [from charity:] for twenty of silver, signifies estimation: and they brought Joseph to Egypt, signifies consultation from scientifics: and Reuben returned to the pit, signifies the faith of the church in common [or general:] and, lo! no Joseph was in the pit, signifies that there was no longer any faith: and he rent his garments, signifies mourning: and returned to his brethren, signifies those who teach: and said, The son is no more, signifies that there was no faith in him: and I, whither do I come, signifies where now is the church.

4740. "It was done, as Joseph came to his brethren"—that hereby is signified when preaching was made concerning him, appears from the representation of Joseph, as denoting truth divine, especially concerning the Lord's divine human [principle.] When this is said to come to them, it denotes that it is preached to them; for his brethren represent the church which is in faith separate [from charity,] to whom it is preached.

4741. "And they stripped Joseph of his coat"—that hereby are signified the appearances of truth, in that they shook them off and annihilated them, appears from the signification of stripping, when it is predicated of divine truth, which in this case is Joseph, as denoting to shake off, and also to annihilate; and from the signification of coat, because of various colours, as denoting the appearances of truth, see n. 4677. The shaking off and annihilating the appearances of truth is effected, after that the truth itself hath been rejected; for the truth itself from itself shines forth in minds, and howsoever it is extinguished, appears, especially with those who are in good. This also is clearly seen by those who have annihilated truth in themselves, wherefore also they endeavour to shake off and annihilate those appearances. The case may be illustrated by the following instance; who doth not see that to will well and to do well constitutes the very essential Christian life? And if any one be told that this is charity, he cannot but affirm it; yea, they who affirm it to be charity will say, that they know this what it is, because it is of the life; but to think that this or that is truth, even from confidence, as they are willing to do who are in faith separate [from charity,] of this they will say that they do not know what it is, for they have no other perception concerning it, than as of smoke which vanisheth away. Inasmuch as faith alone and consequent confidence appears such to all persons whosoever who think seriously about it, especially to the good, therefore they labour also to shake off and annihilate those appearances, by paring away thus whatsoever touches nearer [*propius tangit,*] and whatsoever is in the circuit; this is signified by stripping Joseph of the coat which was upon him. The same persons also believe that they are wiser than the rest of mankind, who by various arguments can confirm a doctrinal tenet once received, whatsoever be its quality, and by various reasonings make it appear like the truth; but this is very far from the part of a wise man, being in the power of every one to do who is distinguished by any talent for ingenuity, yea, the wicked can do it with more subtlety than the well-disposed; for the rational man doth not act in this manner, inasmuch as the rational man can see, as from a superior [principle,] whether what is con-

firmed be true or false ; and inasmuch as he sees this, he makes no account of the confirmatives of what is false, and regards such things in himself no otherwise than as ludicrous and vain, howsoever another person believes them to be selected and brought from the school of wisdom itself. In a word, nothing is less the part of a wise man, yea, nothing is less rational, than to be able to confirm falses, for it is the part of a wise man, and it is rational, to see first that a thing is true, and next to confirm it, inasmuch as to see what is true, is to see from the light of heaven, which is from the Lord ; whereas to see what is false as true, is to see from a delusive lumen, which is from hell.

4742. "The coat of various colours which was upon him"—that hereby is signified the quality of appearances as to truths derived from good, appears from the signification of coat of various colours, as denoting the appearances of truth, whereby the spiritual principle of the natural is known and distinguished, see n. 4677, in the present case therefore denoting the quality of appearances ; wherefore also mention is twice made of coat, "They stripped Joseph of his coat, the coat of various colours." That the quality of appearances is according to the truths derived from good, may be manifest from the appearances of truth, when they are presented to view in the light of heaven, that is, in the other life, where there is no other light than that which cometh through heaven from the Lord, and which exists from his divine truth, for before the eyes of the angels this appears as light, see n. 2776, 3190, 3195, 3222, 3339, 3340, 3636, 3643, 3993, 4302, 4413, 4415 ; this light is varied with every one according to reception ; all the thought of the angels is effected by the variegation of that light, as also the thought of man, notwithstanding man's ignorance of it, because with man that light falls into material images or ideas, which being derived from the light of the world are in his natural or external man ; hence that light is obscured in him to such a degree, that he scarce knows that his intellectual light and sight is thence derived ; but in the other life, when the sight of the eye is no longer in the light of the world, but in the light of heaven, it then manifests itself that his thought is thence. This light, when it passes from heaven into the world of spirits, is there presented under the appearance of various colours, which in beauty, variety, and pleasantness, immensely exceed the colours which are from the light of the world, see what was above adduced from experience concerning colours, n. 1053, 1624, 3993, 4530, 4677. Inasmuch as colours in the other life have this ground of existence, they are in their origin
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nothing else but the appearances of truth from good; for truth of itself is not lucid, because in it singly there is nothing flaming, but it is lucid from good, for good is like flame from which light is derived; such therefore as the good is, such doth the truth thence appear; and such as the truth is, in such manner and degree is it lucid from good. Hence it is evident what is signified in the internal sense by a coat of various colours, viz. the quality of the appearances of truth from good; for by Joseph, to whom the coat belonged, is represented the divine truth, as hath been shown above.

4743. "And they took him, and cast him into the pit"—that hereby is signified amongst falses, appears from what was said above, n. 4728, 4736, where like words occur.

4744. "And the pit was empty, there was no water in it"—that hereby is signified that in this case there was nothing true, appears from the signification of pit, as denoting falses, see n. 4728; and from the signification of empty, as denoting where there is nothing true because nothing good, of which we shall speak presently; and from the signification of water, as denoting truth, see n. 680, 739, 2702, 3058, 3424. That empty denotes where there is nothing true because nothing good, appears also from other passages of the Word; as from Jeremiah, "The great ones have sent little ones for *waters*: they came to *the pits*, and they did not find *waters*; they returned with *empty vessels*; they were affected with shame and ignominy, and they covered their head," xiv. 2; empty vessels denote truths in which there is not truth from good. Again, "He hath devoured me, Nebuchadnezar king of Babel hath disturbed me, he hath appointed me an *empty vessel*, he hath swallowed me up," li. 34; empty vessel denotes where there is no truth; Babel denotes those who vastate, that is, deprive others of truths, n. 1327. Again, "I saw the earth, and, lo, it was *void* and *empty*; and to the heavens, and their light was none," iv. 23. And in Isaiah, "The cormorant and the bittern shall possess it; and the owl and the raven shall dwell therein: and they shall stretch over it the *line of emptiness*, and the *plumb-line of vacuity*," xxxiv. 11. Again, "The *city of emptiness* shall be broken; every house shall be shut, that none can enter. There shall be a cry over wine in the streets; the joy of the earth shall be banished, what is left in the city shall be wasteness," xxiv. 10, 11, 12; in this passage emptiness is expressed by another term in the original tongue, which yet involves a like signification; that empty denotes where there is not truth because not good, is evident from singular the things mentioned in the internal sense, viz.
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from the signification of a city, of a house, of a cry, of wine, and of streets. So in Ezechiel, "The Lord Jehovih saith, "Wo to the city of bloods! also I will make a great fire, "placing the *pot empty* upon the coals, that the brass thereof "may grow warm and hot, and the uncleanness thereof may "melt in it, the scum thereof may be consumed," xxiv. 9, 11; in this passage it is evident what is meant by empty; an empty pot is that in which is uncleanness and scum, that is, what is evil and false. In like manner in Matthew, "When "the unclean spirit is gone out of a man, he walketh through "dry places seeking rest, but doth not find. Then he saith, I "will return into my house whence I came out; and when he "cometh, he findeth *it empty*, swept, and prepared. Then he "goeth, and taketh to himself seven other spirits more wicked "than himself, and entering in they dwell there," xii. 43, 44, 45; the unclean spirit denotes uncleanness of life appertaining to man, and also denotes the unclean spirits who are attendant upon him, for unclean spirits dwell in the uncleanness of man's life; dry places, or where are no waters, denote where are no truths; the house empty denotes the interiors of man again replete with uncleannesses, that is, with falses derived from evil. So in Luke, "God hath filled the hungry "with good things, and *the rich he hath sent away empty*," i. 53; the rich denote those who know several things, for riches in the spiritual sense are scientifics, doctrinals, the knowledges of good and truth; they are called the empty rich who know those things, and do not do them, for truths to such are not truths because without good, n. 4736.

4745. "And they sat to eat bread"—that hereby is signified the appropriation of evil derived from the false principle, appears from the signification of eating, as denoting appropriation, see n. 3168, 3513, 3596, 3832; and from the signification of bread, as denoting the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4235; and also denoting in general all food, n. 2165; but here bread denotes the contrary, viz. evil; for it is a known thing, that they who eat bread in the sacred supper unworthily, do not appropriate to themselves good, but evil; hence it is evident, that by eating bread in the contrary sense is signified the appropriation of evil. It was customary amongst the ancients, when they made any remarkable decree, which was confirmed by the rest, that on such occasions they did eat together, by which was signified that they approved, and thereby that they appropriated it to themselves; as in Ezechiel, "Behold, the princes of Israel, "every one according to his arm, have been in thee, and have "shed

"shed blood. The men of reproach have been in thee to shed blood; and *at the mountains they have eaten together in thee,*" xii. 6, 9. Moreover it is to be noted, that there are in general two origins of evil, one from life, the other from doctrine; that which is derived from the doctrine of what is false, is called evil originating in what is false; this is the evil which is here meant.

4746. "And they lifted up their eyes and saw"—that hereby is signified further thought, appears from the signification of lifting up the eyes and seeing, as denoting intention and thought, or intense thought, see n. 2789, 2829, 3198, 3202, 4389; that it here denotes further thought, is evident from the series.

4747. "And, lo! a company of Ishmaelites was coming from Gilead"—that hereby are signified they who are in simple good, such as the Gentiles are principled in, appears from the representation of the Ishmaelites, as denoting those who are in simple good as to life, and thence in natural truth as to doctrine, see n. 3265; and from the signification of Gilead, as denoting exterior good, by which man is first initiated when he is regenerating, see n. 4117, 4124; hence it is evident, that by a company of Ishmaelites from Gilead is signified such good as prevails amongst the Gentiles, that is, they who are in such simple good. How this case is, may appear from what has been already said, and from what follows. Only it may be expedient to premise, that they who are within the church, and have confirmed themselves against divine truths, especially against these, that the Lord's human [principle] is divine, and that works of charity contribute to salvation, if they have confirmed themselves against them, not only by doctrine but also by life, have reduced themselves to such a state as to the interiors, that afterwards they cannot in any wise be brought to receive those truths, for the things which are once confirmed by doctrine, and at the same time by life, remain for ever; they who do not know the interior state of man, may suppose that every one, howsoever he had confirmed himself against the above truths, might yet afterwards easily receive them, if he was only convinced; but that this is impossible, hath been given me to know from such in the other life by abundant experience; for what is confirmed by doctrine, this gives a taint to the intellectual principle, and what is confirmed by life, this gives a taint to the will-principle, and what is rooted into each life of man, viz. the life of his understanding, and the life of his will, this cannot be rooted out, the very soul of man, which liveth after death, being formed thereof, and being such as in no wise
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to recede therefrom. This also is the reason, why the lot of those within the church, with whom this is the case, is worse than the lot of those who are out of the church; for they who are out of the church, who are called Gentiles, have not confirmed themselves against those truths, because they have not known them, wherefore such of them, as have lived in mutual charity, easily receive truths divine, if not in the world, yet in the other life; see what was adduced from experience concerning the state and lot of the Gentiles and people in the other life, n. 2589 to 2604. Hence it is, that when any new church is established by the Lord, it is not established amongst those who are within the church, but amongst those who are without, that is, amongst the Gentiles. The Gentiles therefore are frequently treated of in the Word. These things are premised in order that it may be known what is involved in this circumstance, that Joseph was cast into a pit by his brethren, and that he was drawn out thence by the Midianites, and sold to the Ishmaelites, for by Joseph's brethren are represented they within the church, who have confirmed themselves against the divine truth, especially against those two truths, that the Lord's human [principle] is divine, and that works of charity contribute to salvation, and this not only by doctrine but also by life; but by the Ishmaelites are represented they who are in simple good, and by the Midianites they who are in the truth of that good; of the latter it is related, that they drew Joseph out of the pit, of the former that they bought him. But what is signified by their bringing him down into Egypt, and there selling him to Potiphar, Pharaoh's chamberlain, will be shown in what follows.

4748. "And their camels carrying spices, and resin, and "myrrh"—that hereby are signified interior natural things, appears from the signification of camels, as denoting in general those things which are of the natural man serviceable to the spiritual, and specifically common [or general] scientifics in the natural man, see n. 3048, 3071, 3114, 3143, 3145, 3156; and from the signification of spices, resin, and myrrh, as denoting interior natural truths conjoined to good in the natural principle, of which we shall speak presently. Amongst the ancients, in their sacred worship, things of a sweet smell and fragrant were applied, whence came their incenses and perfumes; like things were also mixed in the oils with which they were anointed; but at this day it is not known in what this originated; the reason is, because at this day it is not known, that the things applied in worship amongst the ancients derived their origin from things spiritual and celestial, which are in the heavens, and that they corresponded thereto; man hath removed himself so far

far from those things, and immersed himself in natural, worldly, and corporeal things, that he is in an obscure principle, and many in a negative principle, respecting the existence of any thing spiritual and celestial. The ground and reason why incenses and perfumes were applied by the ancients to sacred purposes was, because odour corresponds to perception, a fragrant odour, as of spices of various kinds, to a grateful and agreeable perception, such as is that of truth grounded in good, or of faith grounded in charity; yea, such is the correspondence, that perceptions themselves in the other life, as often as it is well-pleasing to the Lord, are changed into odours, see what was shown from experience on this subject, n. 925, 1514, 1517, 1518, 1519, 3577, 4624 to 4634. What is here specifically signified by spices, resin, and myrrh, may appear from other passages where they are mentioned; in general they signify interior truths in the natural principle, but which are from good in that principle, for truths by themselves do not constitute that principle, but good by truths, hence its varieties are according to the quality of truth conjoined with good, consequently according to the quality of good, for good hath its quality from truths. Inasmuch as by Gilead is signified exterior good, such as is that of the things of sense, and what is called pleasurable, n. 4117, 4124, and by Egypt in a good sense are signified scientifics, which are the external truths of the natural man corresponding to that good, or agreeing with it, n. 1462, therefore by the Ishmaelites from Gilead carrying upon camels those spices to Egypt, is signified that [they carried] their interior truths, derived from their scientifics, to the scientifics which are signified by Egypt, of which we shall speak presently. Interior truths are conclusions from exterior truths or scientifics, for the scientifics of the natural man are means serviceable for forming conclusions upon and thereby viewing interior things, in like manner as any one views the mind [*animum*] of another in his countenance, and in the vibration of the light of his eyes, and in the life of the tone of his speech in speaking, and of his gestures in acting. Inasmuch as such truths are the means whereby man's natural principle is perfected, and is also improved, therefore healing is ascribed to spices of this sort, as to resin in Jeremiah, "*Is there not balsamic resin in Gilead?*" "*Is there not a physician there? Why doth not the health of my people ascend?*" viii. 22. Again, "*Go up to Gilead, and take resin, O virgin daughter of Egypt: in vain hast thou multiplied medicines; there is no healing for thee,*" xvi. 11. Again, "*Babel fell suddenly, and was broken to pieces: howl ye over her; take resin for grief, perhaps she will be healed,*" li. 8. That similar things have a spiritual signification, is very manifest

manifest in the Revelation, "The merchants of the earth shall weep, and lament over Babel, because no one any longer buyeth their wares; wares of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and brass, and iron, and marble, and cinnamon, and perfumes, and pigments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts of burden, and sheep, and horses, and chariots, and the bodies and souls of men," Apoc. xviii. 11, 12, 13; these things would not in any wise have been so specifically enumerated, unless they had each of them signified such thing as are in the Lord's kingdom and in his church, for without such signification they would have been unmeaning expressions; that by Babel are signified those who have turned aside all worship of the Lord to the worship of self, is a known thing, and who in consequence thereof are in a profane internal principle whilst they are in an external holy principle; wherefore by their wares are signified those things which, with a view to self-worship, themselves have with study and art invented, also the doctrinals and knowledges of good and truth from the Word, which they have perverted in favour of themselves; thus by singular the things above enumerated such things are specifically signified, and by cinnamon, perfumes, pigments, and frankincense, are signified truths derived from good, but in this case truths perverted and falses derived from evil. In like manner as to what is said of the wares of Tyre in Ezekiel, "Judah and the land of Israel were thy traders in wheat of Minnith and Pannag, in honey, and oil, and resin, they gave thy trading," xxvii. 17; in this passage also by resin is signified truth grounded in good; to him who doth not believe in the internal sense of the Word, all the above things will be bare expressions, thus vessels containing nothing within, when yet there are in them divine, celestial, and spiritual things.

4749). Going to carry down to Egypt"—that hereby is signified instruction in scientifics, appears from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1462, and inasmuch as by spices, resin, and myrrh, are signified interior truths grounded in the scientifics of those who are in simple good, such as prevails amongst the Gentiles, therefore by going to carry down thither is signified to be instructed. The case herein is this; the scientifics, which are signified by Egypt, are scientifics which conduce to spiritual life, and which correspond to spiritual truths; for formerly the ancient church was in Egypt, but after that it was there turned into magic, then the scientifics

scientifics which pervert spiritual things were signified by Egypt; hence it is that scientifics in a good sense, and in the opposite, are in the Word signified by Egypt, see n. 1164, 1165, 1462, in the present case in a good sense. The scientifics, from which the interior truths are derived, which are signified by the Ishmaelites carrying on camels spices, resin, and myrrh, are such as are not of the church, but such as prevail amongst the Gentiles; these truths derived from these scientifics are no otherwise improved and healed than by the scientifics of the genuine church, thus by instruction therein. These are the things which are here signified.

4750. "And Judah said to his brethren"—that hereby are signified the depraved in the church who are against all good whatsoever, appears from the representation of Judah, as denoting in a good sense the good of celestial love, see n. 3654, 3881, but in the opposite sense denoting contrary to all good whatsoever, of which representation we shall speak presently; and from the signification of his brethren, as denoting those in the church who are in faith separate [from charity.] The reason why by Judah are here represented those who are against all good whatsoever is, because in a good sense by Judah in the Word are represented those, who are in the good of celestial love; celestial love is love to the Lord, and hence love towards the neighbour; they who are principled in that love are most conjoined to the Lord, and on that account in the inmost heaven, and there in a state of innocence, in consequence whereof they appear to the rest as infants, and altogether as loves in form; to them no others can approach near, wherefore when they are sent to others, they are on such occasions encompassed about by other angels, by whom the sphere of their love is tempered, otherwise this sphere would cause those, to whom they are sent, to fall into a swoon, for the sphere of their love pervades even to the medullaries. Inasmuch as this love, or this good of love, which is called celestial, is here represented by Judah in a good sense, therefore in the opposite sense is represented by him such a principle as is contrary to celestial good, thus contrary to all good whatsoever. Most expressions in the Word have a two-fold sense, viz. a good sense and a sense opposite thereto; from their good sense it is known what is their opposite sense, for the things which are in the opposite sense, are diametrically opposite to those which are in the good. The goods of love are in general two, viz. the good of celestial love, and the good of spiritual love; against the good of celestial love in the opposite is the evil of self-love, and against the good of spiritual love in the opposite is the evil of the love of the world; they

they who are in the evil of self-love, are against all good whatsoever, but not so they who are in the evil of the love of the world; in the Word by Judah in the opposite sense are represented they who are in self-love, and by Israel in the opposite sense they who are in the love of the world; the reason is, because by Judah was represented the Lord's celestial kingdom, and by Israel his spiritual kingdom. The hells also are distinct according to those two loves; they who are in self-love, inasmuch as they are against all good whatsoever, are in the deepest and hence in the most grievous hells; but they who are in the love of the world, inasmuch as they are not so contrary to all good whatsoever, are in hells not so deep, and hence in less grievous. The evil of self-love is not, as it commonly appears, the external elation which is called pride, but it is hatred against the neighbour, and hence a burning desire of revenge, and the delight of cruelty; these are the interior things of self-love, its exteriors are contempt of others in comparison with itself, and aversion towards those who are in spiritual good, and this sometimes with a manifest elation or pride, and sometimes without it; for he who holds his neighbour in such hatred, interiorly loves himself alone, and only others whom he regards as one with himself, thus them in himself, and himself in them, with a view to himself alone as the end. Such are they who are represented by Judah in the opposite sense; the Jewish nation also hath been principled in such love from the earliest times, for they have regarded all in the universal orb of the earths as the vilest slaves, and as of no account in respect to themselves, they have also held them in hatred, and what is more, when self-love and the love of the world hath not joined them mutually together, they have even persecuted companions and brethren with similar hatred; this [disposition] still continues with that nation, but inasmuch as they now live a precarious life in the lands of strangers, they conceal it deep in themselves.

4751. "What gain is it that we slay our brother, and cover his blood"—that hereby is signified that hence there would be nothing profitable and hence nothing of height, if this should be altogether extinguished, appears from the signification of what gain, as denoting that hence there would be nothing profitable, and also that there would be nothing of height, of which we shall speak presently; and from the signification of slaying, as denoting to extinguish, in the present case to extinguish divine truth, specifically the divine truth concerning the Lord's human [principle,] which is meant by the brother, viz. Joseph; and from the signification of covering blood, as denoting altogether to hide holy truth; that blood denotes holy truth,

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see n. 4735. How this case is, is evident from what follows. The reason why gain here not only signifies what is profitable but also height, or that by the expression "What gain is it," is signified, that hence there would be nothing profitable and nothing of height, is, because it was said from lust and avarice, for the lust of gain and avarice hath in it that it not only wishes to possess the whole world, but also for the sake of gain to plunder every one whomsoever, yea, to commit murder, and it likewise would commit murder for a trifle, if the laws did not oppose it; and moreover in the gold and silver which such a man possesses, he regards himself as the greatest in power, howsoever he appears to do otherwise in the external form; hence it is evident, that in avarice there is not only the love of the world but also self-love, and indeed the most filthy self-love; for with the sordidly avaricious, elation of mind or pride is not so conspicuous outwardly, inasmuch as in some cases they are not concerned about wealth for the sake of ostentation, neither is it that kind of self-love which is usually connected with pleasures, for they have little concern about the body and its food and clothing, but it is a love altogether earthly, having nothing for its end but money, wherein it believes itself not in act but in ability to be above all others; hence it may be evident, that in avarice there is the lowest and the vilest of all self-love; wherefore in the other life the avaricious appear to themselves to be among swine, n. 939; and they are, above all others, contrary to all good whatsoever. Hence they are in such thick darkness that they cannot in any wise see what is good and what is true; that man hath any internal principle which liveth after death, they do not at all comprehend, and in heart deride those who assert the existence of such a principle. The Jewish nation had been such from the beginning, wherefore it was impossible for any thing internal to be discovered manifestly to them, as is evident from the word of the Old Testament; and whereas they are rooted in that worst kind of self-love, therefore also unless by avarice they were so far removed from things internal, and were thence kept in thick darkness, they would defile interior truths and goods, and would thereby profane them above all other people, for they cannot profane so long as they do not acknowledge, n. 1008, 1010, 1059, 2051, 3398, 3402, 3489, 3898, 4289, 4601. Hence it is that the Lord saith of them in John, "Ye are of your father the devil, and the desires of your father ye will to do: he was a murderer from the beginning," viii. 44; and of Judas Iscariot who represented the Jewish church, "Have not I chosen you twelve, but one of you is a devil," John vi. 70; by him also, in that he sold the Lord,

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the like was represented as here by Judah, who said, Go ye, and let us sell Joseph.

4752. "Go ye, and let us sell him to the Ishmaelites"—that hereby is signified that they acknowledge him who are in simple good, appears from the signification of selling, as denoting to alienate from themselves, thus to be received by others; see n. 4098, which when it is predicated of truth, as in the present case, denotes to be acknowledged by them; and from the representation of the Ishmaelites, as denoting those who are simple good, see above, n. 4747; that they who are in simple good acknowledge divine truth, especially concerning the Lord's divine human [principle,] hath been shown above.

4753. "And let not our hand be upon him"—that hereby is signified that they may be without blame, appears from the signification of the expression, Let not there be a hand upon any one, as denoting that violence should not be committed, as above, n. 4737; and because the preventing of violence denotes the preventing of blame, this also is signified by the above words.

4754. "Because he is our brother, our flesh"—that hereby is signified because what is from them is accepted, appears from the signification of brother, as denoting what is of consanguinity from good, see n. 3815; and from the signification of flesh, as denoting the proprium, [selfhood] in each sense, n. 3813; thus that it was accepted, because from those who are of the church, and that it was accepted of these, because from those who are in simple good: for the Ishmaelites represent those who are in simple good, and Joseph's brethren represent the church which is in faith separate from charity; they who are in simple good, acknowledge that the Lord's human [principle] is divine, and also that works of charity ought to be done that man may be saved; they who are in faith separate [from charity] know this, wherefore they do not eagerly insist on this faith before all, and scarce in any degree before those who are in simple good, by reason principally that they dare not oppose common sense, and because they would thereby derogate from their own dignity and gain, for they who are in simple good would say of them, if they denied the above truths, that they were infatuated, for they know what love is, and what the works of love, but what faith is separate therefrom they do not know; argumentations in favour of faith against works, and concerning the distinction between the Lord's human [principle] and the divine; they would call sophisms which they do not comprehend; wherefore that they may be accepted, and because what is from them is accepted, they willingly concede, for if those truths were extinguished,

guished, they would have nothing of profit and nothing of height, n. 4751.

4755. "And his brethren hearkened"—that hereby is signified condescendence, appears without explication.

4756. "And there passed by men Midianites, traders"—that hereby are signified they who are in the truth of that good, appears from the representation of Midianites, as denoting those who are in the truth of simple good, see n. 3242; and from the signification of traders, as denoting those who have the knowledges of good and truth, for these are riches, wealth, and wares in the spiritual sense, hence to trade is to procure and to communicate those knowledges, n. 2967, 4453; in the present case the knowledges of good are not signified, but the knowledges of truth, for the Midianites are they who are in the truth of simple good, as was said above, hence they are also called men (*viri*,) for they are called men (*viri*) who are in truth, n. 3134, 3309. From the historical series it is here evident, that Joseph was sold to the Ishmaelites, but that he was drawn out of the pit by the Midianites, and was also by the Midianites sold in Egypt to Potiphar; for in the last verse of this chapter it is said, "And the Midianites sold him to Egypt to Potiphar, Pharaoh's chamberlain;" it may be conjectured, inasmuch as Joseph was sold to the Ishmaelites, that he was sold in Egypt by them, and not by the Midianites; but still it was so done for the sake of the representation of the things which are in the internal sense, for Joseph, that is, divine truth, cannot be sold by those who are in good, but by those who are in the truth of that good; the reason will be seen in the explication of the last verse of this chapter.

4757. "And they drew out and caused Joseph to come up out of the pit"—that hereby is signified aid from them that they may not be amongst falses, appears from the signification of drawing out and causing to ascend, as denoting to liberate, consequently to bring aid, of which we shall speak presently; and from the signification of pit, as denoting falses, see n. 4728, thus that they may not be amongst falses. The reason why to draw out and to cause to ascend here denotes to bring aid, is, because truth is what brings aid to good; for to truth is ascribed power, inasmuch as good exercises power by truth, see n. 3091, 3365; and moreover it is truth whereby the false principle is known, thus whereby aid is brought to prevent being amongst falses; hence it is that the Midianites were they who drew out and caused Joseph to come up out of the pit, and that the Ishmaelites were they who bought.

4758. "And they sold Joseph to the Ishmaelites"—that hereby

hereby is signified reception by those who are in simple good, and alienation by those who are in faith separate [from charity,] appears from the signification of selling, as denoting to alienate in respect to those who are in faith separate [from charity,] who in the present case are Joseph's brethren, for these sold, and as denoting to be received in respect to those who are in simple good, who are here the Ishmaelites, for these bought; that the Ishmaelites are they who are in simple good, was shown above, n. 3263, 4747. Concerning these see what was said above, n. 4756.

4759. "For twenty of silver"—that hereby is signified estimation, appears from the signification of twenty, as denoting good and truth in the interior man stored up of the Lord, which are called remains, see n. 2288, thus denoting holy good or truth, in the present case holy truth, because it is said twenty of silver, for silver denotes truth, see n. 1551, 2954; the same number also signifies what is not holy, inasmuch as most of the expressions used in the Word have also an opposite sense; in the present case twenty denotes what is not holy in respect to those who alienated divine truth, or sold Joseph, n. 4758, but what is holy in respect to those who received, or bought; thus what is not holy in respect to Joseph's brethren, that is, to those in the church who are in faith separate [from charity,] but what is holy in respect to the Ishmaelites, that is, to those who are in simple good; these are the things which are understood by estimation. The reason why twenty signify also what is not holy is, because twenty denote remains, as was said above; with those who have not remains of good and truth in their interior man, but instead thereof evil and false, what is holy is not holy, but is according to the kind of evil and false either defiled or profane. That twenty also denote what is not holy, is evident in Zechariah, "I saw, and behold a flying roll. And he said to me, What seest thou? To whom I said, I see a flying roll; the length thereof *twenty* inches, the breadth thereof ten inches. And he said to me, This is the curse going forth over the faces of the whole earth," v. 1, 2, 3. And in Haggai, "When he came to the wine-press to draw fifty from the wine-press, it was *twenty*. I have smitten you with blasting, and with mildew, all the work of your hands," ii. 16. And in Ezekiel, "This food which thou shalt eat by weight, *twenty shekels* a day; from time even to time shalt thou eat it. And indeed a cake of barley shalt thou eat it; with respect to it, with dung of the ordure of man thou shalt make it before their eyes. For thus, saith Jehovah, shall the sons of Israel eat their unclean bread amongst the nations,"

ix. 10, 12, 13; in the above passages twenty denotes what is not holy; what is unclean, and profane. That all should die in the wilderness who were above *twenty years*, Numb. xiv. 20, chap. xxxii. 11, represented also what was holy in respect to those who were beneath those years, and what was not holy in respect to those who were above. That all numbers in the Word signify things, may be seen, n. 482, 487, 575, 647, 649, 755, 813, 1068, 1088, 2073, 2252, 4264, 4495, 4670. That remains are good and truth in the interior man stated up of the Lord, see n. 468, 530, 560, 561, 576, 660, 798, 1738, 1906, 2284.

4760. "And they brought Joseph to Egypt"—that hereby is signified consultation from scientifics, appears from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462; when the divine truth is brought to these scientifics, it denotes to consult them, for by Joseph, as was shown above, is represented the divine truth. How the case is with consultation about divine truth from scientifics, it may be expedient briefly to explain; to consult scientifics concerning divine truth, is to see from them whether it be so; but this is done in one way by those who are in the affirmative [principle] that truth is truth, and in another way by those who are in the negative principle; when the former consult scientifics, they confirm the truth by them, and thereby corroborate faith; but when the latter consult scientifics, they cast themselves the more into falses, for with the latter a negative principle hath rule, but with the former an affirmative. Moreover, the case herein is according to every man's intellectual faculty; they who have not superior, that is, interior intuition, in case they consult scientifics, do not see any confirmation of truth in them, wherefore they are carried away by scientifics into the negative [principle;] but they who have superior, that is, interior intuition, see confirmations, by correspondences at least, if not otherwise. As for example, in the case of this truth, that man liveth after death; they who are in the negative that this is true, when they consult scientifics, confirm themselves against it by numberless considerations, as by this, that the brute animals live in like manner, have like senses, act in like manner, and in many cases with more subtlety than man, and that the thinking principle with which man is gifted above the brutes, is such as he procures by coming later to mature age, and that man is an animal of this sort; the same they confirm from a thousand other considerations; hence it is evident, that they who are in the negative principle, if they consult scientifics, cast themselves the more into falses, and at length to such a degree that they believe

believe nothing at all concerning what relates to eternal life. But they who are in the affirmative, that it is true that man lives after death, when they consult scientifics, confirm themselves thereby, and this also by innumerable considerations; for they see that singular the things which are in nature are beneath man, and that the brute animals act from instinct, and man from reason, and that the brutes cannot do otherwise than look downwards, but that man can look upwards, and by thought comprehend those things which are of the spiritual world, and also be affected with them, yea, by love be conjoined to God himself, and thereby appropriate to himself life from the divine [being or principle;] and that he may be led and elevated thither, is the reason why he is so late in coming to maturity; and besides in every thing else appertaining to nature he sees confirmations; and at length in universal nature he sees what is representative of the heavenly kingdom. It is a common and known thing, that the learned have less belief in a life after death than the simple, and in general, that they see divine truths less than the simple; the reason is, because they consult scientifics, which they possess in greater abundance than others, from a negative [principle,] and thereby destroy in themselves intuition from a superior or interior principle, and when this is destroyed, they no longer see any thing from the light of heaven, but from the light of the world, for scientifics are in the light of the world, and if they are not illuminated by the light of heaven, they induce darkness, howsoever it appears otherwise to themselves. Hence it was that the simple believed in the Lord, but not the Scribes and Pharisees, who were the learned in the Jewish nation, as is evident from these words in John, "Many of the crowd heard the Word, and said, This is truly the Prophet. Others said, This is the Christ (Messias.) The Pharisees answered them, Have any of the rulers or of the Pharisees believed in him?" vii. 40, 47, 48. And in Luke, "Jesus said, I confess to thee, Father, Lord of heaven and earth, that thou hast hid such things from the wise and intelligent, but hast revealed them to infants," x. 21; infants denote the simple. Also in Matthew, "Therefore speak I to them by parables; because seeing they do not see, and hearing they do not hear, neither understand," xiii. 13.

4761. "And Reuben returned to the pit"—that hereby is signified the faith of the church in general, appears from the representation of Reuben, as denoting confession of the faith of the church in general, see n. 4731, 4734; and from the signification of pit, as denoting falses, see n. 4728; hence by Reuben returning to the pit is signified, that the faith of the church

church in general came to view the falses which were of faith separate [from charity.]

4762. "And behold there was no Joseph in the pit"—that hereby is signified that there was no longer any faith, appears from the representation of Joseph, as denoting the divine truth, and when this appeared amongst falses, which are signified by the pit, n. 4728, there is then no longer any faith.

4763. "And he rended his garments"—that hereby is signified mourning, appears from the signification of rending the garments, as denoting mourning, viz. on account of truth destroyed, or because there was no faith. In the Word, especially the historical, frequent mention is made of rending the garments, but it is not known at this day in what the expression is grounded, and it is also unknown that rending the garments was representative of grief on account of truth being lost; this representative derived its origin from this circumstance, that garments signified truths, as may be seen, n. 4545; in what follows, of this chapter it is also said, that when Jacob acknowledged his son's coat, *he rended his garments*, verse 34, by which is signified mourning on account of truth destroyed. In like manner in other parts of the Word, as when Rabshakeh was sent by Senacharib king of Assyria, and spake reproachfully against Jerusalem, then Eliakim who was over the king's house, and Schebna the scribe, and Joah the recorder, *having rended their garments*, told those things to king Hezekiah; and when he had heard, the king also *rended his garments*, and covered himself with sackcloth, Isaiah xxxvi. 22; chap. xxxvii. 1; 2 Kings xviii. 37; chap. xix. 1; the reproaches which he spake were against God, the king, and Jerusalem, thus against divine truth, as better appears from the internal sense of the passage, hence the garments were rended through mourning. When Jehudi had read the roll of the book before the king which Jeremiah wrote, it is said that he cast it into the fire, and the king and his servants who heard all those words, *did not rend their garments*, Jer. xxxvi. 23, 24; the reason why they did not rend their garments was, because they did not mourn on account of divine truth not being received. When the spies spake evil concerning the land of Canaan, and on this occasion Joshua the son of Nun, and Caleb the son of Jephunneh *rended their garments*, and spake against them, Numb. xiv. 6, the like is involved, for the land of Canaan signifies the Lord's kingdom, and to speak against the Lord's kingdom is to speak what is false against divine truth. When the ark of God was taken by the Philistines, and both the sons of Eli were dead, and when a man (*vir*) ran from the army to Shiloh with his *garments rent* and dust upon his head, VOL. VI. 3 D 1 Sam,

1 Sam. ix. 14, 12, it signified mourning over divine truth and divine good lost, for inasmuch as the ark represented the Lord's kingdom, and in the supreme sense the Lord himself, and hence the holy [principle] of the church, rent garments signified mourning over lost divine truth, and dust upon the head over divine good. It is written concerning Samuel and Saul, "When Samuel turned himself to go away, Saul laid hold of the skirt of his coat which was cut off; wherefore Samuel said unto him, Jehovah hath cut off the kingdom of Israel from upon thee to-day, and hath given it to thy companion. I will not return with thee; because thou hast rejected the Word of Jehovah, and Jehovah hath rejected thee from being king over Israel," 1 Sam. xv. 26, 27, 28; Saul's rending the skirt of Samuel's coat, represented what Samuel said, viz. that the kingdom should be cut off from him, and that he should not any longer be the king of Israel, for kingdom in the internal sense signifies divine truth, n. 1672, 2547, 4691; the like is signified also by king and kingly, n. 1672, 1728, 2015, 2069, 2015, 3009, 3670, 4575, 4581; and by the king and the kingdom of Israel specifically, because by Israel was represented the Lord's royal [or kingly principle.] In like manner what is related of Jeroboam and the prophet Abijah, "When Jeroboam went forth out of Jerusalem, and the prophet Abijah found him in the way, when he was covered with a new garment: and they were both alone in the field. Abijah laid hold of the new garment which was upon him, and rended it into twelve pieces, and said unto Jeroboam, Take to thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I rend the kingdom out of the hand of Solomon, and will give to thee ten tribes," 1 Kings xi. 29, 30, 31. In like manner the rending of garments when Saul was slain in battle, of which it is thus written in the 2nd Book of Samuel, "When Saul was slain in battle, there came a man out of the camp on the third day, whose garments were torn. And when David heard of the death of Saul, David laid hold of his garments, and rended them; and all the servants who were with him," i. 2, 10, 11, 12, whereby also was represented mourning on account of divine truth lost, and cast away by those who were in faith separate [from charity,] for by the royal [or kingly principle] was signified divine truth, as was said above, and by the Philistines, by whom Saul was slain, were represented they who were in faith separate [from charity,] see n. 1197, 1198, 3412, 3413; which is also evident from David's lamentation over him in the same chapter, verse 18 to 27. When Absalom had smitten his brother Amnon, and the report came to David that Absalom had smitten all the king's sons,

sons, *he rent his garments*, and lay on the earth; and all his servants were standing with *their garments rent*, 2 Sam. xiii. 28, 30, 31; this also was done for the sake of representation that truths grounded in the divine [being or principle] were destroyed; the king's sons in the internal sense signify those truths. In like manner when David, flying on account of Absalom, was met by Hushai the Arkite *with his coat rent*, 2 Sam. xv. 32, for by a king, especially by David, in the Word is represented divine truth. In like manner also, when Elias spake to Ahab king of Israel the words of Jehovah, that he should be extirpated on account of the evil which he had done, then *Ahab rent his garments*, and put sackcloth upon his flesh, 1 Kings xxi. 27, 28, 29. That the rending or tearing of garments represented mourning on account of lost truth, is further manifested from the following passages, "Hilkiah the priest found the book of the law in the house of Jehovah; when Shaphan read it before King Josiah. And when the king heard the words of the book of the law, *he rent his garments*," 2 Kings xxii. 11, manifestly on account of the Word, that is, divine truth so long lost, and obliterated in heart and life. When the Lord confessed that he was the Christ the Son of God, and the high priest *rent his garments*, saying, that he altogether blasphemed, Matt. xxvi. 63, 64, 65; Mark xiv. 63, 64, it signified that the high priest believed no other than that the Lord spake against the Word, and thereby against divine truth. "When Elijah went up in a whirlwind. And Elisha seeing, *took hold of his garments, and rent them into two pieces*. And he took up the coat of Elijah, which fell from upon him, and smote the waters, and they were divided hither and thither; and Elisha passed over," 2 Kings ii. 11, 12, 13, 14; Elisha on this occasion rending his garments into two pieces, was on account of mourning that the Word, that is, divine truth, was lost; for by Elijah is represented the Lord as to the Word, that is, divine truth, n. 2762; the coat falling from Elijah, and taken up by Elisha, represented that Elisha continued the representation; that coat denotes divine truth, may be seen, n. 4677; wherefore also the garment which was torn in such mourning was the coat, as is evident from some of the passages above cited. Inasmuch as garment signified the truth of the church, and in the supreme sense the divine truth, therefore it was reproachful to go with torn garments, except in the mourning above described; as is evident from what was done to the servants of David by Hattai the king of the sons of Ammon, in that "he cut off half of their beards, and *their garments* in the midst, even to the buttocks; wherefore they were not admitted to David," 2 Sam. x. 4, 5.

4764. "And he returned to his brethren"—that hereby are signified they who teach, appears from the representation of Joseph's brethren, as denoting those who are in faith separate [from charity,] and inasmuch as they were shepherds, they also denote those who teach from faith, as above, n. 4705.

4765. "And he said, The son is no more"—that hereby is signified that there was no faith in him, appears from the signification of son, as denoting the truth of faith, for by son is signified truth, n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, so by the son, who here is Joseph, and who represents the divine truth, as hath been already shown; and whereas all truth is of faith, for what in the ancient churches was called true or truth, in the new is called faith, n. 4690, hence by the son being no more is signified that there was no faith in him.

4766. "And I, whither do I come?"—that hereby is signified where now is the church, appears from the representation of Reuben, as denoting the faith of the church in general, see n. 4731, 4734, 4761; and whereas Reuben saith of himself, "And I, whither do I come?" hereby is signified, where is now the faith of the church, or, what is the same thing, where is now the church. That the church is not, where the celestial Joseph is not, that is, the Lord as to divine truth, specifically as to the divine truth that the Lord's human [principle] is divine, and that charity is essential to the church, consequently the works of charity, may appear from what hath been shown in this chapter concerning each. If this divine truth is not received, that the Lord's human [principle] is divine, it necessarily hence follows that there is a trine [threefold principle] which is to be adored, but not a one, and also that half of the Lord is to be adored, viz. his divine [principle,] but not his human; for who adores what is not divine? And is the church any thing, where a trine [threefold principle] is adored, one principle separately from the other, or what is the same thing, where three are equally worshipped? For although three are called one, still the thought distinguishes and makes three, and only the discourse of the mouth saith one. Let every one weigh this with himself, when he saith that he acknowledgeth and believeth one God, whether he doth not think of three; and when he saith that the Father is God, the Son is God, and the Holy Spirit is God, and they also distinguished into persons, and distinguished as to offices, whether he can think that there is one God, except so that three distinct amongst each other make one by concordance, and also by condescension so far as one proceeds from another; when therefore three gods are adored, where in such case is the church? But if the Lord alone be adored, in whom there is a perfect trine

trine [threefold principle,] and in whom is the Father and the Father in him, as he himself saith, "If ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in the Father," John x. 38. "He who seeth me, seeth the Father. Believest thou not, Philip, that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me," John xiv. 10, 11. "He who seeth me, seeth him who sent me," John xii. 45. "All mine are thine, and thine mine," John xvii. 10, in this case there is a Christian church, and when it abides in this adoration, the Lord's word is fulfilled where he said, "The chief of all the commandments is, Hear, O Israel, *The Lord our God is one Lord*; therefore thou shalt love *the Lord thy God* from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength. This is the chief commandment. And the other is like unto it, viz. this, Thou shalt love thy neighbour as thyself. *There is no other commandment greater than these*," Mark xii. 29, 30, 31; that the Lord our God is the Lord, may be seen, Matt. iv. 7, 10; chap. xxii. 43, 44; Luke i. 16, 17; John xx. 28; and that Jehovah in the Old Testament is called the Lord in the New, n. 2921. If also this divine truth be not received both in doctrine and life, that love towards the neighbour, that is, charity, is essential to the church, and hence that works of charity are essential, it necessarily follows, that to think what is true is essential to the church, but not to think what is good, and hereby that the thought of the man of the church may be in contradiction and opposition together, viz. in thinking what is evil, and at the same time thinking what is true, and thus by thinking what is evil be with the devil, and by thinking what is true be with the Lord, when yet truth and evil in no wise agree together, according to the Lord's words, "No one can serve two Lords, for either he will hate the one and love the other," Luke xvi. 13; when faith separate [from charity] establishes such a tenet, and also confirms it in life, however it speaks of the fruits of faith, where in such case is the church?

4767. Verses 31, 32, 33, 34, 35. *And they took Joseph's coat, and killed a he-goat of the she goats, and dipped the coat in the blood: and they sent the coat of various colours, and brought it to their father, and said, This we have found: acknowledge, I pray, whether this be the coat of thy son or not.* And he acknowledged it, and said, *It is the coat of my son: an evil beast hath devoured him; Joseph in tearing to pieces is torn to pieces.* And Jacob rended his garments, and put sackcloth on his loins, and mourned over his son many days. And all his sons

sons arose, and all his daughters, to comfort him; and he refused to comfort himself, and said, *Because I will go down to my son mourning the sepulchre.* And his father bemoaned him, They took Joseph's coat, signifies appearances: and killed a he-goat of the she-goats, signifies external truths grounded in delights: and dipped the coat in the blood, signifies that they defiled with falses and evils: and sent the coat of various

appearances thus defiled: and brought to their collation with the goods and truths of the ancient church: and said, *This we have found, sign it so appears: acknowledge, I pray, whether of thy son or not,* signifies whether there be acknowledged it, signifies that indeed it was: the coat of my son, signifies that it was the truth: an evil beast hath devoured him, signifies evil have extinguished: Joseph in tearing to pieces, signifies that from falses he is such that it is: and Jacob rended his garments, signifies want of truth destroyed: and he mourned over it, signifies state: and all his sons arose, signifies are in falses: and all his daughters, signifies evils: to comfort him, signifies that they might have sense of the letter of the Word: and he refused to comfort himself, signifies that he was not able: and he will go down to my son mourning the sepulchre, signifies that the ancient church perished: and his father bemoaned him, signifies interior mourning.

“*They took Joseph's coat*”—that hereby are signified appearances from the signification of coat, in the sense of various colours, as denoting appearances in 177, 4741, 4742. The subject treated of in this chapter concerning the exculpation of the atrocious crimes perpetrated, in the internal sense concerning what is false in opposition to the divine Word, above, n. 4706, and this by appearances,

which are presented by reasonings from the sense of the letter of the Word; the confirmations of what is false by interpretations grounded in the sense of the letter of the Word, are all appearances, whereby the simple are wont to be seduced, and what is false to be presented as true, and what is true as false; in the internal sense of what now follows, these appearances are treated of.

4769. “*And they killed a he-goat of the she-goats*”—that hereby are signified external truths grounded in delights, appears from the signification of a he-goat of the she-goats in the Word,

Word, as denoting natural truths, that is, truths of the external man; from which the delights of life are derived, also denoting external truths grounded in delights, of which we shall speak presently; the truths of the external man, from which the delights of life are derived, are truths divine such as are those of the literal sense of the Word, in which the doctrinals of a genuine church are grounded; these are properly signified by he-goat, and the delights which are thence derived are signified by she-goats; thus by he-goat of the she-goats, in the genuine sense are signified they who are in such truths and consequent delights; but in the opposite sense by he-goat of the she-goats are signified they who are in external truths, that is, in appearances of truth derived from the sense of the letter, which are agreeable to the delights of their life, as those which are agreeable to the delights of the body, which in general are called pleasures, and which are agreeable to the delights of the mind [*animus*], which in general are honours and gains; such persons are signified by the he-goat of the she-goats in the opposite sense; in a word, by the he-goat of the she-goats in this sense are signified they who are in faith separate from charity, for these take out no other truths from the Word, than what agree with the delights of their life, that is, what favour the loves of self and of the world; the rest of the truths they bring down thereto by interpretations, and hence they present falsities as appearances of truth. That the he-goat of the she-goats signifies those who are in faith separate [from charity,] may appear from Daniel. "Behold, a *he-goat of the she-goats*" came from the west, over the faces of all the earth, and he "did not touch the earth; and *this he-goat* had a horn of aspect "between his eyes. Out of one of the four horns came forth "one horn from a little one, and it grew exceedingly towards "the south, and towards the east, and towards honourableness; "because it grew even to the army of the heavens, and cast "down to the earth of the army, and of the stars, and trampled "them under foot; and cast forth truth to the earth," viii. 5, 10, 11, 12; the subject treated of in this passage is concerning the state of the church in general, not only concerning the state of the Jewish church, but also concerning the state of the following church, which is the Christian church, for the Word of the Lord is universal; the he-goat of the she-goats, in respect to the Jewish church, signifies those who made light of internal truths, but accepted external truths so far as they favoured their loves, which were that they might be the greatest and the most wealthy; hence they acknowledge the Christ, or the Messiah, whom they expected, no otherwise than as a king, who would exalt

exalt them above all nations and people in the universal orb of earths, and would subject these nations and people to them as the vilest slaves; and this was the ground or source of their love to him; what love towards the neighbour is, they were altogether ignorant, only that it was conjunction by a participation of the aforesaid honour, and by gain; but the he-goat of the she-goats, in respect to the Christian church, signifies those who are in external truths grounded in delights, that is, who are in faith separate [from charity,] for these also have no concern for internal truths, and if they teach them, it is only with a view to their own reputation, and that they may be raised to honours, and may arrive at gain, these being the delights of their hearts whilst truths are in their mouths; and moreover those truths, which are of genuine faith, by sinister interpretations they bend to favour their loves; hence it is manifest what is signified in the internal sense by the above words in Daniel, viz. by the he-goat of the she-goats they who are in faith separate [from charity,] the he-goat coming from the west denotes that it was from evil; that the west denotes evil, may be seen, n. 3708; his coming over the faces of the whole earth, and not touching the earth, denotes that he came over the whole church, for by earth in the Word nothing else is meant but the church where the church is, thus the church, see n. 566, 662, 1067, 1269, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4435, 4447; the horns which he had denote powers from what is false, n. 2832; the horn of aspect between the eyes denotes power derived from ratiocination concerning the truths of faith, as may appear from what was shown concerning the eye, n. 4403 to 4421, 4523 to 4534; the one horn which grew towards the south, the east, and honourableness, denotes power derived from faith separate [from charity] even towards those things which relate to the state of the light of heaven, and to the state of good and truth; that the south denotes a state of light, may be seen, n. 3708; that the east denotes a state of good, n. 1250, 3249, 3708; that honourableness (or gracefulness) [decus] denotes a state of truth, is manifest from the Word throughout; its growing even to the army of the heavens, and casting down to the earth of the army, and of the stars, and trampling them under foot, denotes it did so with the knowledges of good and truth; that the army of the heavens and the stars denote the knowledges of good and truth, see n. 4697; hence it is known what is meant by casting forth truth to the earth, viz. the casting forth essential faith, which in itself is charity, for faith hath respect to charity, because it proceeds from charity; what in the ancient church was called truth, in the new church is called

faith, n. 4690. The like is signified by he-goat in Ezechiel, "Behold, I judge between cattle and cattle, between the rams and between the he-goats. Is it a small thing to you that ye eat up the good pasture, and the remainder of your pastures ye trample down with your feet? Ye drink the sediment of the waters, the remainder ye disturb with your feet. With your horns ye strike all the infirm, until ye have scattered them abroad," xxxiv. 17, 18, 21; in this passage also by he-goats are signified those who are in faith separate [from charity,] that is, who set doctrine above life, and at length are careless about life, when yet the life constitutes the man, and not the doctrine separate from the life, and the life remains after death, but not the doctrine only so far as it partakes of the life; of these it is said that they eat up the good pasture, and trample down with their feet the remainder of the pastures, and that they drink the sediment of the waters, and disturb the rest with their feet, also that with horns they strike the infirm, until they have dispersed them. From the above passages now it is evident who are they that are meant by the goats, and who by the sheep, spoken of by the Lord in Matthew, "Before him shall be gathered all nations; and he shall separate them the one from the other, as a shepherd separates the *sheep from the goats*; and he shall set the *sheep* on the right hand, but the *goats on the left*," &c. xxv. 32, 33; that the sheep are they who are in charity, and thence in the truths of faith, and that the goats are they who are in no charity, although in the truths of faith, that is, who are in faith separate [from charity,] is clear from singular the things there described. Who they are, and of what quality, who are in faith separate [from charity,] and are meant by goats, may appear from the two following passages, "Every tree which beareth not good fruit shall be cut down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of the heavens; but he who doeth the will of my Father who is in the heavens. Many shall say to me in that day, Lord, Lord, have we not prophesied by thy name? and by thy name cast out demons? and by thy name done many virtues? but then will I confess unto them, I know you not: depart from me, ye workers of iniquity," Matt. vii. 19, 20, 21, 22, 23; and in Luke, "Then shall ye begin to stand abroad, and knock at the door, saying, Lord, Lord, open to us; but he answering shall say to them, I know you not whence ye are. Then shall ye begin to say, We have eaten in thy presence, and have drunk, and thou hast taught in our streets. But he shall say, I say unto you, I know you not whence

"whence ye are: depart from me, all ye workers of iniquity," xiii. 25, 26, 27; these are they who are in faith separate [from charity,] and are called goats. But what he-goats signify in a good sense, as when they were applied in sacrifices, and are mentioned in the prophets throughout, by the divine mercy of the Lord, will be shown elsewhere.

4770. "And they dipped the coat in the blood"—that hereby is signified that they defiled with falses grounded in evils, appears from the signification of dipping (or dying) in blood, as denoting to defile with falses, for blood in the opposite sense denotes truth falsified, n. 4735; inasmuch as it was the blood of a he-goat, by which are signified external truths derived from delights, such as appertain to those who are in faith separate [from charity,] it is plain that they are falses grounded in evils, as is also manifest from what follows, where Jacob saith, "An evil beast hath devoured him: in tearing to pieces Joseph is torn in pieces;" for by those words is signified that the lusts of evil caused his extinction, and thereby that from falses he was made such that as to all intents and purposes he was not. That there are three origins of what is false, viz. the doctrine of the church, the fallacies of the senses, and the life of lusts, and that the false principle from this last origin is the worst, may be seen, n. 4729.

4771. "And they sent the coat of various colours"—that hereby are signified defiled appearances, appears from the signification of a coat of various colours, as denoting appearances, see n. 4677, 4741, 4742, 4768; that they were defiled, is meant by the coat being dipped in blood, n. 4770.

4772. "And brought to their father"—that hereby is signified collation with the goods and truths of the ancient and primitive church, appears from the representation of Jacob, who here is father, as denoting the ancient church, see n. 4630, 4700; and also the primitive church, that is, the Christian church in its beginning, of which we shall speak presently; to bring such a coat thereto, in the internal sense, is to institute a collation of falsified goods and truths with the goods and truths of the genuine church. The reason why by Jacob is here represented not only the ancient church, but also the primitive, that is, the Christian in its beginning, is, because they are altogether the same as to internal things, and only differ as to externals; the externals of the ancient church were all representative of the Lord and of the celestial and spiritual things of his kingdom, that is, of love and charity, and faith thence derived, consequently of such things as are of the Christian church; hence it is, when the externals, which were of the ancient church, and
also

also of the Jewish, are unfolded and as it were unwashed, that the Christian church is discovered; this was also signified by the circumstance of the vail in the temple being rent asunder, Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; hence it is that by Jacob the father is represented not only the ancient church, but also the primitive church.

4773. "And they said to him, This we have found"—that hereby is signified that it so appears to them, is manifest from the series of the things treated of in the internal sense, for they did not say that it was Joseph's coat, but that they found it, referring to the father to acknowledge whether it was his son's coat or not; hence it follows, that by those words is signified that it so appears to them.

4774. "Acknowledge, I pray, whether this be thy son's coat or not"—that hereby is signified whether there be a similitude, appears from the signification of acknowledging whether it be, as denoting whether it be like. These things have reference to those which precede, and they follow from them, viz. that a collation was instituted of falsified goods and truths with genuine goods and truths of the church, which is signified by their bringing the coat dipped in blood to their father, n. 4772; hence in this passage, by acknowledge, I pray, whether this be thy son's coat, is signified that he should confer whether it was like, or whether there was a similitude.

4775. "And he acknowledged it"—that hereby is signified that indeed it was; "and he said, it is my son's coat"—that hereby is signified that it is the truth of the church, appears from the signification of coat, as denoting the truth of the church, see n. 4677, but whereas it was defiled, it was indeed acknowledged that it was, but not like the truth of the ancient and primitive church; hence it is said that indeed it was.

4776. "An evil beast hath devoured him"—that hereby is signified that the lusts of evil have extinguished, appears from the signification of an evil beast, as denoting a lie grounded in the life of lusts, see n. 4729, consequently denoting lusts; and from the signification of devouring, as denoting to extinguish, because it is predicated of the truth of the church. The very essential truth of the church is, that love to the Lord and charity towards the neighbour are primaries, see Mark xii. 29, 30, 31; this truth is extinguished by lust, for they who are in the life of lusts, cannot be in the life of love and charity, inasmuch as they are altogether opposites; the life of lusts consists in loving self only, and not the neighbour except from self, or for the sake of self; hence they who are in that life extinguish charity in themselves, and they who extinguish charity, extinguish

guish also love to the Lord, for there is no medium given of loving the Lord but charity, inasmuch as the Lord is in charity; the affection of charity is the celestial affection itself, which is from the Lord alone; hence it may appear manifest that the lusts of evil extinguish the very essential truth of the church, and when this is extinguished, a medium (or mean) is devised which is called saving, viz. faith, which when it is separated from charity, truths themselves are in such case defiled, for in such case it is no longer known what charity is, nor even what neighbour is, consequently neither what the internal of man is, and not even what heaven is, for the internal of man, and heaven in man, is charity, that is, a principle of good-will to another, to society, to a man's country, to the church, to the Lord's kingdom, and thereby to the Lord himself; hence it may be concluded what will be the quality of the truths of the church, when those things which are essential are not known, and when the things contrary thereto, viz. lusts, have rule; when the life of lusts speaks concerning those truths, are not they defiled to such a degree that they can no longer be known? That no one can be saved unless he hath lived in the good of charity, and hath thereby imbued† the affections thereof, which consist in willing well to others, and in doing well from a principle of such good-will; also that no one can in any wise receive the truths of faith, viz. imbue and appropriate them to himself, but who is in the life of charity, hath been made manifest to me from those who are in heaven, with whom it has been given to discourse; all these are forms of charity, in beauty and goodness according to the quality of charity; their delight, satisfaction, and happiness arise from this, that from a principle of good-will they can do good to others; the man, who hath not lived in charity, can in no wise know that heaven and its joy consist in a principle of good will, and in doing good from that principle, because his heaven is to have good-will to himself, and from this good-will to do good to others, when yet this is hell; for heaven is distinguished from hell in this, that heaven, as was said, consists in doing good from a principle of good-will, and hell consists in doing ill from a principle of ill-will; they who are principled in love to the neighbour, do good from a principle of good-will, but they who are principled in self-

† We have no single word in the English language to express the idea here intended to be suggested by the Latin term *imbuo*, as used by our author, and have therefore retained the original term. The idea is taken from *staining* or *dying* a substance with any particular colour, and as applied in the present case, in relation to the human mind and charity, seems to denote that the mind by a good life hath received in itself the *dye* or *tincture* of that heavenly virtue.

self-love, do ill from a principle of ill-will; the reason is, they love no one but themselves, and others only so far as they see themselves in them and them in themselves; they also hold these in hatred, which manifests itself as soon as they cease to favour their party and interests; the case herein is like that of robbers, who love each other whilst they are in consociation, but still are desirous in heart to murder each other if they may be gainers thereby. From these considerations it may appear what heaven is, viz. that it is love towards the neighbour, and what hell is, viz. that it is self-love. They who are principled in love towards the neighbour, are capable of receiving all the truths of faith, and of imbuing and appropriating them to themselves, for in love towards the neighbour there is the all of faith, because heaven is in it, and the Lord is in it; but they who are principled in self-love, can in no wise receive the truths of faith, because in that love hell is, nor can they otherwise receive the truths of faith than for the sake of self-honour and gain, thus they cannot in any wise imbue and appropriate them to themselves, but the things which they imbue and appropriate to themselves are negative of truth, for in heart they do not even believe that there is a hell or a heaven, neither that there is a life after death, hence neither do they believe any thing which is said concerning hell and heaven, and concerning a life after death, thus nothing at all of what is said concerning faith and charity from the Word and doctrine; they appear to themselves to believe when they are in worship, but the reason of this is, because it hath been implanted from infancy to put on that state on such occasions; but as soon as they are out of worship, they are also out of that state, and when in this case they think inwardly in themselves, they believe nothing at all, and also according to the life of their loves they devise such things as are favourable thereto, which they call truths, and likewise confirm from the literal sense of the Word, when yet they are falses; such are all they who in life and doctrine are principled in faith separate [from charity.] It is moreover to be noted, that all things are in the loves, for the loves are what constitute the life, consequently the Lord's life flows only into the loves; such therefore as the loves are, such are the lives, because such are the receptions of life; love towards the neighbour receives the life of heaven, and self-love receives the life of hell; thus in love towards the neighbour there is the all of heaven; and in self-love the all of hell. That all things are in the loves may be illustrated from several instances in nature; the animals, as well as they which move on the earth, as they which fly in the air, and swim in the waters, are all impelled according

according to their loves, and into their loves flow whatsoever things conduce to their life, viz. to food, to habitation, and to procreation; hence every kind knoweth its own aliment, knoweth its own dwelling-places, and knoweth what appertains to their conjugal principle, as to consociate, to build nests, to lay eggs, to educate the young; the bees also know how to build their cells, to suck honey out of flowers, to fill the honeycombs therewith, and to provide against the approach of winter, yea, to practice some form of government under a governor, besides other wonderful particulars; all these things are effected by influx into their loves, the forms of their affections only are what vary the effects of life; all the above things are in their loves; what would there not be in heavenly love, provided man was in it? Would there not be the all of wisdom and intelligence which is in heaven? Hence also it is, that they who have lived in charity, and no others, are received into heaven, and that by virtue of charity they are in the capacity of receiving and imbibing all truths, that is, all the things of faith. But the contrary comes to pass with those who are in faith separate, that is, in some truths and not in charity; their loves, viz. self-love and the love of the world, receive such things as are in agreement with them, which are contrary to truths, and are such as are in the hells.

4777. "Joseph in tearing to pieces is torn to pieces"—that hereby is signified that from falses he is such that altogether he is not, appears from the signification of being torn to pieces, as denoting to be dissipated by falses, or what is the same thing, from falses to be such as altogether not to be; they are the falses grounded in evils or in lusts which are here meant, n. 4770, see what was said just above, n. 4776.

4778. "And he rended his garments"—that hereby is signified mourning on account of truth destroyed, appears from the signification of rending the garments, as being a representative of mourning on account of truth destroyed, see above, n. 4763.

4779. "And put sackcloth on his loins"—that hereby is signified mourning on account of good destroyed, appears from the signification of putting sackcloth on the loins, as being a representative of mourning on account of good destroyed; for the loins signify conjugal love, and hence all love celestial and spiritual, see n. 3021, 3294, 4277, 4280, 4575, and this from correspondence, for as all the organs, members, and viscera of the human body correspond to the grand man, according to what hath been shown at the close of the chapters, so the loins correspond to those in the grand man or heaven, who have been principled

principled in genuine conjugal love; and whereas conjugal love is the fundamental of all loves, therefore by the loins in general is signified all love celestial and spiritual; hence came this ritual of putting sackcloth on the loins when they mourned over good destroyed; for all good is of love. That they put sackcloth on the loins when they testified that mourning, may appear from the historicals and propheticals of the Word, as in Amos, "I will turn your festivals into mourning, and all your songs into lamentation; *thus I will cause sackcloth to come up over all loins, and baldness upon every head; and I will set it as the mourning of an only-begotten, and the latter things thereof as a bitter day,*" viii. 10, where to cause sackcloth to come up over all loins denotes destroyed goods; all loins denote all the goods of love. And in Jonah, "The men of Nineveh believed in God, and therefore proclaimed a fast, and *put on sackcloths from the greatest even to the least.* And when the word came to the king of Nineveh, he arose from his throne, and laid aside his cloak from upon him, and *put on sackcloth,* and sat on ashes, and proclaimed, that *man and beast should be covered with sackcloth,*" iii. 5, 6, 8, manifestly as being a sign representative of mourning over the evil for which Nineveh was to perish, thus over destroyed good. So in Ezechiel, "They shall utter a cry over thee with their voice, and shall cry bitterly, and shall cause dust to come up over their heads; they shall roll themselves in ashes, they shall make themselves bald over thee, and *shall gird on sackcloths,*" xxvii. 30, 31, speaking of Tyre, where singular the things described were representative of mourning for falses and evils, thus for destroyed truths and goods; to utter a cry and to cry bitterly denotes lamentation over what is false or destroyed truth, see n. 2240; to cause dust to come up over the head denotes to be damned on account of evil, n. 278; to roll themselves in ashes denotes to be damned on account of what is false; to make bald denotes mourning by reason that the natural man had not truth, n. 3301; to gird on sackcloth denotes mourning because he had not good. In like manner in Jeremiah, "O daughter of my people, *gird thee with sackcloth,* and roll thyself in the dust; make to thyself the *mourning of an only-begotten, the wailing of bitternesses;* because the waster shall come suddenly upon us," vi. 26; and in another place in the same prophet, "They shall sit in the earth, the elders of the daughter of Zion shall be silent: they shall cause dust to come up over their head, *they shall gird themselves with sackcloths:* the virgins of Jerusalem shall cause their head to go down into the earth," Lament. ii. 10; in these passages similar

lar representatives are described according to the kinds of good and truth which were destroyed, as above. So in Isaiah, "The prophetic [enunciation] concerning *Moab*. He shall go up to Bajith and Dibon into the heights, to weep: upon Nebo, and upon Medba, *Moab* shall howl: in all heads shall be baldness, every beard shaven. *In his streets they have girded on sackcloth*: upon his house-tops, and in his streets, he shall wholly howl, going down into weeping," xv. 2, 3; *Moab* denotes those who adulterate goods, n. 2468; the mourning over that adulteration, which is signified by *Moab*, is described by such things as correspond to evil of that kind; wherefore it is said nearly in like manner in Jeremiah, "Every head shall be baldness, and every beard shaven: upon all hands shall be cuttings, and *upon the loins sackcloth*. Upon all the house-tops of *Moab*, and in the streets thereof, wholly mourning," xlviii. 37. When king Hezekiah heard the blasphemies which Rabshakeh spake against Jerusalem, he rended his garments, and *covered himself with sackcloth*, Isaiah xxxvii. 1; 2 Kings xix. 1; because he spake against Jehovah, the king, and Jerusalem, hence came mourning; that he spake against the truth, is signified by rending the garments, n. 4763; that he spake against good, is signified by his covering himself with sackcloth; for in the Word, where truth is treated of, good also is treated of, on account of the heavenly marriage which is that of good and truth, and of truth and good, in singular the things contained therein; as also in David, "Thou hast turned *my mourning* into dancing; *thou hast opened my sackcloth*, and girded me with joy," Psalm xxx. 11, where dancing is predicated of truths, and joy of goods, as also in other passages in the Word, thus to open sackcloth denotes to take away mourning over destroyed good. So in the 2nd book of Samuel, "David said to Joab, and to all the people which was with him, Cut your garments, and *gird yourselves about with sackcloths*, and wail before Abner," iii. 31; because an outrage was committed against truth and good, therefore David commanded that they should cut their garments and gird themselves about with sackcloth. In like manner because Ahab had acted against what was equitable and just, in the spiritual sense against truth and good, when he heard the words of Elijah that he should be cut off, he rended his garments, and *put sackcloth upon his flesh*, and fasted, and *lay in sackcloth*, and went slowly, 1 Kings xxi. 27. That sackcloth is predicated of destroyed good, may also appear in the Revelation, "When he opened the sixth seal, lo! there was a great earthquake, and *the sun became black as sackcloth*, and the moon became wholly as blood," vi. 12, where

where earthquake denotes a change of the state of the church as to good and truth, n. 3355, the sun denotes the good of love, n. 1529, 1530, 2441, 2495, 4060, 4300, 4696, wherefore sackcloth is predicated of it when destroyed; the moon denotes the truth of faith, n. 1529, 1530, 2120, 2495, 4060, of which is predicated blood, because blood is truth falsified and profaned, n. 4735. Whereas to put on sackcloth and to roll in ashes represented mourning over evils and falses, it also represented humiliation, and likewise repentance, for the first principle of humiliation on man's part is to acknowledge, that of himself he is nothing but what is evil and false, and in like manner of repentance, which is not effected but by humiliation, and this by confession of the heart that of himself he is such; that to put on sackcloth was a representation of humiliation, see 1 Kings xxi. 27, 28, 29; that it was a representative of repentance, see Matt. xi. 21; Luke x. 13; but that it was nothing else but a representative, thus only an external thing appertaining to the body, and not an internal thing appertaining to the heart, is evident from Isaiah, "Is it that he bow his head as a bulrush, and lie in sackcloth and ashes? wilt thou call this a fast, and a day of what is well-pleasing to Jehovah? Is not this the fast which I choose? to open the bonds of wickedness, to break bread to the hungry?" &c. lviii. 5, 6, 7.

4760. "And he mourned over his son many days"—that hereby is signified state, viz. of mourning for destroyed good and truth, appears from the representation of Joseph, who is here the son, as denoting the divine truth, specifically those things spoken of above, n. 4776; and from the signification of days, as denoting state, see n. 23, 487, 488, 493, 895, 2788, 3785, in the present case a state of great mourning, because it is said many days.

4781. "And all his sons arose"—that hereby are signified they who are in falses, appears from the signification of sons, as denoting truths, and in the opposite sense falses, or those who are principled in truths or falses, see n. 489, 491, 533, 847, 2623, 2803, 2813, 3373, 3704, in the present case those who are principled in falses, because by the sons of Jacob or brethren of Joseph are represented they who are in faith separate [from charity,] thus who have extinguished the divine truth, and hence are in falses, as was shown above.

4782. "And all his daughters"—that hereby are signified they who are in evils, appears from the signification of daughters, as denoting goods, and in the opposite sense evils, or those who are principled in goods or evils, see n. 489, 490, 491, 568, 2362, 3024, 3963.

4783. "To comfort him"—that hereby is signified that they might interpret from the sense of the letter, appears from the signification of comforting, as denoting to appease restlessness of mind by hope concerning any thing, see n. 3610, in the present case restlessness or mourning for destroyed good and truth, and as this mourning cannot be appeased but by interpretations from the Word, therefore, inasmuch as the subject here treated of is concerning the sons and daughters of Jacob, by whom are signified they who are in falses and evils, n. 4781, 4782, by comforting are signified interpretations which are made from the sense of the letter; for the sense of the letter hath common [or general principles,] which are as vessels, which may be filled with truths, and also be filled with falses, and thereby be explained to favour; and whereas they are common [or general principles,] they are respectively obscure, which have no light from any other source than from the internal sense, for the internal sense is in the light of heaven because it is the Word for the angels, but the sense of the letter is in the light of the world because it is the Word for men, before they come into the light of heaven from the Lord, from which in such case they have illustration; hence it is evident, that the sense of the letter is serviceable for the simple to initiate them into the internal sense. That the Word, from the sense of the letter, may be explained to favour by interpretations, is manifest from this consideration, that all doctrinals whatsoever, even such as are heretical, are thence confirmed; as for example, the doctrinal tenet concerning faith separate [from charity] from these words of the Lord, "God so loved the world, that he gave his only-begotten Son, *that whosoever believeth in Him should not perish, but have eternal life,*" John iii. 16; from which words, and also from other passages, they conclude that it is faith alone without works whereby eternal life is attained; and when they have persuaded themselves of this, they then no longer attend to what the Lord so often spake respecting love to himself, and respecting charity and works, n. 1017, 2373, 3934, thus neither to what is said in John, "As many as received Him, to them gave he power to become the sons of God, *believing in his name, who were born not of bloods, nor of the will of the flesh, nor of the will of man (vir,) but of God,*" i. 12, 13; if they are told that no one can believe in the Lord, except he who is in charity, they instantly have recourse to interpretations, as to these, that the law hath been repealed, that they were born in sins, and thus that they cannot do good of themselves, and that they who do, must needs claim thence merit to themselves; and they also confirm these things to themselves from the sense of the

the letter of the Word, as from what is said in the parable concerning the Pharisee and the publican, Luke xviii. 10 to 14, and from other passages. They who are in faith separate [from charity] cannot also believe otherwise, than that every one may be admitted into heaven out of grace, howsoever he may have lived, thus that not life but faith remaineth with man after death; they also confirm this from the sense of the letter of the Word, when yet it is manifest from the spiritual sense of the Word, that the Lord hath mercy towards every one, thus if heaven was from mercy or grace, without respect to man's life, that every one would be saved; the reason why they thus believe, who are in faith separate from [charity,] is, because they are altogether ignorant what heaven is, and this because they do not know what charity is; if they knew how much of peace, of joy, and of happiness there is in charity, they would know what heaven is, but this is entirely hid from them. They who are in faith separate [from charity,] cannot also believe otherwise, than that they shall rise again with the [material] body, and not until the day of judgment, which likewise they confirm from several passages of the Word explained according to the sense of the letter, thinking nothing in such case of what the Lord hath said concerning the rich man and Lazarus, Luke xvi. 22 to 31, and of what he said to the thief, "Verily I say unto thee, To-day thou shalt be with me in paradise," Luke xxiii. 43, and of what he said in many passages besides; the reason why they so believe, who are in faith separate [from charity,] is, because if they were told that the body is not to rise again, they would altogether deny a resurrection, for they do not know, neither do they apprehend what the internal man is, inasmuch as no one can know what the internal man is, and his life after death, unless he be in charity, for charity is of the internal man. They who are in faith separate [from charity] cannot believe otherwise than that the works of charity consist solely in giving to the poor and helping the miserable, which also they confirm from the sense of the letter of the Word, when yet the works of charity consist in doing what is just and equitable, each in his own office, from the love of what is just and equitable, and of what is good and true. They who are in faith separate [from charity] see nothing in the Word but what confirms their particular tenets, for they have no interior intuition, inasmuch as they who are not in the affection of charity, are in no other than external light, or in inferior intuition, and no one from this intuition can view superior things, for they appear to him as darkness; hence it is that they see falses as truths, and truths as falses, and thereby destroy the good pasture,

ture, and defile the pure waters of the sacred fountain or Word by interpretation grounded in the sense of the letter, according to these words in Ezechiel, "Is it a small thing to you? ye eat
"up the good pasture, and ye trample upon with your feet the
"remainder of your pastures; ye drink the sediment of the wa-
"ters, ye disturb the remainder with your feet; ye strike with
"your horns all the infirm, until ye have dispersed them abroad," xxxiv. 17, 18, 21.

4784. "And he refused to comfort himself"—that hereby is signified that he could not, appears from what hath now been said.

4785. "Because I will go down to my son mourning the
"sepulchre"—that hereby is signified that the ancient church would perish, appears from the representation of Jacob, who saith this of himself, as denoting the ancient church see above, n. 4680, 4700, 4772; and from the representation of Joseph, who is here my son, as denoting the divine spiritual [principle,] or the divine truth, of which we have spoken above; and from the signification of going down mourning the sepulchre, as denoting to die, and when it is predicated of the church, and also of the divine truth, as denoting to perish.

4786. "And his father bemoaned him"—that hereby is signified interior mourning, appears from the signification of bemoaning (weeping,) as denoting the ultimate of grief and sorrow, thus interior mourning. Amongst the external things by which were represented internal, in the ancient churches was also wailing and weeping over the dead, whereby was signified interior mourning, although it was not interior; as it is written of the Egyptians who journeyed with Joseph to bury Jacob, "When they came to the thrashing-floor of Arad, which is in
"the passage of Jordan, *they wailed there a great wailing and*
"*exceedingly grievous: and he made mourning for his father*
"*seven days.* And the inhabitant of the land, the Canaanite,
"saw the mourning in the thrashing-floor of Arad, and they
"said, This mourning is grievous to the Egyptians," Gen. i. 10, 11; and of David over Abner, "They buried Abner in
"Hebron: and the king lifted up his voice, *and wept at the*
"*sepulchre of Abner; and all the people wept,*" 2 Sam. iii. 32.

4787. Verse 36. *And the Midianites sold him to Egypt to Potiphar, Pharaoh's chamberlain, prince of the guards.* The Midianites sold him to Egypt, signifies those who are in some truth of simple good, that they consulted scientifics: to Potiphar, Pharaoh's chamberlain, signifies the interior things of scientifics: prince of the guards, signifies those things which are primary for interpretation.

4788. "The Midianites sold him to Egypt"—that hereby are signified they who are in some truth of simple good that they consulted scientifics, appears from the representation of the Midianites, as denoting those who are in the truth of simple good, see n. 3242, 4756; and from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 2588, 4749; and from the signification of selling, as denoting to alienate, see n. 4752, 4758; and from the representation of Joseph, as denoting the divine truth; when this is said to be sold or alienated by those who are in the truth of simple good to scientifics, which are Egypt, it denotes that they consulted scientifics; for they who are in the truth of simple good, suffer themselves to be very much led away by the fallacies of the senses, thus by scientifics, which are grounded in those fallacies. It was said above, verse 28, that Joseph was drawn out of the pit by the Midianites, but that he was sold to the Ishmaelites, hence it might seem that he could not be sold by any others in Egypt than by the Ishmaelites; but the reason why he was not sold by the Ishmaelites but by the Midianites is, because by the Ishmaelites are represented they who are in simple good, n. 4747, and by the Midianites they who are in the truth of that good; Joseph or the divine truth could not be sold by those who are in good, but by those who are in truth; for they who are in good know from good what is divine truth, not so they who are in truth. The men of the church are distinguished into two kinds, viz. into those who are in good and those who are in truth; they who are in good are called celestial, but they who are in truth are called spiritual; between the former and the latter there is much difference; they who are in good are in the affection of doing good for the sake of good, and this without recompence being made them; the recompence is that it is allowed to do good, for hence they perceive joy; but they who are in truth are not in the affection of doing good for the sake of good, but because it is so commanded, and for the most part they think of recompence, finding joy thence derived, and also from a principle of glorying; hence it is evident, that they who do good from good, do it from an internal affection, but they who do good from truth, do it from some external affection; hence the difference is manifest, viz. that the former are internal men, but the latter external; they therefore who are internal men cannot sell, that is, alienate the divine truth which is represented by Joseph, because they apperceive truth from good, hence they are not led away by the fallacies of the senses, consequently neither by scientifics; but they who are external men, can sell or alienate, because they do not from good apperceive truth,

truth, but acquire the knowledge of it only from doctrine and masters; the latter, in case they consult scientifics, suffer themselves easily to be led away by fallacies, for they have no dictate within; hence then it is that Joseph was not sold by the Ishmaelites but by the Midianites.

4789. "To Potiphar, Pharaoh's chamberlain"—that hereby are signified the interior things of scientifics, appears from the signification of chamberlain, as denoting things interior, of which we shall speak presently; and from the representation of Pharaoh, as denoting scientifics; for by Egypt are signified scientifics in general, as was shown, n. 1164, 1165, 1186, 1462; in like manner by Pharaoh, for that which in the Word is signified by earth or nation, is also signified by the king thereof, he being the head of the nation. The reason why the interior things of scientifics are what are signified by Pharaoh's chamberlain, is, because chamberlains were connected with the interior things of the king, being interior stewards and more eminent prefects, as is also evident from the signification of that word in the original tongue.

4790. "Prince of the guards"—that hereby are signified those things which are primary for interpretation, appears from the signification of prince, as denoting what is primary, see n. 1482, 2089; the reason why prince of the guards here denotes things primary for interpretation is, because the subject treated of is concerning divine truth, which was sold by those who were in the truth of simple good by their consulting scientifics, hence aberration and alienation from the divine truth, and hence interpretations from the sense of the letter of the Word, n. 4783; by guards also are signified those things which minister.

CONTINUATION OF THE SUBJECT CONCERNING THE GRAND MAN; IN THIS PLACE CONCERNING THE CORRESPONDENCE OF THE TASTE AND OF THE TONGUE, AND ALSO OF THE FACE WITH THAT MAN.

4791. *THE tongue affords entrance to the lungs and also to the stomach, thus it represents a sort of court-yard to things spiritual, and to things celestial, to things spiritual as ministering to the lungs and thence to the speech, and to things celestial as ministering to the stomach, which supplies the blood of the heart with aliment; that the lungs correspond to things spiritual and the heart to things celestial, may be seen, n. 3635, 3883 to 3896; wherefore the tongue in general corresponds to the affection of truth, or to those in the Grand Man who are in the affection of truth, and afterwards are in the affection of good from truth. They therefore who love the word of the Lord, and thence desire the knowledges of truth and good, belong to that province; but with the difference, that there are some who belong to the tongue itself, some to the larynx and the wind-pipe, some to the throat, likewise some to the gums, and some also to the lips; for there is not the smallest thing appertaining to man, with which there is not correspondence. That they who are in the affection of truth, belong to the above province understood in an extended sense, hath been given me to experience frequently, and this by manifest influx [of spirits] at one time into the tongue, and at another time into the lips, when it was also given to discourse with them; and it was observed, that some also correspond to the interiors of the tongue and of the lips, and some to the exteriors; the operation of those who receive only exterior truths with affection, but not interior, and yet do not reject the latter, I was made sensible of by an influx not into the interiors of the tongue, but into the exteriors.*

4792. *Inasmuch as food and nourishment correspond to spiritual food and nourishment, it is from this ground that the taste corresponds to the perception and the affection thereof. Spiritual food is science, intelligence, and wisdom, for from these things spirits and angels live and are also nourished, and they desire and appetite them, as men who are hungry desire and appetite food; hence the appetite corresponds to that desire. And what is surprising, by virtue of that food they also grow up to maturity; for infants who depart this life, in the other life appear no other-*

wise

wise than as infants, and also are infants as to understanding, but in proportion as they grow in intelligence and wisdom, they appear not as infants, but as advanced in age, and at length as adults; I have discoursed with some who died infants, and they appeared to me as youths, because they were then intelligent. Hence it is manifest what spiritual food and nourishment is.

4793. Inasmuch as the taste corresponds to perception and to the affection of knowing, of understanding, and of growing wise, and the life of man is in that affection, therefore it is not permitted to any spirit or to any angel to flow into man's taste, for this would be to flow into the life which is proper to him. There are nevertheless vagabond spirits of the infernal crew peculiarly pernicious, who, in consequence of having been habituated in the life of the body to enter into man's affections with a view to his hurt, retain also that lust in the other life, and by every method study to enter into the taste with man, into which when they have entered, they possess his interiors, viz. the life of his thoughts and affections, for, as was said, they correspond, and the things which correspond act in unity; several at this day are possessed by those spirits; for there are at this day interior obsessions, but not, as formerly, exterior; interior obsessions are effected by the above spirits, and what their quality is, may appear from attending to the thoughts and affections, especially to the interior intentions which they are afraid to manifest, and which are in such a degree of insanity with some, that unless they were restrained by external bonds, such as honour, gain, reputation, the fear of death and of the law, they would rush headlong into murder and rapine more than the obsessed; what those spirits are and what their quality, who obsess the interiors of such men, may be seen, n. 1983. That I might know how this case is, it was permitted them to attempt to enter into my taste, which they also strove with the greatest exertion to effect, and it was then told me, that if they penetrated quite into the taste, they would also possess the interiors, by reason that the taste depends on those interiors by correspondence; but this was permitted only to the end, that I might know how the case is in regard to the correspondence of the taste, for they were instantly driven away thence. Those pernicious spirits attempt more especially to loosen all internal bonds, which are the affections of what is good and true, of what is just and equitable, the fear of the divine law, and the shame of hurting society and a man's country; and when these internal bonds are loosened, man is then obsessed by such spirits. When they cannot thus introduce themselves into the interiors by obstinate striving, they attempt it by magical arts, of which there are several in the other life altogether unknown in the world; by these arts

arts they pervert the scientifics with man, and only apply those which favour the filthy lusts. Such obsessions cannot be avoided, unless man be in the affection of good, and thence in faith in the Lord. It was shown also how they were driven away, viz. when they thought they were penetrating towards the interiors of the head and brain, they were conveyed off by the excrementitious ways therein, and thence towards the externals of the skin; and it was seen that they were afterwards cast into a ditch abounding with loose (or fluid) filth; I have been informed that such spirits correspond to the dirty little holes in the outermost skin which is scabby, thus they correspond to scab.

4794. A spirit, or man after death, hath all the sensations which he had whilst he lived in the world, viz. seeing, hearing, smelling, and the touch, but not the taste, but instead thereof somewhat analogous which is adjoined to the smell. The reason why he hath not taste is, lest he should enter into the taste of man, and thereby possess his interiors; also lest that sense should turn him away from the desire of knowing and of growing wise, thus from spiritual appetite.

4795. From these considerations also it may appear evident, why the tongue is assigned to a double office, viz. to the office of administering to speech, and of administering to nourishment; for so far as it administers to nourishment, it corresponds to the affection of knowing, of understanding, and of relishing truths, wherefore also wisdom [sapientia] or growing wise [sapere] hath its name from relish [sapor]* and so far as it administers to speech, it corresponds to the affection of thinking and of producing truths.

4796. When the angels present themselves visible, all their interior affections appear clearly from the face, and thence shine forth, so that the face is their external form and representative image; to have any other face than that of their respective affections, is not granted to any in heaven; they who feign any other face, are cast out from the society; hence it is manifest, that the face corresponds to all the interiors in general, both to the affections and the thoughts thereof, or to those things which are of the will and those things which are of the understanding with man. Hence also in the Word by face and faces are signified the affections; and by the Lord's elevating his faces upon any one, is signified, that he pities him from the divine affection which is of love.

4797. The changes of the state of the affections appear also to the

* This observation, it is to be noted, applies to the Latin language, in which the author wrote, but not so to other languages.

the life in the faces of the angels; when they are in their own society, they are then in their own face, but when they come into another society, their faces are then changed according to the affections of the good and truth of that society, yet still the genuine face is as a plane, which is known in those changes. I have seen the successive variations according to the affections of the societies with which they communicated; for every angel is in some province of the grand man, and thereby generally and widely communicates with all who are in the same province, although he is in a part of that province, to which he properly corresponds. I have seen that they varied their faces by the changes from one limit of an affection to another, but it was observed, that the same face in general was retained, so that the ruling affection always shone forth with its variations; thus were shown the faces of the whole affection in its extension. And what is more wonderful, there were also shown the changes of affections from infancy even to adult age, by variations of the face; and it was given to know in this latter age how much of infancy it had retained, and that this infancy was its very human [principle] itself; for with an infant there is innocence in the external form, and innocence is the very human [principle] itself, for into innocence, as into a plane, love and charity from the Lord flows in; when man is regenerated and made wise, in this case the innocence of infancy, which was external, becomes internal; hence it is that genuine wisdom dwells in no other sacred abode than in innocence, see n. 2305, 2306, 3183, 3994; also that no one can enter into heaven, unless he hath somewhat of innocence, according to the Lord's words, "Except ye become as infants, ye shall not enter into the kingdom of the heavens," Matt. xviii. 3; Mark x. 15.

4798. Evil spirits may also be known from their faces, for all their lusts or evil affections are inscribed on their faces; and it may likewise be known from their faces with what hells they communicate; for there are very many hells all distinct according to the genera and species of the lusts of evil. In general, their faces, when they appear by the light of heaven, are almost without life, being ghastly like those of dead bodies, in some cases black, and in some monstrous; for they are the forms of hatred, of cruelty, of deceit, and of hypocrisy; but in their own light amongst themselves, they appear otherwise from fantasy.

4799. There were spirits attendant upon me from another orb, of which orb we shall speak elsewhere, whose faces were different from the faces of the men of our orb, being prominent, especially about the lips, and moreover being free; I discoursed with them concerning their manner of living, and the state of conversation amongst them; they said that they discoursed amongst each other

other chiefly by variations of the face, especially by variations about the lips, and that they expressed affections by the parts of the face which are about the eyes, so that their companions could thence plainly comprehend both what they thought and what they willed; this also they endeavoured to show me by an influx into my lips, through the various foldings and windings thereabouts; but I could not receive the variations, because my lips had not been initiated therein from infancy, nevertheless I could apperceive what they spake by communication of their thought. But that by the lips speech in general may be expressed, appears evident to me from the manifold serieses of muscular fibres folded together one amongst another, which are in the lips, and in which, if they were unfolded, and thereby acted explicitly and freely, might be presented several variations altogether unknown to those, with whom those muscular fibres lie compressed. The ground and reason of such speech [or discourse] prevailing amongst the above spirits is, because they are incapable of simulation, or of thinking one thing and looking another; for they live amongst each other in such a principle of sincerity, that they conceal nothing at all from their companions, but they instantly know what they are thinking, what they are willing, also what is their quality, and likewise what they have been transacting, for acts perpetrated, with those who are in a principle of sincerity, are in the conscience; hence at first aspect they may be discriminated by others as to their interior countenances or minds. They showed me, that they do not force the face, but let it forth freely, otherwise than with those who from youth have been accustomed to simulation, viz. to speak and act what they do not think and will; the face of these latter are contracted, so as to be prepared to vary itself as cunning suggests; whatsoever a man is willing to hide, contracts his face, which from being contracted is dilated, when any thing resembling sincerity is deceitfully brought forth. Whilst I was reading in the Word of the New Testament concerning the Lord, the above spirits were present, and also some Christians, and it was perceived that the latter cherished inwardly in themselves scandals against the Lord, and also that they were willing tacitly to communicate them; the former, who were from another orb, wondered that they were of such a quality, but it was given to tell them, that in the world they were not such in mouth but in heart, but that there were also some who preach the Lord, notwithstanding their being of such a quality, and on such occasions move the vulgar to sighs and likewise to tears from the zeal of pretended piety, not in the least communicating what is in their heart. At this they were amazed, to think that such a disagreement of the interiors and exteriors, or of the thoughts and speech, can possibly have

have place, saying, *That they themselves are altogether ignorant of such disagreement, and that it is impossible for them to express any thing with the mouth and face but what is according to the affections of the heart, and that if it was otherwise, they should burst asunder and perish.*

4800. *Very few can believe, that there are societies of spirits and angels, to which singular the things appertaining to man correspond, also that the more societies there are, and the more in a society, so much the better and mightier is the correspondence, for in multitude there is unanimous might. That I might know this to be the case, it was shown how they act and flow into the face, how into the muscles of the forehead, and into those of the cheeks, also into those of the chin; and throat; it was given to those, who belonged to that province, to flow in, and on this occasion, according to their influx, singular the things were varied; some of them also discoursed with me; but they did not know that they were assigned to the province of the face, for it is concealed from spirits to what province they are assigned, but not from angels.*

4801. *A certain one discoursed with me, who, at the time that he lived in the world, had been distinguished for his knowledge of exterior truths of faith, but still had not led a life conformable to the precepts of faith, for he had loved himself only, and had despised others in comparison with himself, and had believed that he should be amongst the first in heaven; but in consequence of being of such a quality and character, he could not conceive any other opinion concerning heaven, than as of a worldly kingdom. He, when he found in the other life, that heaven was altogether different from what he conceived it, and that they were the chief, who had not preferred themselves to others, especially who had believed themselves not worthy of mercy, and thus that if estimated by merit they were the last, was exceedingly indignant, and rejected those things which had been the things of his faith in the life of the body. He continually attempted to offer violence to those who were of the province of the tongue; it was given also to be very sensible of his attempt for several weeks, and hence also to know who they are, and of what quality, who correspond to the tongue, and who they are who are opposed to them.*

4802. *There are also such spirits, who in some measure admit the light of heaven, and receive the truths of faith, and still are evil, so that they have some perception of truth; and likewise they eagerly receive truths; but not for the end that they may live according thereto, but that they may glory thence in seeming intelligent and sharp-sighted above others; for the intellectual principle of man is such, that it can receive truths, but still truths are*

are not appropriated to any but those who live according to them ; unless man's intellectual principle was of this quality, he could not be reformed. They who have been of this description in the world, viz. that they have understood truths, and yet have lived the life of evil, are also such in the other life, but there they abuse the faculty of understanding truths to acquire dominion ; for they know in that life, that by truths they have communication with some societies of heaven, consequently that they can be with the evil, and prevail, for truths in the other life are attended with power ; but because the life of evil appertains to them, they are in hell. I have discoursed with two who were of this description in the life of the body, who were surprised that they were in hell, when yet they persuasively believed the truths of faith ; but they were told, that the light appertaining to them, whereby they understand truths, becomes a light like that of winter in the world, in which light objects appear in their beauty, and with their colours, alike as in the light of summer, but still all things are torpid in that light, and nothing of pleasantness and gladness is presented ; and that whereas the end of understanding truths had been for the sake of glorying, and consequently for the sake of themselves, therefore the sphere of their ends, when it exalts itself towards the interior heavens to the angels there, by whom alone ends are perceived, cannot be endured, but is rejected, and hence it is that they are in hell. It was told them further, that such formerly above all others were called serpents of the tree of science, because when they reason from life, they then speak against truths. And moreover, that they are like to a woman, who is beautiful in the face, and yet emits a horrid stench, who therefore is rejected from all societies wheresoever she comes ; such also in the other life, when they come to the angelic societies, actually emit a stench, which also they themselves are sensible of when they approach those societies. Hence also it may appear what faith is without the life of faith.

4803. It is worthy of relation, what is altogether unknown in the world, viz. that the states of good spirits and of angels are continually changing and perfecting, and that thus they are raised into the interiors of the province in which they are, and so into nobler functions ; for there is in heaven a continual purification, and (if it may be so expressed) new creation ; nevertheless the case is this, that it is impossible for any angel by any means to arrive at absolute perfection to eternity ; the Lord alone is perfect, in him and from him is all perfection. They who correspond to the mouth, are continually willing to speak, for in speaking they find the highest degree of pleasure ; when they are perfected, they are reduced to this, that they do not speak any thing

thing but what is profitable to their companions, to the common good, to heaven, and to the Lord; the delight of so speaking is increased with them in the degree that the desire of regarding themselves in their speech, and of seeking wisdom from their own proprium, periseth.

4804. There are very many societies in the other life, which are called societies of friendship, being constituted of those who in the life of the body have preferred the delight of conversation to every other delight, and who have loved those with whom they have conversed, not caring at all whether they were good or evil, if so be they were entertaining, thus not having been friends either to good or truth. They who have been such in the life of the body, are also such in the other life, where they adjoin themselves together with a view only to the entertainment of conversation. Several such societies have been with me, but at a distance, being seen chiefly a little to the right above the head; it was given to observe that they were present by a torpor and dullness, and by privation of the delight in which I was, for the presence of such societies produces those effects; for wheresoever they come, they take away delight from others, and what is wonderful, appropriate it to themselves, for they divert the spirits attendant upon others, and convert them to themselves, whereby they transfer another's delight to themselves, and inasmuch as hence they are troublesome and hurtful to those who are in good, therefore they are driven away of the Lord, and prevented coming near to the heavenly societies. Hence it was given to know how much hurt friendship occasions to man as to spiritual life, if the person is respected and not good; every one may indeed be friendly to another, but still he ought to be most friendly to good.

4805. There are also societies of interior friendship, which do not take away another's external delight and derive it to themselves, but take away his internal delight or blessedness arising from the affection of things spiritual; they are in front to the right a little beneath the inferior earth, and some of them somewhat above; with those who are beneath I have occasionally discoursed, and on such occasions they who were above in-flowed in common. They were such in the life of the body, that they loved from the heart those who were within their common consociation, and also mutually embraced them as united in brotherhood. They believed that they themselves alone were alive and in the light, and that they who were out of their society were respectively not alive and not in the light; and this being their quality and character, they also thought that the Lord's heaven consisted solely of those few; but it was given to tell them, that the Lord's heaven is immense, and that it consists of every people

ple and tongue, and that all are therein who have been principled in the good of love and of faith; and it was shown that there are in heaven they who have relation to all the provinces of the body as to its exteriors and interiors; but that if they aspired further than to those things which correspond to their life, they could not have heaven; especially if they condemned others who were out of their society; and that in such case their society is a society of interior friendship, the quality whereof is such, as was said, that they deprive others of the blessed principle of spiritual affection when they approach to them, for they regard them as not the elect, and as not alive, which thought communicated induces what is sad, and yet this sadness, according to the law of order in the other life, returns to them.

4806. *The subject concerning correspondence with the grand man will be continued at the close of the subsequent chapter.*

GENESIS.

CHAPTER THE THIRTY-EIGHTH.

4807. **P**REVIOUS to the preceding chapter, n. 4661, 4662, 4663, 4664, an explication was begun of what the Lord spake in Matthew, chap. xxv. from verse 31 to the end, concerning judgment upon the good and the evil, who are there called sheep and goats; what the internal sense of those words is, hath not yet been explained, but comes now to be explained before this and some of the following chapters; and hence it will appear manifest, that by the last judgment is not there meant the last time of the world, and that then the dead shall first rise again, and shall be gathered together before the Lord and judged, but that it means the last time of every one who passes out of the world into the other life, for then is his judgment; this is the judgment which is meant. But that this is the case, doth not so much appear from the sense of the letter as from the internal sense; the reason why the Lord so spake is, because he spake by representatives and significatives, as elsewhere throughout the Word of the Old and New Testament; for to speak by representatives and significatives is to speak at one and the same time before the world
and

and before heaven, or before men and before angels; such is the divine speech, as being universal, and hence it is proper to the Word. Wherefore they who are in the world, and are concerned only about worldly things, have no other apprehension of what the Lord here spake concerning the last judgment, than that all are to rise again at one and the same time, and that the Lord will then sit upon the throne of his glory, and address those who are gathered together according to the words there expressed; but they who are concerned about heavenly things, know that the time of every one's resurrection is when he dies, and that the Lord's words in the above passage involve, that every one will be judged according to life, thus that every one carries judgment along with him, because he carries life.

4808. That this is involved in the internal sense of those words, will appear manifest from the explication of each according to that sense; but at present we shall confine ourselves to the explication of what is contained in verses 31, 32, 33. viz. *When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all nations; and he shall separate them the one from the other, as a shepherd separates the sheep from the goats; and he shall set indeed the sheep on his right hand, and the goats on the left.*

4809. *When the Son of Man shall come in his glory*, signifies when the divine truth in its light, which is the case with every one who dies, for he then comes into the light in which he can perceive what is true and hence what is his quality. The Son of Man in the internal sense of the Word is the Lord; glory is the intelligence and the truth, thus is the divine truth which is the Lord; glory is the intelligence and the truth derived, which appears as light, and angels as the splendour of light; th

light, wherein is wisdom and intelligence derived from the divine truth which is from the Lord, is what in the Word is called glory; that the Son of Man in the internal sense is the divine truth, may be seen, n. 2159, 2803, 2813, 3704. *And all the holy angels with him*, signifies the angelic heaven; the holy angels are the truths which are from the Lord's divine good, for by angels in the Word are not meant angels, but those things which are from the Lord, see n. 1925, 4085; for the angels are recipient of the life of truth proceeding from the Lord's divine good, and so far as they receive, so far they are angels; hence it is evident that angels are those truths. Inasmuch as the subject here treated of is concerning the state of every one after death, and concerning the judgment of every one according to life, therefore it is said that all the holy angels shall be with him, and thereby is signified that judgment is through heaven, for all the influx of divine truth is made through heaven; immediate influx cannot be received by any one. *Then shall he sit on the throne of his glory*, signifies judgment, for throne is predicated of the Lord's royal [principle,] and the Lord's royal [principle] is the divine truth, n. 1728, 2015, 3009, 3670, and the divine truth is that [principle] from which and according to which judgment is made. *And before him shall be gathered all nations*, signifies that the goods and evils of all shall be made manifest; for by nations in the internal sense of the Word are signified goods, and in the opposite sense evils, n. 1259, 1260, 1416, 2588, 4574; thus that goods and evils shall appear in the divine light, that is, in the light from the divine truth, is signified by all nations being gathered together before him. *And he shall separate them the one from the other, as a shepherd separates the sheep from the goats*, signifies the separation of good from evil, for the sheep are they who are in good, and the goats they who are in evil; properly they are called sheep who are in

in charity and thence in faith, and they goats who are in faith and not in charity, both the latter and the former are here treated of; that sheep are they who are in charity and thence in faith, may be seen n. 2088, 4169; and that goats are they who are in faith and not in charity, n. 4769. *And he shall set indeed the sheep on his right hand, and the goats on the left*, signifies separation according to truths derived from good, and according to falses derived from evils; they who are in truths derived from good, also actually appear in the other life to the right, and they who are in falses derived from evil to the left; hence to be set on the right hand and on the left is to be arranged according to life.

4810. From these considerations it is manifest what these words of the Lord involve, and that they are not to be understood according to the letter, viz. that the Lord at some last time is to come in glory, and all the holy angels with him, and is to sit upon a throne of glory, and to judge all nations gathered together before him; but that every one will be judged according to his life, when he passes out of life in the world into life eternal.

CHAPTER XXXVIII.

1 **AND** it came to pass in the time, that Judah went down from his brethren, and turned aside to a man (*vir*) an Adullamite, and his name was Hirah.

2 And Judah saw there the daughter of a man (*vir*) a Canaanite, and her name was Shuah; and he took her, and came to her.

3 And

3 And she conceived, and bare a son; and called his name Er.

4 And she conceived yet, and bare a son; and called his name Onan.

5 And she added yet, and bare a son; and called his name Shelah: and he was in Kesib when she bare him.

6 And Judah took a woman for Er his first-born, and her name was Tamar.

7 And Er, Judah's first-born, was evil in the sight of Jehovah; and Jehovah caused him to die.

8 And Judah said to Onan, Come to thy brother's wife, and do the duty of a brother-in-law to her, and raise up seed to thy brother.

9 And Onan knew that the seed was not for himself: and it came to pass, when he came to his brother's wife, he destroyed to the earth, that he might not give seed to his brother.

10 And what he did was evil in the eyes of Jehovah; and he caused him also to die.

11 And Judah said to Tamar his daughter-in-law, Remain a widow in the house of thy father, until Shelah my son is grown up: (because he said, Peradventure he will die also, as his brethren.) And Tamar went and remained in the house of her father.

12 And days were multiplied, and the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up to the shearers of his flock, he and Hirah the Adullamite his companion, to Timnath.

13 And it was told Tamar, saying, Lo! thy father-in-law goeth up to Timnath to shear his flock.

14 And she put aside the garments of her widowhood from upon her, and concealed herself in a veil, and covered herself, and sat in the gate of the fountains, which is on the way to Timnath; because she
saw

saw that Shelah was grown up, and she was not given to him for a woman.

15 And Judah saw her, and regarded her as a harlot; because she covered her faces.

16 And he turned aside to her to the way, and said, Grant, I pray, that I may come to thee; (because he knew not that she was his daughter-in-law.) And she said, What dost thou give me, that thou mayest come to me?

17 And he said, I will send a kid of the goats of the flock. And she said, If thou wilt give a pawn till thou send.

18 And he said, What is the pawn which I shall give thee? And she said, Thy signet, thy pannicle, and thy staff which is in thine hand: and he gave them to her, and came to her: and she conceived to him.

19 And she arose, and went, and removed her veil from over her, and put on the garments of her widowhood.

20 And Judah sent the kid of the goats, in the hand of his companion the Adullamite, to receive the pawn from the hand of the woman; and he did not find her.

21 And he asked the men of that place, saying, Where is that whore in the fountains in the way? And they said, There was not a whore there.

22 And he returned to Judah, and said, I have not found her; and also the men of the place said, There was not a whore there.

23 And Judah said, Let her take to herself; peradventure we shall be a reproach: lo! I have sent this kid, and thou hast not found her.

24 And it came to pass, within about three months, it was told Judah, saying, Thamar thy daughter-in-law hath committed whoredom; and, lo! also she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt.

25 She was brought forth, and she sent to her father-in-law,

father-in-law, saying, By the man whose these things are, I am with child : and she said, Acknowledge, I pray, whose is this signet, and pannicle, and staff.

26 And Judah acknowledged, and said, She is more just than me ; because I gave her not to Shelah my son : and he added not any longer to know her.

27 And it came to pass in time that she brought forth, and, lo ! twins were in her womb.

28 And it came to pass, in her bringing forth, she gave a hand ; and the midwife took and bound [scarlet] double-dyed upon his hand, saying, This came forth first.

29 And it came to pass, as he drew back his hand, lo ! his brother came forth ; and she said, Why hast thou broken a breach over thee ? and she called his name Perez.

30 And afterwards came forth his brother, upon whose hand was the [scarlet] double-dyed ; and she called his name Serah.



THE CONTENTS.

4811. **T**HE subject treated of in the internal sense in this chapter is concerning the Jewish church, and concerning the genuine church ; the Jewish church is described by Judah, and the genuine church by Thamar.

4812. The sons of Thamar signify the two essentials of the church, viz. faith and love, Perez faith, and Serah love. Their birth represents, that love actually is the first-born of the church, and faith only apparently.

The

THE INTERNAL SENSE.

4813. Verses 1, 2, 3, 4, 5. *AND it came to pass in this time that Judah went down from his brethren, and turned aside even to a man an Adullamite, and his name was Hirah. And Judah saw there the daughter of a man a Canaanite, and her name was Shuah; and he took her, and came to her. And she conceived, and bare a son; and called his name Er. And she conceived yet, and bare a son; and called his name Onan. And she added yet, and bare a son; and called his name Shelah: and he was in Keshib when she bare him.* It came to pass in this time, signifies the state of the things which follow: Judah went down from his brethren, signifies the posterity of Jacob, specifically the tribe of Judah which was separated from the rest: and turned aside even to a man an Adullamite, signifies to the false [principle:] and his name was Hirah, signifies his quality: and Judah saw there the daughter of a man a Canaanite, signifies the affection of evil derived from the false of evil: and her name was Shuah, signifies quality: and he took her and came to her, signifies that the tribe of Judah conjoined itself to them: and she conceived, and bare a son, signifies that hence was the false of the church: and called his name Er, signifies his quality: and she conceived yet, and bare a son, signifies evil: and called his name Onan, signifies quality: and she added yet, and bare a son, signifies an idolatrous [principle:] and called his name Shelah, signifies quality: and he was in Keshib when she bare him, signifies state.

4814. "And it came to pass in this time"—that hereby is signified the state of the things which follow, appears from the signification of time, as denoting state, see n. 2625, 2788, 2837, 3254, 3356, 3404, 3938; that it denotes the state of the things which follow, is signified by its being said, "*It came to pass*" (was done) *in this time,*" for what was done is related in what follows; the things also which follow in a series, flow from those which go before; for the subject treated of in the preceding chapter was concerning the sons of Jacob, that they sold Joseph, and that Judah persuaded them to do it, of whom it is thus written in that chapter, "Judah said to his brethren, *'What gain is it that we slay our brother, and cover his blood? Go ye, and let us sell him to the Ishmaelites,'* verses 26, 27, whereby was signified, that they alienated the divine truth, especially

cially Judah, by whom is here signified in the proximate sense the tribe of Judah, and in general the depraved in the church who are against all good whatsoever, see n. 4750, 4751; this is referred to by its being said in *this time*; for now the subject treated of is concerning Judah, and concerning his sons from the Canaanitish woman, and next from Thamar his daughter-in-law; and by those things in the internal sense is described the tribe of Judah in respect to such things as are of the church established with that tribe. That by time is signified state, and that hence by "it came to pass in this time," is signified the state of those things which follow, must needs appear strange; the reason is, because it cannot be comprehended how the notion of time can be changed into the notion of state, or, when time is read in the Word, that something relating to state is to be understood thereby; but it is to be noted, that the thoughts of the angels do not draw any thing from time or from space, because they are in heaven; for when they left the world, they left also the notion of time and space, and put on notions of state, viz. of the state of good and truth; wherefore when man reads the Word, and thence thinks concerning time and concerning those things which relate to time, the attendant angels do not perceive any thing of time, but instead thereof those things which relate to state; they also correspond. Neither indeed hath man any perception of time in interior thought, but in exterior, as may appear manifest from the state of man, when his exterior thought is laid asleep, that is, when he sleeps, and also from a variety of other experience. But it is to be noted, that in general there are two states, viz. a state of good and a state of truth, the former state is called the state *esse*, but the latter the state *existere*; for *esse* hath relation to good, and the *existere* thence derived hath relation to truth; to the state *esse* corresponds space, and to the state *existere* corresponds time; hence it may appear manifest, that when man reads this expression, "And it came to pass (or was done) in this time," the attendant angels cannot in any wise perceive the words as man doth; the case is similar in other instances; for whatsoever is written in the Word is of such a nature, that it is changed into the corresponding sense with the angels, which sense doth not at all appear in the sense of the letter, for what is worldly as appertaining to the sense of the letter, is changed into what is spiritual appertaining to the internal sense.

4815. "Judah went down from his brethren"—that hereby is signified the posterity of Jacob, specifically the tribe of Judah which was separated from the rest, appears from the representation of Judah, as denoting in the universal sense the posterity

posterity of Jacob, and in the special sense the tribe which was called the tribe of Judah; and from the signification of going down from the brethren, as denoting to be separated from the rest of the tribes, in the present case to decline into a worse [state] than they, for to go down involves declension to evil, inasmuch as to go up involves elevation to good, n. 3084, 4339; the reason is, as hath been observed above, because the land of Canaan represented the Lord's kingdom, and Jerusalem and Zion in that land represented the inmost of that kingdom; but the things which were out of the borders of that land, represented those things which are out of the Lord's kingdom, viz. what is false and evil; therefore to go from Zion and Jerusalem towards the borders was called descending, but to go from the borders to Jerusalem and Zion was called ascending; hence it is, that to ascend involves elevation to truth and good, and to descend involves dejection to what is false and evil; inasmuch as the subject here treated of is concerning what is false and evil, to which the tribe of Judah cast itself down, therefore it is said that Judah went down, and further that he turned aside to a man, an Adullamite, and by turning aside is signified to what is false, and afterwards to what is evil. That the tribe of Judah was separated from the rest of the tribes, is a known thing; the reason was, that that tribe might represent the Lord's celestial kingdom, but the rest of the tribes his spiritual kingdom; on which account also Judah in the representative sense is the celestial man, and in the universal sense the Lord's celestial kingdom, n. 3654, 3881; and the rest of the tribes were included under the one common term of Israelites, for Israel in the representative sense is the spiritual man, and in the universal sense the Lord's spiritual kingdom, n. 3654, 4286. That the tribe of Judah declined into a worse [state] than the rest, is specifically signified by these words, "and Judah went down from his brethren, and turned aside." That the tribe of Judah declined into a worse [state] than the rest, is evident from several passages in the Word, especially in the prophets, as in Jeremiah, "Her *perfidious* sister *Judah* saw, when for all the methods whereby *backsliding Israel* committed whoredom, I put her away, and gave her a bill of her divorcement; yet *perfidious Judah* her sister was not afraid for herself, but she also went away and committed whoredom; so that by the voice of her whoredom the land was profaned: she committed whoredom with stone and wood. Yet in all these things *perfidious Judah* hath not returned to me; *backsliding Israel* hath justified her soul more than *perfidious Judah*," iii. 7 to 11. And in Ezekiel, "Her sister indeed saw, yet she corrupted her

“love more than she, and her whoredoms above the whoredoms of her sister,” xxiii. 11 to the end, speaking of Jerusalem and Samaria, or of the tribes of Judah and of the tribes of Israel; besides in several other passages. In the internal sense that tribe is described as to its manner of falling into what is false, and thence into what is evil, and at length into what is merely idolatrous. This indeed is described in the internal sense before that tribe was separated from the rest, and before that it so fell, but what is in the internal sense is divine, and to the divine [being or principle] future things are present; see what was predicated concerning that nation, Deut. xxxii. 16 to 28; chap. xxxiii. 15 to 44.

4816. “And turned aside to a man (*vir*) an Adullamite”—that hereby is signified to what is false, appears from the signification of turning aside, as denoting to go away into what is perverse, for turning aside, like going down, is predicated of elongation from good to evil and from truth to the false; and from the signification of man, as denoting an intelligent [person or being] and in the abstract sense truth, because the genuine intellectual principle is derived from truths, see n. 265, 1607, 3134, 3309, but in the opposite sense denoting a non-intelligent [person or being,] consequently the false principle is represented by an Adullamite, for Adulla was in the border of the inheritance of Judah, Joshua xv. 35, and hence signified truth which is from good, as also in Micah, “Yet will I bring an heir to thee, O inhabitant of Maresha: even to Adulla shall come the glory of Israel,” i. 15; but whereas most of the expressions in the Word have also an opposite sense, so likewise has Adulla, and signifies the false principle which is from evil. The reason why most of the expressions in the Word have also an opposite sense, is, because before that the land of Canaan was made an inheritance for the sons of Jacob, it was possessed by the Gentiles, by whom were signified falses and evils; and also afterwards when the sons of Jacob took a contrary course; for lands [or earths] put on the representation of the nations or people who inhabit them, according to their quality.

4817. “And his name was Hirah”—that hereby is signified his quality, appears from the signification of name and calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; the quality of the false principle spoken of above is what is signified; for by name in the Word, as well of places as of persons, are signified states and things, see n. 1224, 1264, 1876, 1888, 1946, 2643, 3422, 4298, 4442.

4818. “And Judah saw there the daughter of a man (*vir*)
“a Canaanite”—

“a Canaanite”—that hereby is signified the affection of evil derived from the false of evil, appears from the signification of daughter, as denoting the affection of good, see n. 2362, and in the opposite sense the affection of evil, n. 3024; and from the signification of man (*vir*,) as denoting an intelligent [person or being,] and in the abstract sense truth, but in the opposite sense denoting a non intelligent [person or being] and the false principle, see just above, n. 4816; and from the signification of Canaanite, as denoting evil, see n. 1573, 1574: hence it is evident, that by the daughter of a man a Canaanite is signified evil which is derived from the false of evil; what evil is which is derived from the false of evil, will be shown beneath. It may be expedient here first to speak of the origins of the tribe of Judah, for they are treated of in this chapter; there are three origins of that tribe or of the Jewish nation, one is from Shelah the son of Judah by the Canaanitish wife, another is from Perez, and a third from Serah, the sons of Judah by Thamar his daughter-in-law; that all the Jewish nation was from these three sons of Judah, is evident from the list of the sons and grandsons of Jacob who came with him into Egypt, Gen. xlv. 12; also from their classification according to families, spoken of in Moses, “The sons of Judah were according to their families; to *Shelah*, the family of the Shelonites; to *Perez*, the family of the Parzites; to *Serah*, the family of the *Sarhites*,” Numb. xxvi. 20, and 1 Chron. iv. 21; hence it is evident what was the origin of that nation, viz. that a third part thereof was from the Canaanitish mother, and two third parts from the daughter-in-law, consequently all from an illegitimate bed, for marriages with the daughters of the Canaanites were severally prohibited, as may appear from Gen. xxiv. 8; Exod. xxxiv. 16; Deut. vii. 3; 1 Kings xi. 2; Ezra, chap. ix. and x; and to lie with a daughter-in-law was a capital crime, as is evident from these words in Moses, “If a man lie with his *daughter-in-law*, they shall both of them be put to death: they have wrought confusion, and their bloods shall be upon them,” Levit. xx. 12; Judah’s referring this deed with his daughter-in-law to the law concerning the brother-in-law, in which an ordinance is made respecting the brother, but in no wise respecting the father, as is evident from verse 26 of this chapter, implies, that the sons of Thamar should be acknowledged for the sons of Er the first-born, who was born of the Canaanitish mother, and was evil in the eyes of Jehovah, and on that account was made to die, verse 7; for they who were first-born, in consequence of the ordinance relating to the brother-in-law, were not his by whom they were conceived, but his
whose

whose seed they raised up, as is evident from Deut. xxv. 5, 6, and also from verses 8 and 9 of this chapter; moreover they who were born of Thamar, were born by whoredom, for Judah supposed, when he entered in to her, that she was a whore, verses 15, 16, 21; hence it is manifest whence and what the origin of the Jewish nation was, and that they spake from a lie when they said, "We were not born from whoredom," John viii. 41. What this origin involves and represents, is evident from what follows, viz. that their interiors were similar, or had a like origin; Judah's marrying a Canaanite involves an origin from evil which is derived from the false of evil, for this is signified in the internal sense by the daughter of a man a Canaanite; his lying with his daughter-in-law involves and represents damnation derived from falsified truth grounded in evil, for whoredom in the Word throughout signifies the falsification of truth, see n. 3708. Evil grounded in the false of evil, is evil of the life derived from a false doctrinal tenet, which hath been hatched from the evil of self-love, that is, from those who are in that evil, and confirmed by the sense of the letter of the Word; such is the origin of evil appertaining to the Jewish nation, and such is the origin of evil with some in the Christian orb, especially with those who in the Word are understood by Babel; this evil is such, that it precludes every way to the internal man, inasmuch that there cannot any thing of conscience be formed therein; for the evil which a man doeth grounded in a false doctrinal tenet, this he believes to be good because he believes it true, and thus he doeth it from a principle of lawfulness, of freedom, and of delight; hence heaven is so closed to him, that it cannot be opened. What the quality of this evil is, may be best explained by an example. With those who believe from the evil of self-love, that it is only a single nation which Jehovah hath chosen, and that all the rest of mankind are respectively slaves, and so vile that they may be slain with pleasure, and also be cruelly treated, and likewise confirm this from the sense of the letter of the Word, as the Jewish nation believed, and as at this day also the Babylonish nation believe, in this case, whatsoever evil, grounded in this false doctrinal tenet, and in the rest of the doctrinal tenets which are built on this as a foundation, is done by them, is evil grounded in the false of evil, and destroys the internal man, and precludes the possibility of any conscience being formed therein; for these are they, who are spoken of in the Word, and are said to be in bloods, inasmuch as they exercise a cruel rage against the whole human race, who do not adore their articles of faith, and thereby them, and do not offer their gifts upon their altars. To take also another example; with those who believe, from the evil of self-love and the love of

of the world, that any one shall be the Lord's vicar on earth, and that he hath the power of opening and shutting heaven, thus of bearing rule over the minds and consciences of men, and confirm this false tenet from the sense of the letter of the Word, in this case, whatsoever evil they do under the influence of such a faith, is an evil grounded in the false of evil, which in like manner destroys the internal man with those who from that evil claim to themselves that power, and so bear rule; and it destroys to such a degree, that they no longer know what the internal man is, nor that any one hath conscience, consequently they no longer believe that there is any life after death, nor that there is a hell, or a heaven, howsoever they speak on those subjects. This evil, as to its quality, cannot be distinguished from other evils by men in the world, but in the other life it is known by the angels as in clear day; for in that life evils and falses appear, such as they are, and whence they are, as to their peculiar discriminations, which are innumerable; the hells also are distinct according to the genera and species of those evils and falses; concerning these innumerable discriminations man scarce knows any thing, he only believes that evil is, but he doth not know what is its quality; and this for this single reason alone, because he doth not know what good is, and he doth not know what good is, because he doth not know what charity is; if he had known the good of charity, he would have known also its opposites, or evils, with their discriminations.

4819. "And his name was Shelah"—that hereby is signified quality, appears from the signification of names, as denoting quality, see above, n. 4817, in the present case the quality of evil derived from the false of evil, see also above, n. 4818.

4820. "And he took her, and came to her"—that hereby is signified that the tribe of Judah conjoined itself therewith, viz. with evils derived from the falses of evil, appears from the signification of taking her, viz. for a woman, and of coming or entering in to her, as denoting to be conjoined, of which we have spoken occasionally above, for marriages in the internal sense represent the conjunction of good and truth, because they are thence derived, n. 2727 to 2759, but in the opposite sense the conjunction of what is evil and false, in the present case the conjunction of the tribe of Judah with those principles, for it is spoken of Judah, by whom the tribe named from him is signified, as may be seen above, n. 4815. It is not here said that he took her for a wife, but only that he took and came to her, by reason that the copulation was
illegitimate,

illegitimate, n. 4818, also because it was hereby tacitly declared, that it was not a marriage but whoredom, thus that the sons born of her were also born of whoredom, neither is the conjunction of evil with what is false any thing else [but whoredom.] Her being afterwards called his wife, in these words, "and days were multiplied, and the daughter of Shuah the wife of Judah died," verse 12, will be noted below.

4821. "And she conceived, and bare a son"—that hereby is signified that hence came the false of the church, appears from the signification of conceiving and bringing forth, as denoting to acknowledge in faith and act, see n. 3905, 3915, 3919; and from the signification of son, as denoting the truth of the church, but in the opposite sense the false, see n. 489, 491, 533, 1147, 2623, 3373, 4257; hence by her conceiving and bearing a son is here signified, that the church appertaining to the tribe of Judah acknowledged the false in faith and act. The reason why by this son is signified the false of the church, is because he was the first-born, and by the first-born in the ancient churches was signified the truth of faith, n. 352, 3825, thus in the opposite sense the false, as also the first-born of men and of other things in Egypt, n. 3325. That it is not truth which is signified, but the false, is evident from what presently follows, for it is said, "Er, Judah's first-born, was evil in the eye of Jehovah; and Jehovah caused him to die," verse 7; the name of this son Er also involves this quality, as likewise the name of the second son Onan his quality, viz. what is iniquitous or evil.

4822. "And he called his name Er"—that hereby is signified his quality, appears from the signification of calling a name, as denoting quality, see n. 144, 145, 1734, 1896, 2009, 2724, 3006, 3421, viz. the quality of the false of the church, spoken of just above, n. 4811. It is said the quality of the false, because falses differ the one from the other, as also truths, insomuch that it is scarce possible to enumerate their genera, and every genus of the false hath its own peculiar quality, whereby it is distinguished from every other; common falses are what prevail with the depraved in every church, and this false is varied with every one in the church according to his life; the false which prevailed in the Jewish church, and which is here treated of, was the false derived from the evil of self-love, and thence of the love of the world, see n. 4818.

4823. "And she conceived yet, and bare a son"—that hereby

by is signified evil, appears from the signification of son, as denoting truth, and also good, see n. 264, thus in the opposite sense the false and also evil, but evil which is derived from the false; this evil in its essence is the false, because it is thence derived; for he who doeth evil from a false doctrinal tenet, doeth what is false, but whereas it is in act, it is called evil. That by the first-born is signified the false, and by this latter son evil, is evident from this consideration, that it is related of this latter, that he did evil in act, viz. that he destroyed seed to the earth, that he might not give seed to his brother; *and what he did was evil in the eyes of Jehovah; and he caused him also to die*, verses 9 and 10; that this evil was derived from the false, is also manifest in the same passage; moreover in the ancient churches, by the second-born was signified the truth of faith in act, in this case therefore the false in act, that is, evil; that it is evil which is signified by this (son), may also appear from this consideration, that the first-born Er was named of the father or Judah, but this (son) or Onan of the mother the daughter of Shuah, as may be seen in the original tongue; for by man (*vir*) in the Word is signified the false, and by woman the evil thereof, see n. 915, 2517, 4510; that by the daughter of Shuah is signified evil, see n. 4818, 4819; wherefore inasmuch as Er was named of the father, by him is signified the false, and inasmuch as Onan was named of the mother, by him is signified evil, for the former was so as the son of the father, but the latter as the son of the mother. In the Word frequent mention is made of man (*vir*) and wife, and also of husband and wife, and when mention is made of man and wife, by man is signified truth, and by wife good, and in the opposite sense by man the false, and by wife evil; but when mention is made of husband and wife, by husband is signified good, and by wife truth, and in the opposite sense by husband evil, and by wife the false; the ground of this arcanum is this; in the celestial church the husband was in good, and the wife in the truth of that good; but in the spiritual church the man (*vir*) is in truth, and the wife in the good of that truth, and also they actually are and were so, for the interiors with man underwent this change; hence it is that wheresoever celestial good and consequent celestial truth is treated of in the Word, there mention is made of husband and wife, but where spiritual good and consequent spiritual truth is treated of, there mention is made of man (*vir*) and wife, or rather man and woman; from this circumstance, as also from the expressions themselves, it is known what good and what truth is treated of in the Word, in its internal sense;

sense; this also is the reason why it has been said throughout in the above work, that marriages represent the conjunction of good and truth, and of truth and good; conjugal love also derives its origin from that conjunction, conjugal love with the celestial from the conjunction of good with truth, and conjugal love with the spiritual from the conjunction of truth with good; marriages also actually correspond to those conjunctions. From these considerations it is manifest what is involved in this circumstance, that the father called the first by name, and the mother the second, and also the third, as is plain from the original tongue, viz. that the father called the first by name, because by him was signified the false, and that the mother called the second by name, because by him was signified evil.

4824. "And called his name Onan"—that hereby is signified quality, viz. of the evil spoken of above, n. 4823, appears from the signification of calling a name, as denoting quality, see n. 4823; Onan signifies and involves the quality of that evil.

4825. "And she added yet, and bare a son"—that hereby is signified what was idolatrous, appears from the signification of son in this case, as denoting what is idolatrous, for they who were before born signified the false and evil, n. 4821, 4823, hence it follows that the third denotes what is idolatrous, for each, viz. the false and evil, produces it, and is in it. This son was the only survivor of the three that were born to Judah by the Canaanites, and from him came a third part of the Jewish nation, which, according to what is here implied in the internal sense, derived its origin from what was idolatrous. That that nation was most prone to idolatry, is manifest from the historicals and propheticals of the Word according to the sense of the letter; that it was continually idolatrous, is evident from the internal sense; for idolatry consists not only in worshipping idols and graven images, and likewise in worshipping other gods, but also in worshipping external things without internal; in this respect that nation has been continually idolatrous; for they adored external things alone, and altogether removed internal things, not being even willing to have any knowledge thereof. They had indeed holy things amongst them, as the tent of the assembly with the ark, and the propitiatory therein, the tables on which the loaves were, and the candlestick, and incenses, and out of the tent the altar, on which were offered burnt-offerings and sacrifices, which were all called holy, and the inmost of the tent the holy of holies, and likewise the sanctuary; there were also amongst them the garments which appertained to Aaron and to their high priests, which were called

called the garments of holiness, for there was the ephod with the breast-plate, where was the Urim and Thumim, with several things besides; nevertheless, those things were not holy in themselves, but they were holy from this, that they represented holy things, viz. the divine celestial and spiritual things of the Lord's kingdom, and the Lord himself; still less were they holy from the people amongst whom they were, for that people was not at all affected by the internal things which were represented, but only by the external, and to be affected only by external things is idolatrous, for it is to worship wood and stone, and also the gold and silver with which they are covered, from a fantasy that they are holy in themselves; such was that nation, and such also it is at this day. Nevertheless, amongst such there might be the representative of a church, because what is representative doth not respect the person but the thing, see n. 665, 1097, 3670, 4208, 4281, 4288; hence also the worship did not make them blessed and happy in the other life, but only prosperous in the world so long as they persisted in the representatives, neither turned aside to the idols of the nations, and thereby became openly idolaters, for in such case there could not any thing of the church be any longer represented amongst that nation: these now are the things which are meant by the idolatrous [principle,] which is signified by the third son of Judah by the Canaanitess. This idolatrous [principle] had derived its origin with that nation from their internal idolatrous [principle,] for they were principled in self-love and the love of the world above all other nations, see n. 4459, 4750; and they who are principled in self-love and the love of the world, are in internal idolatry, for they worship themselves, and they worship the world, and perform holy duties for the sake of self-adoration and of self-gain, that is, with a view to self as an end, not with a view to the Lord's church and kingdom as an end, thus not with a view to the Lord.

4826. "And called his name Shelah"—that hereby is signified quality, appears from the signification of calling a name, as denoting quality, concerning which see above, where the two former sons of Judah, Er and Onan, are treated of, n. 4822, 4824; the quality of the idolatrous [principle] is what is signified by Shelah; for there are several idolatrous [principles,] there is the external and the internal, and each in general is the worship of what is false and evil.

4827. "And he was in Kesib when she bare him"—that hereby is signified state, appears from the signification of Kesib, as denoting a state, viz. of the idolatrous [principle] signified by Shelah, in which the Jewish nation was; and from the signification

fication of bearing (bringing forth,) as denoting to be conjoined in act, see n. 3905, 3915, 3919; and inasmuch as the conjunction was with the evil which is in the idolatrous [principle,] it is said that *she* called his name Shelah, as is evident from the original tongue, for by her, viz. the daughter of Shuah, is signified evil which is derived from the false of evil, n. 4818, 4819.

4828. Verses 6, 7, 8, 9, 10. *And Judah took a woman for Er his first-born, and her name was Thamar. } And Er, Judah's first-born, was evil in the eyes of Jehovah; and Jehovah caused him to die. } And Judah said to Onan, Come to thy brother's wife, and perform the duty of a brother-in-law to her, and raise up seed to thy brother. } And Onan knew that the seed was not for himself: and it came to pass, when he came to his brother's wife, he destroyed to the earth, that he might not give seed to his brother. } And what he did was evil in the eyes of Jehovah; and he caused him also to die.* Judah took a woman, signifies the church for his posterity: for Er his first-born, signifies the false of faith: and her name was Thamar, signifies the quality of the church, that it was a church representative of spiritual and celestial things: } and Er, Judah's first-born, was evil in the eyes of Jehovah, signifies that he was in the false of evil: and Jehovah caused him to die, signifies that there was no representative of the church: } and Judah said to Onan, signifies to preserve a representative of the church: come to thy brother's wife, and perform the duty of a brother-in-law to her, signifies that he should continue it: and raise up seed to thy brother, signifies lest the church should perish: } and Onan knew that the seed was not for himself, signifies aversion and hatred: and it came to pass, when he came to his brother's wife he destroyed to the earth, signifies what is contrary to conjugal love: that he might not give seed to his brother, signifies that thereby there might be no continuation: } and what he did was evil in the eyes of Jehovah, signifies that it was contrary to the divine order: and Jehovah caused him also to die, signifies that there was also no representative of the church.

4829. "Judah took a woman"—that hereby is signified a church for his posterity, appears from the representation of Thamar, who is here the woman, as denoting the church treated of in what follows; that it was for the posterity of Judah, is signified by his taking her for Er his first-born, that hence he might have descendants.

4830. "For Er his first-born"—that hereby is signified the false of faith, appears from the representation of Er, as denoting

ing the false, see n. 4821, 4822; and from the signification of first-born, as denoting faith, see n. 332, 3325, 4821.

4821. "And her name was Thamar"—that hereby is signified the quality of the church, that it was a church representative of things spiritual and celestial; appears from the signification of name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, in the present case the quality of the church, because by Thamar in this chapter is represented the church, and indeed a church representative of things spiritual and celestial, which was to be established amongst the posterity of Judah; that by Thamar that church is represented, is evident from what follows. The subject treated of in this chapter throughout in the internal sense is concerning the Jewish church, that it should become representative of the spiritual and celestial things of the Lord's kingdom, as the ancient church, and this not only in the external form, but also in the internal; for a church is not a church from externals, that is, from rituals, but from internals, for these latter are essential, the former only formal; but the posterity of Jacob was such, that they were not willing to receive internal things; therefore with them could not be raised up the ancient church, but only the representative of that church, n. 4307, 4444, 4500; the internal of the church here is Thamar, and the external Judah with the three sons by the Canaanitish women.

4832. "And Er, Judah's first-born, was evil in the eyes of Jehovah"—that hereby is signified that he was in the false of evil, appears from the representation of Er, and the signification of first-born as denoting the false of faith, see just above, n. 4830; that this false was the false of evil, is evident from what was said above, n. 4818; but with this son such a false of evil, that there could not even be instituted the representative of a church amongst any of the posterity derived from him, wherefore it is said that he was evil in the eyes of Jehovah, and Jehovah caused him to die. With that whole nation from its first origin, especially from Judah, there prevailed the false of evil, that is, false doctrinal grounded in evil of life, but with one son of Judah otherwise than with another, and it was foreseen which might be serviceable, and that that could not be serviceable which prevailed with Er the first-born, nor which prevailed with Onan the second begotten, but that which prevailed with Shelah, wherefore the two former were extinguished, and the latter preserved. That with that whole nation from its first origin the false of evil prevailed, is described manifestly in Moses in these words, "*He hath corrupted*" to himself, not his sons; the spot is theirs: *they are a per-*
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“verse and crooked generation. When Jehovah saw, he reprobated through indignation his sons and his daughters; and he said, I will hide my faces from them, I will see what is their posterity; for they are a generation of perversities, sons in whom is no faithfulness. I will add evils upon them; I will consume my weapons in them. They are exhausted with hunger, and consumed with coals, and with bitter destruction. A nation destroyed by counsels, and there is no intelligence in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, clusters of bitternesses to them: their wine is the poison of dragons, and the cruel gall of asps. Is not it stored up with me, sealed in my treasures? The day of their destruction is near, and the things which shall befall them hasten on,” Deut. xxxii. 5, 19, 20, 23, 24, 28, 32, 33, 35. By those words in the internal sense is described the false of evil in which that nation was principled, and that it was rooted in them.

4833. “And Jehovah caused him to die”—that hereby is signified that there would be no representative of the church, appears from the signification of dying, as denoting to cease to be such, see n. 494, also denoting an end of representation, n. 3253, 3259, 3276; in the present case therefore denoting that there would be no representative of the church amongst any posterity derived from him, according to what was said just above, n. 4832.

4834. “And Judah said to Onan”—that hereby is signified to preserve a representative of the church, appears from the things which follow, for these latter regard the former; for he said, that he might perform the duty of a brother-in-law to his brother, by which was represented the conservation and continuation of the church, of which we shall now proceed to speak.

4835. “Come to thy brother’s wife, and perform the duty of a brother-in-law to her”—that hereby is signified that he should continue it, viz. the representative of the church, appears from the signification of coming or entering-in to the wife of a brother, and performing the duty of a brother-in-law to her, as denoting to conserve and continue that which is of the church. What was commanded in the Mosaic law, that if any one die childless, his brother should take the widow to wife, and raise up seed to his brother, and that the first-born should be called by the name of the deceased brother, but the rest of the sons should be his, this was called the duty of the brother-in-law (*Leviratus*;) that this ordinance was not any thing new in the Jewish church, but that it was also in use before,

fore, appears from the following considerations; that the case was the same with several ordinances which were commanded the Israelites by Moses, as that they should not take wives of the daughters of the Canaanites, and that they should marry each within his own family, Gen. xxiv. 3, 4; chap. xxviii. 1, 2.—From these and several other cases it is evident that there had been a church before, in which such things had been ordained, as were afterwards promulgated and enjoined to the sons of Jacob. That altars and sacrifices also had been in use from ancient time, is evident from Genesis viii. 20, 21; chap. xxi. 7, 13; hence it is plain that the Jewish church was not any new church, but that it was a resuscitation of the ancient church which had perished. What the law of the duty of the brother-in-law had been, is evident from Moses, “If brothers shall dwell together, and one of them dies, and hath no son, the wife of the deceased shall not marry abroad to a strange man: her brother-in-law shall enter-in to her, and shall take her to himself to wife, and thus shall perform to her the duty of a brother-in-law. In this case it shall be, that the first-born whom she shall bear, shall stand upon the name of his deceased brother, that his name may not be blotted out from Israel. But if the man (*vir*) shall not be willing to marry his sister-in-law, his sister-in-law shall go up to the gate to the elders, and say, My brother-in-law refuses to raise up to his brother a name in Israel, he is not willing to perform to me the duty of a brother-in-law. Then the elders of his city shall call to him, and shall speak to him: and if he shall stand and say, I do not desire to marry her; his sister-in-law shall come near to him in the eyes of the elders, and shall draw his shoe from off his foot, and shall spit in his face, and shall answer and say, Thus shall it be done to the man (*vir*) who doth not build up the house of his brother. Whence his name shall be called in Israel, The house of him that is stripped of his shoe,” Deut. xxv. 5 to 10. He who doth not know what the duty of the brother-in-law represents, cannot believe otherwise, than that it was only for the sake of preserving a name, and thence of inheritance, but the preservation of a name and of inheritance was not of such consequence that on that account the brother should contract marriage with the sister-in-law; the law therefore was enjoined, that by it might be represented the conservation and continuation of the church; for marriage represented the marriage of good and truth, that is, the celestial marriage, consequently also the church, for the church is the church by virtue of the marriage of good and truth, and when the church is in this marriage, it then makes one with heaven, which

which is the celestial marriage itself; and whereas marriage has this representation, therefore sons and daughters represented and also signified truths and goods; wherefore to be childless signified a deprivation of good and truth, thus that there was no longer any representative of the church in that house, consequently that it was out of communion; moreover brother represented consanguineous good, to which might be conjoined the truth which was represented by the wife the widow; for truth, to be truth which both life and produces fruit, and thereby continues what is of the church, cannot be conjoined to any other than its own and consanguineous good. This is perceived in heaven by the duty prescribed to the brother-in-law. The sister-in-law drawing the shoe from off his foot, and spitting in his face, in case he refused to perform the duty of a brother-in-law, signified, that he was as one without good and truth external and internal, who would destroy the things of the church, for shoe denotes what is external, n. 1748, and face what is internal, n. 1999, 2434, 3527, 4066, 4796; hence it is evident, that by the duty of the brother-in-law was represented the conservation and continuation of the church. But when the representatives of internal things ceased by the coming of the Lord, then the above law was abolished; the case herein is like that of the soul or spirit of man and his body; the soul or spirit of a man is his internal, and the body is the external; or what is the same thing, the soul or spirit is the very effigy of the man, but the body is its representative image; when the man rises again, then the representative image or his external, which is the body, is put off, for then he is in the internal or in the very effigy itself. The case herein is also like that of a person who is in darkness, and thence sees the things which are of the light; or, what is the same thing, like that of a person who is in the light of the world, and from that light sees the things which are of the light of heaven, for the light of the world, in respect to the light of heaven, is as darkness; in darkness, or in the light of the world, the things which are of the light of heaven do not appear such as they are in themselves, but as in a representative image, as the mind of man in his face; wherefore when the light of heaven appears in its clearness, the darkness or representative images are dissipated; this was effected by the Lord's coming.

4835 $\frac{1}{2}$. "And raise up seed to thy brother"—that hereby is signified lest the church should perish, appears from the signification of seed, as denoting truth grounded in good, or the faith of charity, see n. 1025, 1447, 1610, 1940, 2848, 3210, 3373, 3671; the like also is signified by the first-born, who was

was to stand upon the name of the deceased brother, n. 358, 367, 2435, 3325, 3494; to raise up that seed to a brother, is to continue that which is of the church, according to what was said just above, n. 4834, thus lest the church should perish.

4836. "And Onan knew that the seed was not for himself"—that hereby is signified aversion and hatred, appears from the representation of Onan, as denoting evil, see n. 4823, 4824; and whereas not to give seed to the brother, or to perform the duty of a brother-in-law, denotes not to will the good and truth of the church and its continuation, n. 4834, hence by the above words is signified aversion and hatred; for evil is nothing else but aversion and hatred against the good and truth of the church.

4837. "And it came to pass, when he came to his brother's wife, he destroyed to the earth"—that hereby is signified what is contrary to conjugal love, appears from the following considerations. By Er, Judah's first-born, is described the false of evil, in which the Jewish nation was first principled; and by Onan the second-begotten is described the evil which is derived from the false of evil, in which that nation was afterwards principled; and by Shelah the third son is described the idolatrous [principle] thence derived, in which they were afterwards continually principled, n. 4826. Evil derived from the false of evil is described by that which Onan did, viz. that he was not willing to give seed to his brother, but that he destroyed to the earth; the reason why by this evil is signified what is contrary to conjugal love is, because by the conjugal [principle] in the internal sense is understood that which is of the church, for the church is the marriage of good and truth, to which marriage evil grounded in the false of evil is altogether contrary, that is, they who are principled in such evil are contrary to that marriage. That that nation had not any conjugal [principle,] whether it be understood in a spiritual or a natural sense, is manifest from this consideration, that they were permitted to have more wives than one, for where the conjugal [principle] as understood in a spiritual sense hath place, that is, where the good and truth of the church, consequently where the church is, there this is in no wise permitted; for the genuine conjugal [principle] cannot be given but amongst those with whom the church or kingdom of the Lord is, and amongst these only between two, n. 1907, 2740, 3246; marriage between two, who are principled in genuine conjugal love, corresponds to the heavenly marriage, that is, to the conjunction of good and truth, the husband corresponding to good, and the wife to the truth of that good; also when they are in genuine conjugal love, they

they are in that marriage; wherefore where the church is, there it is not permitted in any wise to marry more wives than one; but inasmuch as there was not a church amongst the posterity of Jacob, but only the representative of a church, or the external of a church without its internal, n. 4307, 4500, therefore it was permitted amongst them. Moreover, the marriage of one husband with several wives would present in heaven an idea or image as if one good might be conjoined with several truths which do not agree amongst each other, and thus that good would be none, for good becomes none from non-concordant truths, inasmuch as good hath its quality from truths and their concordance amongst themselves. It would also present an image as if the church was not one, but several, and these distinct one amongst another according to the truths of faith, or according to doctrinals, when yet it is one when good is the essential therein, and it is qualified and as it were modified by truths; the church is the image of heaven, for it is the Lord's kingdom in the earths. Heaven is distinguished into several common [or general] societies, and into lesser societies subordinate thereto, but still they are one by good, the truths of faith being there according to the good with which they are congruous, for they have respect to good, and are from good; if heaven was distinguished according to the truths of faith, and not according to good, there would be no heaven, for there would be nothing of unanimity, inasmuch as they could not have from the Lord one [principle] of life or one soul; this is given only in good, that is, in love to the Lord, and in love towards the neighbour; for love conjoins all, and when the love of good and of truth is in every individual, then there is a common [principle] which is from the Lord, thus the Lord, who conjoineth all; the love of good and truth is what is called love towards the neighbour, for the neighbour is he who is principled in good and thence in truth, and in the abstract sense is the good itself and its truth. From these considerations it may be evident, why marriage within the church is between one husband and one wife; and why it was permitted the descendants of Jacob to marry several wives, and that this was on account of there being no church among them, and consequently the representative of a church could not be established amongst them by marriages, because they were in a principle contrary to conjugal love.

4838. "That he might not give seed to his brother"—that hereby is signified that thus there might be no continuation, appears from the signification of giving seed to a brother, or of performing the duty of the brother-in-law, as denoting to
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continue that which is of the church, see n. 4834; hence by not giving seed to his brother is signified that thereby would be no continuation.

4839. "And what he did was evil in the eyes of Jehovah"—that hereby is signified that it was contrary to divine order, appears from the signification of evil in the eyes of Jehovah, or of evil against him, as denoting what is contrary to the order which is from him; this also appears from the deed, and from the ordinance concerning the duty of a brother-in-law, viz. that the sister-in-law should draw the shoe from off his foot, and should spit in his face, and that his name should be called in Israel the house of him that is stripped of his shoe, Deut. xxv. 8, 9, 10, whereby was signified, that he was without good external and internal, and they who are without good, and are thence in evil, are contrary to divine order. All that evil is contrary to divine order, which springs or flows forth from evil interiorly, that is, from the intention or end of evil, such as was this of Onan; but what doth not spring or flow forth from evil interiorly, that is, from the intention or end of evil, this sometimes appears as evil, but still is not evil, if the end be not evil, for the end intended qualifies every act, inasmuch as the life of man is in the end he intends, for what he loves and thence thinks, he hath for an end; the life of his soul is nothing else. That evil is contrary to the divine order, and good according thereto, may be known to every one; for the divine order is the Lord himself in heaven, for the divine good and truth which are from him constitute order, insomuch that they are order, the divine good being the essential thereof, and the divine truth the formal. The divine order, when it is represented in form, appears as a man, for the Lord, from whom it is, is the alone man, n. 49, 288, 477, 565, 1871, 1894, 3638, 3639; and so much as angels, spirits, and men have from him, that is, so much as they are in good and thence in truth, thus so much as they are in his divine order, so much they are men; hence it is, that the universal heaven represents one man, which is called the grand man, and that all and singular the things appertaining to man correspond thereto, as hath been shown at the close of the chapters; hence also it is, that the angels in heaven appear all in the human form; and on the other hand, the evil spirits who are in hell appear indeed amongst themselves from fantasy as men, but in the light of heaven as monsters, more direful and horrible according to the evil in which they are principled, n. 4533, and this because evil itself is contrary to order, thus contrary to the human form, for, as was said, the

divine order, when it is represented in form, appears as a man.

4840. "And caused him also to die"—that hereby is signified also that there was no representative of the church, appears from what was shown above, where the like words occur.

4841. Verse 11. *And Judah said to Thamar his daughter-in-law, Remain a widow at the house of thy father, until Shelah my son be grown up: (because he said, Peradventure he may die also, as his brethren.) And Thamar went and remained at the house of her father.* Judah said, signifies in general the posterity of Jacob, specifically what was derived from Judah: to Thamar his daughter-in-law, signifies the church representative of things spiritual and celestial, which is called daughter-in-law from truth: remain a widow at the house of thy father, signifies alienation from himself: until Shelah my son be grown up, signifies until the time: because he said, signifies thought: peradventure he may die also as his brethren, signifies fear lest he should perish: and she remained at the house of her father, signifies alienation from himself.

4842. "Judah said"—that hereby is signified in general the posterity of Jacob, specifically what was derived from Judah, appears from the signification of Judah, in the proximate sense, as denoting the nation which was from Jacob, and specifically the nation which Jacob had from Judah, as was also shown above, n. 4815. In the Word indeed a distinction is made between Judah and Israel, and in the historical sense by Judah is meant the tribe of Judah, and by Israel the ten tribes which were separated from that tribe; but in the internal or spiritual sense by Judah is represented the celestial principle or good of the church, and by Israel the spiritual principle or truth of the church; but in the opposite sense by Judah the evil of the church, and by Israel the false of the church, wheresoever those principles prevailed, whether amongst the Jews or amongst the Israelites; for the internal or spiritual sense of the Word is universal, and doth not distinguish the tribes, as the external or historical sense; hence it is that by Judah in the proximate sense is signified every nation which was from Jacob, and specifically what Jacob had from Judah.

4843. "To Thamar his daughter-in-law"—that hereby is signified the church representative of things spiritual and celestial, which is called daughter-in-law from truth, appears from the representation of Thamar, as denoting the church representative of things spiritual and celestial, concerning which see above, n. 4831; and from the signification of daughter-in-law, as denoting the spiritual principle or truth of the church;
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the ground and reason why daughter-in law hath this signification is, because all things relating to marriage, and all who were derived from marriage, represented such things as are of the heavenly marriage, see above, n. 4837, consequently which are of good and truth, for these are of the heavenly marriage; hence it is that, in the Word, husband signifies good, and wife truth, also that sons and daughters signify the goods and truths which are thence derived; hence also daughter-in-law, as being the wife of a son as a new husband, signifies the truth of the church conjoined to good, and so forth; but these significations have a difference in respect to those who are of the celestial church, and those who are of the spiritual church; for in the spiritual church the husband is called man (*vir*) and signifies truth, and the wife woman and signifies good, see above, n. 4823. That by daughter-in-law, in the internal sense of the Word, is signified the truth of the church adjoined to its good, consequently in the opposite sense the false of the church adjoined to its evil, may also appear from the passages of the Word where it is mentioned, as in Hosea, "They sacrifice upon the heads of mountains, and burn incense upon hills, under the oak, the poplar, and strength of oak, because the shade thereof is good; on this account your daughters commit whoredom, and your daughters-in-law commit adultery. Shall not I visit upon your daughters because they commit whoredom, and upon your daughters-in-law, because they commit adultery," iv. 13, 14; the subject there treated of is concerning the worship of evil and the false, the worship of evil is signified by sacrificing on the heads of the mountains, and the worship of the false by burning incense on the hills, the life of evil is signified by the daughters committing whoredom, and the doctrine of the false which gives birth to the life of evil, by the daughters-in-law committing adultery; that adulteries and whoredoms in the Word signify the adulterations of good and the falsifications of truth, may be seen, n. 2466, 2727, 3399; daughters-in-law therefore in the above passage denote the affections of the false. So in Micah, "He is great, speaking the perversity of his soul; and he warps it aside. Their good one is as a thorn; the right one as a bramble bush. *The son lightly esteems the father, the daughter riseth up against the mother, the daughter-in law against the father-in-law; a man's enemies are they of his house,*" vii. 3, 4, 6; the subject here treated of is concerning the false derived from evil, in which the church is principled in the last time when it is vastated, in the proximate sense, in which the Jewish church was principled; the daughter rising up against the

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the mother, signifies that the affection of evil was contrary to truth; and the daughter-in-law against the father-in-law denotes that the affection of the false was contrary to good. Inasmuch as the case is similar with the man who is in temptations, for in these there is a combat of evil against truth, and of the false against good, spiritual temptations being nothing else but vastations of what is false and evil appertaining to man, therefore temptations or spiritual combats are described by the Lord in nearly the like words in Matthew, "Jesus said, Think not that I am come to send peace upon earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against the father-in-law: and a man's foes shall be they of his own household," x. 34, 35, 36, 38.—These like words with the prophet just above quoted signified the vastation of the church, but here they signify the temptation of those who are of the church, because, as was said, temptations are nothing else but vastations, or removals of evil and the false, on which account also both temptations and vastations are signified and described by inundations of waters and by floods, n. 705, 739, 750, 790; here therefore the daughter against the mother denotes also the affection of evil against truth, and the daughter-in-law against the father-in-law denotes the affection of the false against good; and whereas evils and falses, with the man who is in temptation, are within or are his, they are called "*they of his own household*," (*domestici*): therefore it is said, "A man's foes shall be they of his own household." That temptations are thus described in the above passage, is evident from this consideration, that it is said that he came not to send peace upon earth but a sword, for by a sword is signified truth combating, and in the opposite sense the false combating, n. 2799, 4499; when yet he came to give peace, John xiv. 27; chap. xvi. 33; that they are temptations which are so described, is evident from what follows in the same chapter, "Whosoever doth not take up his cross and follow after me, is not worthy of me." In like manner in Luke, "Think ye that I am come to give peace on the earth? I tell you, Nay; but division: for henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; *the father-in-law, against his daughter-in-law, and the daughter-in-law against her father-in-law*," xii. 51, 52, 53. From these considerations it is also manifest, that by father, mother, son, daughter, daughter-in-law, father-in-law, are signified such things as are derived from

from the heavenly marriage, viz. goods and truths in their order, and also the opposite principles; as likewise in Mark, "Jesus" said, "There is no one who forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the sake of me, and the gospel, but he shall receive hundred-folds now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life," x. 29, 30; he who is not acquainted with the internal sense of the Word, will believe that by house, brethren, sisters, father, mother, wife, children, lands, are signified house, brethren, sisters, father, mother, wife, children, lands, but they are such things as appertain to man, being proper to him, which he is to forsake, and in their stead he is to receive the spiritual and celestial things which are of the Lord, and this by temptations, which are there meant by persecutions; every one may see, that if he forsakes a mother, he is not to receive mothers, in like manner neither brethren, nor sisters.

4844. "Remain a widow at the house of thy father"—that hereby is signified alienation from himself, may appear from this consideration, that hereby he was willing that she should recede, and should no longer return to himself; he said indeed, that she should remain there until Shelah his son was grown up, nevertheless he thought that she should not be given to Shelah his son, for he said with himself, Peradventure he also may die as his brethren, and the fact also proved it, as is evident from ver. 14, "Thamar saw that Shelah was grown up, and she was not given to him for a woman;" hence now it follows, that by the above words, is signified that he alienated her from himself, that is, in the internal sense the church representative of things spiritual and celestial which is represented by Thamar, n. 4811, 4831, from the Jewish church which is represented by Judah; for they could not agree together, because Judaism was only the representative of the church, but not a representative church, n. 4307, 4500, for it acknowledged what was external without what is internal; a widow also signifies the truth of the church without its good, because a wife in the representative sense signifies truth, and a husband good, n. 4823, 4843; wherefore a wife without a husband is the truth of the church without its good, of whom when it is said that she should remain in the house of her father, thereby is signified that the truth of the church would be alienated, and also that it would not be received in his house; neither could the Jewish nation receive it, because they were not principled in good but in evil. There is frequent mention made of widow in the Word, and he who

who is unacquainted with the internal sense, cannot believe otherwise than that by a widow is signified a widow ; but by a widow in the internal sense is there signified the truth of the church without good, that is, they who are in truth without good, and yet desire to be in good, consequently who love to be led by good ; husband is the good which should lead ; such in the ancient church were understood in the good sense by widows, whether they were women or men (*virii*.) For the ancient church distinguished the neighbour, towards whom they were to exercise charity, into several classes, some they called poor, some miserable and afflicted, some bound and in prison, some blind and lame, some sojourners, orphans, and widows, and according to their qualities they dispensed works of charity ; their doctrinals instructed them in this respect, being the only doctrinals with which that church was acquainted. Wherefore they who lived at that time, both taught and wrote according to their doctrinals, consequently when they spake of widows, they meant no other than such as were in truth without good, and still desired to be led by good ; hence also it is evident, that the doctrinals of the ancient church taught those things which related to charity and the neighbour, and their knowledges and scientifics were for the purpose of knowing what external things signified, for the church was representative of things spiritual and celestial ; therefore the spiritual and celestial things, which were represented and signified, were what they learnt by doctrinals and sciences ; but these doctrinals and these scientifics at this day are altogether obliterated, and indeed to such a degree, that it is not known that they ever existed ; for in the place thereof succeeded the doctrinals of faith, which, if they be widowed and separated from the doctrinals of charity, teach almost nothing, for the doctrinals of charity teach what good is, and the doctrinals of faith what truth is, and to teach truth without good is to walk as one who is blind, for good is what teaches and leads, and truth is what is taught and led ; between those two doctrinals the difference is as great as between light and darkness ; unless the darkness be illustrated by the light, that is, unless truth be illustrated by good, or faith by charity, there is nothing else but darkness. Hence it is, that no one knoweth from intuition, consequently neither from perception, whether truth be truth, but only from doctrine imbibed in childhood and confirmed in adult age ; hence also it is, that churches so much disagree, and one calls that true which another calls false, and they in no wise accord with each other. That by widows in a good sense are signified they who are in truth without good, but who still are desirous to be led by good, may appear from the passages

passages in the Word where widows are mentioned, as in David, "Jehovah who doeth judgment to the *oppressed*, who giveth bread to the *hungry*; Jehovah who looseth the *bound*; Jehovah who openeth the blind; Jehovah who raiseth up the *bowed down*; Jehovah who loveth the *just*; Jehovah who guardeth the *sojourners*,* supporteth the *fatherless* and the *widow*," Psalm cxlvi. 7, 8, 9; the subject here treated of in the internal sense is concerning those, who are instructed by the Lord in truths and are led to good; but some of these are called oppressed, some hungry, some bound, blind, bowed down, sojourners, fatherless, widows, and this according to their quality; but their quality no one can know but from the internal sense; the doctrines of the ancient church taught that quality; in this, as in several other passages, the sojourner, the fatherless, and the widow are named jointly, because by the sojourner are signified they who are willing to be instructed in the truths of faith, n. 1463, 4444, by the fatherless they who are in good without truth, and are desirous by truth to be led to good, and by the widow they who are in truth without good, and are desirous by good to be led to truth; those three are named jointly in this and other passages in the Word, because in the internal sense they constitute one class, for by them together are signified they who are willing to be instructed and to be led to good and truth. Again, "The Father of the *fatherless*, and Judge of the *widows*, God in the habitation of his holiness," Psalm lxviii. 5; where the fatherless denote those who as infants are in the good of innocence, but not as yet in truth, whose father is said to be the Lord, because as a father he leads them, and this by truth into goods, viz. into the good

* In our common English version of the Old Testament, the Hebrew term here rendered *sojourners* is generally translated *strangers*; but it is to be noted, that it is derived from a Hebrew root, signifying *to sojourn*, or *to dwell any where for a time*, and accordingly our author renders it very properly by the Latin *peregrini*. These *sojourners*, with the children of Israel, were such from amongst the neighbouring nations, as came *to dwell with them for a time*, in order to be instructed in their laws and customs, and in this respect differed very essentially from those properly called *strangers* or *aliens*, who were unwilling to learn their laws, or to have any intercourse of association with them. And as this distinction between *sojourners* and *strangers*, in the external sense of the words, leads to a still more important distinction in their internal sense, it is necessary, for the sake of this latter sense more especially, that the distinction should be attended to. As a remarkable instance of this distinction, whether considered internally or externally, it may not be improper here to note, that the *son of the stranger* was not allowed to eat the passover, whereas the *sojourner*, when circumcised, might eat the passover, see Exod. xii. 43, 48.

N. B. In our common English translation, the distinction in this passage, plainly pointed out in the original Hebrew, is not attended to.

good of life or wisdom ; widows denote those who as adults are in truth but not yet in good, whose judge is said to be the Lord, because he leads them, and this by good into truth, viz. into the truth of intelligence ; for by a judge is signified a leader. Good without truth, which is the fatherless, becomes the good of wisdom by the doctrine of truth ; and truth without good, which is the widow, becomes the truth of intelligence by the life of good. So in Isaiah, "Wo to them who ordain statutes of iniquity to turn away the *poor* from judgment, and to snatch away into judgment the *miserable* of my people, that the *widows* may be their spoil, and they may plunder the *fatherless*!" x. 1, 2 ; where by the poor, the miserable, the widows, and the fatherless, none are signified but they who are spiritually such ; and whereas in the Jewish church, as in the ancient, all things were representative, so also was the doing good to the fatherless and the widows, for on such occasion was represented in heaven charity towards those who in a spiritual sense were such. So in Jeremiah, "Do judgment and justice, and snatch what is spoiled out of the hand of the oppressor : and defraud not the sojourner, the fatherless, and widow, neither do violence, neither shed ye innocent blood in this place," xxii. 3, where also by the sojourner, the fatherless, and the widow, are signified they who are spiritually such ; for in the spiritual world or heaven it is not known who is a sojourner, who fatherless, and who a widow, for they are not such in that world as had been such in the natural world, therefore when these words are read by man, they are perceived by the angels according to their spiritual or internal sense. In like manner in Ezechiel, "Behold, the princes of Israel, every one according to his arm have been in thee, that they might shed blood. They have accounted the father and the mother vile in thee ; with the sojourner they have acted by oppression in thee ; the fatherless and the widow they have defrauded in thee," xxii. 6, 7. Also in Malachi, "I will come near to you into judgment, and will be a swift witness against the sorcerers, and against false swearers, and against the oppressors of the hire of the hireling, the widow, and the fatherless, and those who turn aside the sojourner ; nor fear me," iii. 5. In like manner in Moses, "Thou shalt not distress the sojourner, nor oppress him : thou shalt not afflict any widow, or orphan. If in afflicting thou afflictest him, and if in crying he crieth to me, hearing I will hear his cry : and my anger shall be hot, and I will slay you with the sword, that your wives may become widows, and your sons orphans," Exodus xxii. 21, 22, 23, 24 ; this, like all the rest of the precepts, judgments, and statutes

statutes in the Jewish church, was representative, and also in that church they were held in externals so to do, and by such things to represent the internal things of charity, although they had nothing of charity, or did them not from internal affection; the internal thing was, from affection to instruct in truths, and lead by truths to good, those who were in ignorance, and by good to truths those who were in science, whereby they would have done good in the spiritual sense to the sojourner, the fatherless, and the widow. That still the external might remain for the sake of representation, it was amongst the curses pronounced on mount Ebal, "to turn aside the judgment of the *sojourner*, "the *orphan*, and the *widow*," Deut. xxvii. 19; to turn aside their judgment denotes to do the contrary, that is, by instruction and life to lead to what is false and evil. Whereas also to deprive others of goods and truths, and to appropriate those things to self for the sake of self-honour and gain, was amongst the curses, therefore the Lord said, "Wo to you, scribes and "Pharisees, because *ye devour widows' houses*, and this under "the cover of making long prayers: therefore ye shall receive "more abundant judgment," Matt. xxiii. 14; Luke xx. 47; to devour widows' houses denotes to deprive those of truths who desire truths, and to teach falses. In like manner it was representative, that what was left in the fields, in the oliveyards, and vineyards, should be for the *sojourner*, the *fatherless*, and the *widow*, Deut. xxiv. 19, 20, 21, 22; also that when they had made an end of tithing the tenths of their provender in the third year, they should give to the *sojourner*, the *fatherless*, and the *widow*, that they might eat in their gates, and be satisfied, Deut. xxvi. 12. Inasmuch as it is the Lord alone who instructs, and leads to truth and good, therefore it is said in Jeremiab, "Leave thy *orphans*, I will make alive, and the *widows* shall "confide on me," xlix. 11. And in Moses, "Jehovah excuteth the judgment of the *orphan* and *widow*, and loveth the "*sojourner* to give him bread and raiment," Deut. x. 18; bread denotes the good of love, n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735; raiment denotes the truth of faith, n. 4545, 4763. The circumstances related of Elias, how, during the famine, occasioned by want of rain, he was sent to Sarepta to a *widow*, and asked of her a small cake, which she was to make in the first place and give to him, and to herself and son in the next place, and how in this case the cask of meal belonging to her was not consumed, and the cruse of oil did not fail, 1 Kings xvii. 1 to 13, were representative, like all the rest which are related of him, and in general which are related in the Word; the famine, which was in the land in consequence of

the want of rain, represented the vastation of truth in the church, n. 1460, 8864; the widow in Sarepta represented those out of the church who desire truth; the cake which she was to make for him in the first place, represented the good of love to the Lord, n. 2177; whom out of her scantiness she loved above herself and her son; the cask of meal signifies truth derived from good, n. 2177; and the cruse of oil charity and love, n. 886, 3728, 4582; Elias represents the word by which such things are produced, n. 2762; this also in the internal sense is understood by the Lord's words in Luke, "No prophet is accepted in his own country. In the truth I say to you, there were *many widows* in the days of Elias in Israel, when the heaven was shut up for three years and six months, whilst there was a great famine over all the earth, yet to none of them was Elias sent, except to Sarepta of Sidon, to a *woman a widow*," iv. 24, 25, 26, that is, to those out of the church who desire truth; but the widows who were within the vastated church, to whom Elias was not sent, are they who are not in truth, because not in good, for where good is not, there neither is truth, and howsoever in such a case it may appear in the external form as truth, yet it is as a shell without a kernel. They who are in such truth, and also they who are in the false, are signified by widows in the opposite sense; as in Isaiah, "Jehovah shall cut off from Israel the head and the tail, the branch and the rush, in one day. The old and the honoured in faces is the head; and the prophet the teacher of a lie is the tail. Therefore the Lord will not be glad over the youths, and will not pity *their fatherless and their widows*," ix. 14, 15, 17. And in Jeremiah, "I will winnow them with a winnowing fan in the gates of the earth; I will bereave them of children, I will destroy my people, they have not turned from their ways. *Their widows are increased unto me* above the sand of the seas: I will bring to them, upon the young mother, a waster at noon-day. She who hath borne seven shall languish; she hath breathed out her soul, her sun is gone down whilst it is yet day," xv. 7, 8, 9. Again, "Our inheritance is turned away to strangers, our houses to aliens. We are become orphans without a father, our mothers are as *widows*," Lam. v. 2, 3. Inasmuch as by widows were signified those who are not in truth because not in good, therefore it was disgraceful for churches, even such as were principled in falses derived from evil, to be called widows, as in John, "She hath said in her heart, I sit a queen, and *am not a widow*, and I shall not see mourning. Because of this in one day shall come her plagues, death, and mourning, and famine; and she shall be burned

“burned with fire,” Rev. xviii. 7, 8, speaking of Babel; in like manner it is written of the same in Isaiah, “Hear this, thou delicate one, sitting securely, saying in her heart, I, and there is none besides as I; *I shall not sit a widow*, neither shall I know *the loss of children*: but those two things shall come to thee in a moment in one day, the *loss of children* and *widowhood*,” xlvii. 8, 9. From these considerations it may now appear, what is meant by widow in the internal sense of the Word; and since widow represented and thence signified the truth of the church without its good, inasmuch as a wife denotes truth and husband good, therefore in the ancient churches, where all and singular things represented, it was prohibited the priests to marry a widow, who was not the widow of a priest, as it is written in Moses, “The great priest shall take a wife in her virginity. A *widow*, or one that is divorced, or corrupt, or a harlot, these he shall not take; but a virgin of his people he shall take a wife,” Lev. xxi. 13, 14, 15; and speaking of the new temple and of the new priesthood in Ezechiel, it is written, “The priests the Levites shall not take to themselves for wives a *widow*, or one that is divorced; but virgins of the seed of the house of Israel: nevertheless a *widow* who hath been the *widow of a priest* they may take,” xliv. 22; for the virgins, whom they were to marry, represented and thence signified the affection of truth, a widow likewise of a priest represented the affection of truth derived from good, for a priest in the representative sense denotes the good of the church. On this account also it was allowed the *widows of a priest*, who had no offspring, to eat of the oblations or holy things, Lev. xxii. 12, 13. That this is the signification of a widow, was known to those who were of the ancient church from their doctrinals, for the doctrinals with them were doctrinals of love and charity, which contained innumerable things that at this day are altogether obliterated; from those doctrinals they knew what charity they were to exercise, or what they were indebted towards the neighbour called widows, or fatherless, or sojourners, and so forth; their knowledges of truth and their scientifics consisted in knowing [*cognoscere*] and knowing [*scire*]* what the rituals
of

* The author here distinguishes, as in many other parts of his theological works, between *knowledges* (*cognitiones*) and *scientifics* (*scientifica*), as also between knowing (*cognoscere*) and knowing (*scire*.) It may be expedient to remind the reader, that the terms *cognitiones* and *cognoscere* are applied by the author in reference exclusively to what is good and true, whereas the terms *scientifica* and *scire* are applied in reference to all other subjects of science. It is to be lamented that we have no terms in the English language to express the distinct ideas here suggested by the Latin *cognoscere* and *scire*.

of their church represented and signified, and they who were learned amongst them knew what the things that are in the earth and in the world represented, for they knew that universal nature was a theatre representative of the heavenly kingdom, n. 2758, 2989, 2999, 3483. Such things elevated their minds to things celestial, and their doctrinals led to life. But after that the church turned away from charity to faith, especially after that it separated faith from charity, and made the former saving without the latter and its works, in this case minds could no longer be elevated by knowledges to things celestial, nor by doctrinals be led to life, insomuch that at length scarce any one believes that there is any life after death, and scarce any one knows what the heavenly principle is; that there is any spiritual sense of the Word, which doth not appear in the letter, this cannot even be believed, so much are minds closed.

4845. "Until Shelah my son be grown up"—that hereby is signified until the time, appears from the signification of growing up, as denoting to be of that age, thus until the time; and from the representation of Shelah the son, as denoting an idolatrous [principle,] see above, n. 4825, 4826, thus the Jewish religion, which was respectively idolatrous, n. 4825; hence by the above words, "Until Shelah my son be grown up," is signified until the time that the Jewish religion can receive internal things, or the spiritual and celestial things of the representative church, which is Thamar, n. 4829, 4831, 4843.

4846. "Because he said"—that hereby is signified thought, appears from the signification of saying in the historicals of the Word, as denoting to perceive, and also to think, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 3395; here therefore by he said is signified that he said in himself, or thought, that Thamar should not be given to Shelah his son for a woman, in the internal sense that the internal things of the representative church would be alienated n. 4844.

4847. "Peradventure he may die also, as his brethren"—that hereby is signified fear lest he should perish, viz. the representative of a church which was amongst the posterity descended from Jacob, and specifically which Jacob had from Judah, appears from the signification of the expression "lest peradventure he should die," as denoting fear lest he should perish. In regard to this circumstance, that the representative of a church, which was amongst the posterity descended from Jacob, would perish, if the internal things of a genuine representative church were adjoined thereto, the case is this; amongst the posterity descended from Jacob a representative church was to have been instituted, such as had existed amongst the ancients; but

but that nation was of such a quality, that they were willing only to worship and adore external things, and to know nothing at all of things internal, for they were immersed in the lusts of self-love and the love of the world, and thence in fables; they believed more than the Gentiles that there were several gods, but that Jehovah was greater than them because he could do greater miracles, wherefore as soon as miracles ceased, and also when they were become of little account by reason of their being frequent and familiar, they instantly turned themselves to other gods, as may appear, manifest from the historicals and propheticals of the Word; such being the quality of that nation, it was impossible for a representative church to be instituted amongst them, such as had existed with the ancients, but only the representative of a church; and it was provided of the Lord, that thereby there might be effected somewhat of communication with heaven; for a representative may be given amongst the wicked, because it doth not respect the person but the thing. Hence it is evident, that worship in regard to them was merely idolatrous, n. 4825, notwithstanding the representatives contained in them holy divine things; with such worship, viz. idolatrous, what was internal could not be conjoined, for if any thing internal had been adjoined, that is, if they had acknowledged internal things, they would in such case have profaned holy things, for a holy internal principle, if it be conjoined with an idolatrous external, becomes profane; hence it is that internal things were not discovered to that nation, and that if they had been discovered, it would have perished. That that nation could not receive and acknowledge internal things, howsoever they had been revealed to them, is evident from what is observable of them at this day, for at this day they are acquainted with internal things, inasmuch as they live amongst Christians, but still they reject them, and also scoff at them; several likewise of those who are Christians, do the same at heart; from these considerations it is evident, that a church representative of things spiritual and celestial was not instituted with that nation, but only the representative of a church, that is, an external without an internal, which in itself is idolatrous. From these considerations also it may be seen, how erroneously they of the Christians think, who believe that the Jewish nation in the end of the church will be converted, and be then chosen in preference to the Christians; and still more they who believe, that at that time the Messiah or the Lord will appear to them, and by a great prophet and great miracles will bring them back into the land of Canaan; but into these errors they fall, who in the propheticals of the Word by Judah, and by Israel, and by the land

land of Canaan, understand Judah, Israel, and the land of Canaan to be meant, consequently who believe only the literal sense, and are unconcerned about any internal sense.

4848. "And she remained in the house of her father"—that hereby is signified alienation from himself, appears from the signification of remaining a widow in the house of a father, as denoting alienation, see above, n. 4844.

4849. "Verses 12, 13, 14. *And days were multiplied, and the daughter of Shuah, Judah's wife, died; and Judah was comforted, and he went up to the shearers of his flock, he and Hirah his companion the Adullamite, to Thimnath. } And it was told Thamar, saying, Behold, thy father-in-law goeth up to Thimnath to shear his flock. } And she put off the garments of her widowhood from upon her, and concealed herself in a vail, and covered herself, and sat in the gate of the fountains upon the way to Thimnath; because she saw that Shelah was grown up, and she was not given to him for a woman.* Days were multiplied, signifieth a change of state: and the daughter of Shuah died, signifies the religious [principles] appertaining to the nation descended from Jacob, specifically from Judah: and Judah was comforted, signifies rest: and went up the shearers of his flock, signifies somewhat of elevation to consult for the church: he and Hirah his companion the Adullamite, signifies that still he was in the false: to Thimnath, signifies state: and it was told Thamar, saying, signifies somewhat of communication with the church representative of things spiritual and celestial: behold, thy father-in-law goeth up to Thimnath to shear his flock, signifies that the Jewish church was willing to consult for itself: and she laid aside the garments of her widowhood from upon her, signifies a pretence of truth which is from good: and concealed herself in a vail, signifies truth obscured: and covered herself, signifies thereby not acknowledged: and sat in the gate of the fountains, which is upon the way to Thimnath, signifies what is intermediate to the truths of the church and to falses; because she saw that Shelah was grown up, and she was not given to him for a woman, signifies a clear view that she could not otherwise be conjoined to the religious [principle] in which the posterity descended from Jacob was, specifically the posterity from Judah.

4850. "Days were multiplied"—that hereby is signified change of state, appears from the signification of day being multiplied, as denoting states being changed; for days or time in the internal sense denotes state, see n. 23, 487, 488, 893, 2788, 3462, 4785, and to be multiplied, when it is predicated of days or times, denotes to be changed; that it is change of

state which is signified, is evident also from what follows; mention is made of being multiplied, because it involves a change of state as to truths, for multiplication is predicated of truths, see n. 43, 55, 913, 983, 2846, 2847. Inasmuch as so frequent mention is made of state, and also of change of state, it may be expedient to tell what is meant thereby. Of the interiors of man, viz. his affections and consequent thoughts, time and process of time cannot be predicated, nor yet space and extension of space, because they are not in time nor in place, although it appears before the senses in the world that they are, but in the interior principles which correspond to time and place: these principles which correspond cannot be called by any other name than states, because there is no other expression given, whereby those corresponding things may be expressed. The state of the interiors is said to be changed, when the mind (*mens*) or mind (*animus*) is changed as to affections and consequent thoughts, as from sorrow to gladness, and again from gladness to sorrow, from impiety to piety or devotion, and so forth. These changes are called changes of state, and are predicated of the affections, and of the thoughts also, so far as they are governed by the affections; but the changes of the state of the thoughts are in those of the affections as singulars are in generals, and are respectively variations.

4851. "And the daughter of Shuah died"—that hereby is signified as to evil derived from the false, appears from the signification of dying, as denoting to cease to be such, see n. 494; and from the signification of the daughter of Shuah, as denoting evil derived from the false, see above, n. 4818, 4819; here therefore by the daughter of Shuah dying after multiplied or more days, is signified a change of state as to evil derived from the false, that it was not such as it was heretofore.

4852. "The wife of Judah"—that hereby is signified the religious [principle] prevailing with the nation descended from Jacob, specifically from Judah, appears from the signification of wife, as denoting the church, see n. 252, 253, 409, 749, 770, but in the present case denoting a religious [principle,] because treating of the Jewish nation, with which there was not a church, but only the external of a church separate from the internal, n. 4281, 4288, 4289, 4307, 4500, 4680, 4825, 4844, 4847; this cannot be called by any other name than somewhat religious,* for they were capable of being in a holy external,

* The term *religious* (*religiosum*,) here used by the author, appears to be applied by him in a bad sense, as denoting somewhat only *externally* or *apparently* religious, and not so *internally* or in *reality*, and in this sense it is

nal, and altogether without a holy internal, n. 4293; and from the representation of Judah, as denoting the nation descended from Jacob, and specifically that descended from Judah, see above, n. 4815, 4842.

4853. "And he went up to the shearers of his flock"—that hereby is signified somewhat of elevation to consult for the church, appears from the signification of going up, as denoting to be elevated, viz. from what is exterior to what is interior, see n. 3084, 4539; and from the signification of a shearer, as denoting use, n. 4110, thus to will or consult for use; and from the signification of flock, as denoting the church, see n. 343, 3767, 3768, 3772.

4854. "He and Hirah his companion the Adullamite"—that hereby is signified that still he was in the false, appears from the representation of Hirah the Adullamite, as denoting the false, see above, n. 4816, 4817; when therefore he is said to be his companion, thereby is signified that the false was adjoined to him, or that he was still in the false.

4855. "To Thimnath"—that hereby is signified state, viz. the state in which he was of consulting for the church, is evident from the Book of Judges, treating of Sampson, in that he went down to Thimnath, and took there a woman of the daughters of the Philistines, xiv. 1, 2, 3, 4, 7, where by Thimnath in like manner is signified a state of consulting for the church; the woman, whom he took from the daughters of the Philistines, in the representative sense is truth from what is not good, thus truth obscured, which is here also now represented by Thimnath; for the Philistines are they who are in the doctrinals of faith, and not in a life according thereto, n. 1197, 1198, 3412, 3413; and besides Thimnath is named amongst the places of inheritance for the tribes of Dan, Josh. xix. 43. That the names of places in the Word all signify things and states, may be seen, n. 1224, 1264, 1888, 3422, 4298, 4442.

4856. "And it was told Thamar, saying"—that hereby is signified somewhat of communication with the church representative of things spiritual and celestial, appears from the signification of being told, as denoting apperception, n. 3608, thus communication, in the present case somewhat of communication; and from the representation of Thamar, as denoting a church representative of things spiritual and celestial, see n. 4829, 4831; mention is made of communication with this church,

occasionally applied by Latin writers. The reader is requested to attend to this sense of the term, as it occurs in the subsequent parts of this chapter.

church, when the state was changed, and at the same time there was somewhat of elevation to consult for the church, see above, n. 4850, 4853.

4857. "Behold, thy father-in-law goeth up to Thimnath to shear his flock"—that hereby is signified that the Jewish church was willing to consult for itself, appears from the representation of Judah, as denoting the church established with the nation descended from Jacob, specifically with Judah, see n. 4815, 4842, 4852, who is here called father-in-law, because there was somewhat of communication with the church representative of things spiritual and celestial, which is here the daughter-in-law; and from the signification of going up, as denoting somewhat of elevation, see just above, 4853; and from the signification of shearing the flock, as denoting to consult for the church, see above, n. 4853; the state of consulting for the church is Thimnath, n. 4855. That this is the internal sense contained in these words, cannot in any wise appear from the letter, for the mind, in reading the above passage, thinks of Judah, of Thimnath, of shearing the flock, and not of spiritual things, which are separate from person, from place, and from worldly use; nevertheless, the angels, inasmuch as they are in things spiritual, have no other perception from the above words than what hath been described; for when the literal sense passes into the spiritual, such things as relate to person, place, and the world, perish, and are succeeded by such things as relate to the church, its state, and use performed therein. It appears indeed incredible that this should be the case, but the reason is, because man, so long as he lives in the world, thinks from the natural and worldly things which are therein, and not from spiritual and celestial things; and they who are immersed in corporeal and terrestrial things do not know that there is any thing spiritual and celestial, and still less that what is spiritual and celestial is distinct from worldly and natural things, when yet they are distinct, as the spirit of man is distinct from his body; neither do they know that the spiritual sense liveth in the natural sense, as the spirit of man in his body, and also that the spiritual sense in like manner survives when the natural sense perishes, whence the internal sense may be called the soul of the Word.

4858. "And she laid aside the garments of her widowhood from upon her"—that hereby is signified a pretence of truth which is from good, appears from the signification of widow, as denoting those who are in truth without good, and still desire to be led by good, see n. 4844; the garments with which widows were clad, represented such truth, and this from this ground, because garments signify truths, n. 2576, 4545, 4673;

hence to lay aside those garments is to put off the representation of a widow, that is, of truth without good, and, because she concealed herself with a veil, to assume a pretence of truth which is from good.

4859. "And concealed herself in a veil"—that hereby is signified truth obscured, appears from the signification of concealing herself or her face with a veil, as denoting to hide, and thereby to obscure the truth which she pretended was from good, as just above, n. 4858; and this for the sake of conjunction with Judah. For when brides first came near to the bridegroom, they concealed themselves with a veil, as it is written of Rebecca when she came to Isaac, Gen. xxiv. 65, by which were signified the appearances of truth, see n. 3207; for a wife signifies truth, and a husband good; and whereas truth doth not appear such as it is, until it is conjoined to its good; therefore, for the sake of representing that circumstance, brides on first seeing the husband covered themselves with a veil; in like manner Thamar on the present occasion, for she considered Shelah Judah's son as her husband, but inasmuch as she was not given to him, she considered his father in his place as the person who should perform the duty of a brother-in-law, therefore as a bride she concealed herself with a veil, but not as a whore, although Judah believed it, because whores in like manner at that time were wont to cover their faces, as is evident from v. 15; the reason why Judah considered her as such, was, because the Jewish nation, which is there signified by Judah, regarded the internal truths of the representative church no otherwise than as a whore, wherefore also Judah was conjoined with her as with a whore, but not so Thamar with him. Whereas internal truths could not in any wise appear otherwise to that nation, therefore hereby her concealing herself with a veil is signified truth obscured. And that the truth of the church is obscured to them, is represented also at this day by their covering themselves with veils in their synagogues. The like was also represented by Moses, when the skin of his face shone, in descending from Mount Sinai, in that he covered himself with a veil, as often as he spake with the people, Exod. xxxiv. 28 to the end. Moses represented the Word, which is called the law, see the preface to chap. xviii. Genes. wherefore sometimes it is said the law and the prophets, as Matt. v. 17; chap. xi. 13; chap. xxii. 40; and sometimes Moses and the prophets, as Luke xvi. 29, 31; chap. xxiv. 27, 44; by the shining of the skin of his face was represented the internal of the Word, for the face is the internal, n. 358, 1999, 2434, 3527, 4066, 4796, 4797, for that, as being spiritual, is in the light of heaven; his veiling his face as often

as he spake with the people, represented that internal truth was covered to them, and so obscured that they could not endure any thing of light thence derived.

4860. "And covered herself"—that hereby is signified that thus it was not acknowledged, appears from the signification of covering, as denoting to hide, thus not to be acknowledged, see what was said just above, n. 4859.

4861. "And sat in the gate of the fountains which is on the way to Thimnath"—that hereby is signified what is intermediate to the truths of the church and to falses, appears from the signification of fountains, as denoting the truths of the church which are from the Word, for fountain in the universal sense is the Word, see n. 2702, 3069, 3424; in the gate thereof denotes in the entrance to those truths; and whereas the external truths, which are of the letter of the Word, afford an entrance, they are the gate, which truths, unless they be illustrated by internal truths, that is, by those which are of the internal sense, present falses with those who are in evil; wherefore by the gate of the fountains is here signified what is intermediate to the truths of the church and to falses; on the way to Thimnath denotes to the use of the church, for Thimnath is a state of consulting for the church, n. 4855, 4857.

4862. "Because she saw that Shelah was grown up, and she was not given to him for a woman"—that hereby is signified a clear view that she could not otherwise be conjoined with the religious [principle or persuasion] in which the posterity descended from Jacob was, specifically the posterity from Judah, appears from the signification of seeing, as denoting a clear view, see n. 2150, 2325, 3764, 3863, 4403 to 4421; the reason why it is a clear view that she could not otherwise be conjoined with the religious [principle or persuasion] which prevailed with the posterity descended from Jacob, specifically with the posterity from Jacob, is, because by Judah that posterity is signified, see n. 4815, 4842, 4852, consequently the religious [principle or persuasion] prevailing amongst them, to which she was conjoined, because she could not be conjoined with Shelah; by Shelah also is represented what was idolatrous, n. 4825, 4826, 4845, with which the truth of a representative church, which is Thamar, could not be conjoined.

4863. Verses 15, 16, 17, 18. *And Judah saw, and regarded her as a harlot; because she covered her faces. And he turned aside to her to the way, and said, Grant, I pray, that I may come to thee; (because he knew not that she was his daughter-in-law.) And she said, What dost thou give me, that thou mayest come to me? And he said, I will send a kid of the goats of*

of the flock. And she said, If thou wilt give a pawn till thou send. And he said, What is the pawn which I shall give thee? And she said, Thy signet, thy pannicle, and thy staff which is in thy hand: and he gave them to her, and came to her: and she conceived to him. Judah saw her, signifies the religious [principle or persuasion] of the Jewish nation, how at that time it regarded the internals of the representative church: and regarded her as a harlot, signifies no otherwise than as the false: because she covered her faces, signifies interior things that they were hid to them: and he turned aside to her to the way, signifies that he applied himself as being such: and he said, Grant, I pray, that I may come to thee, signifies the lust of conjunction: because he knew not that she was his daughter-in-law, signifies that he did not apperceive it to be the truth of the representative church: and she said, What dost thou give me that thou mayest come to me, signifies a reciprocal [principle] of conjunction with condition: and he said, I will send a kid of the goats of the flock, signifies a pledge of conjunction: and she said, If thou wilt give me a pawn till thou sendest, signifies a reciprocal [principle] in case of certainty: and he said, What is the pawn which I shall give thee, signifies that it was certain: and she said, Thy signet, signifies a ticket of consent: thy pannicle, signifies by truth: and thy staff which is in thy hand, signifies by his ability: and he gave to her, signifies thus certain: and he came to her, signifies conjunction: and she conceived to him, signifies thereby reception.

4864. “And Judah saw her”—that hereby is signified the religious [principle or persuasion] of the Jewish nation, how at that time it considered the internals of the representative church, appears from the signification of seeing as denoting to apperceive and understand, see n. 2150, 2325, 2307, 3764, 3863, thus to consider; and from the representation of Thamar who in this case is *her*, as denoting a church representative of things spiritual and celestial, see n. 4829, 4331, in the present case the internal of that church, because the subject treated of is concerning that internal, how it was considered and received by the religious [principle or persuasion] of the Jewish nation; and from the representation of Judah, as denoting specifically the Jewish nation, see n. 4815, 4842, consequently the religious [principle or persuasion] of that nation, for where mention is made of a nation in the Word, in the internal sense is meant what relates to the church thereof; for the internal sense is not at all concerned about the memoirs and historical transactions relating to any nation, but only about its quality as to those things which regard the church. Hence it is evident, that
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by Judah seeing her, is signified the religious [principle or persuasion] of the Jewish church, how at that time it considered the internals of the representative church.

4865. “And he regarded her as a harlot”—that hereby is signified that he considered her no otherwise than as the false, appears from the signification of harlot, as denoting the false, see n. 2466, 2729, 3399, thus that the Jewish nation from their religious [principle or persuasion] considers the internal of the church no otherwise than as false. The ground and reason why harlot denotes the false is, because marriage represents the heavenly marriage, which is that of good and truth, the husband the good and the wife the truth, and hence sons represent truths and daughters goods, and son-in-law and daughter in-law, father-in-law and mother-in-law, and the several affinities, according to their degrees, represent those things which are of heavenly marriage; therefore adulteries and harlotries, inasmuch as they are opposite, signify evil and the false; and also in reality they are opposite, for they who spend their lives in adultery and harlotry, have no concern at all about good and truth; the reason is, because genuine conjugal love descends from the heavenly marriage, that is from the marriage of good and truth; but adulteries and harlotries from the conjunction of evil and the false, which is from hell, see n. 2727 to 2759. That the Jewish nation considered, and also at this day considers the internal things of the church no otherwise than as false, is what is signified by Judah's regarding Thamar his daughter-in-law no otherwise than as a harlot, and by his conjoining himself with her as with a harlot; by the origin of that nation being such, is represented whence their religious [principle or persuasion] originated and what is its quality. That that nation considers the internal of the church as a harlot, or as false, is very evident; as for example, if any one should tell them, that the internal of the church is that the Messiah, who is predicted in the prophecies of the Word, and whom therefore they expect, is the Lord, this they reject altogether as what is false. If any one should tell them, that the internal of the church is that the Messiah's kingdom is not worldly and temporal, but heavenly and eternal, this also they pronounce to be false. If any one should tell them, that the rituals of their church represented the Messiah and his heavenly kingdom, they do not know what this means. If any one should tell them, that the internal of the church is the good of charity and the truth of faith, doctrine and life together, they regard this no otherwise than as false; in like manner in all other cases; yea, at the bare suggestion that the church hath an internal, they affect a stupid smile. The reason is, because
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they are in external things, and indeed in the lowest of external things, viz. the love of things earthly, for above all other men they are immersed in avarice, which is altogether earthly; persons of such a character cannot possibly have any other views of the interior things of the church, for they are more remote from heavenly light than the rest of mankind, and thus more immersed in thick darkness.

4866. "Because she covered her faces"—that hereby are signified interior things that they were hid to them, appears from the representation of Tamar, as denoting the representative church, see n. 4829, 4831; and from the signification of covering, as denoting to be hid; and from the signification of faces, as denoting internal things, see n. 358, 1999, 2434, 3527, 3573, 4066, 4326, 4796, 4797, 4798, 4799; hence it is evident, that by covering her faces is signified that the interior things of the church are hid to them; see above, n. 4859, 4865.

4867. "And he turned aside to her to the way"—that hereby is signified that he applied himself as being such, appears from the representation of way, as denoting truth, see n. 627, 2333, 3123, 3142, 3477, thus in the opposite sense the false, in the present case the false, because he regarded her as a harlot, by whom the false is signified, as may be seen above, n. 4865; on this account also it is said that he turned aside to the way, for to turn aside is predicated of the false, n. 4815, 4816.

4868. "And he said, Grant, I pray, that I may come to thee"—that hereby is signified the lust of conjunction, appears from the signification of coming or entering-in to any one, as denoting to be conjoined, see n. 4820; that it denotes lust, such as is that of conjunction with a harlot, is evident; in the internal sense with the false. That the Jewish nation, which is here signified by Judah, n. 4815, 4842, 4864, considered the internal truth of the representative church no otherwise than as false, and at this day so considers it, may be seen above, n. 4865; the subject now treated of in this passage is concerning this circumstance, that still that nation conjoined itself with truth, yet not as with a wife but as with a harlot, that is, not as with truth but as with the false; of conjunction with the false, as of conjunction with a harlot, lust is predicated. All they conjoin themselves with internal truth as with a harlot, who believe only the external sense of the Word, that is, its literal sense, and altogether reject all its internal sense, that is, the spiritual; but principally they, who apply the external or literal sense of the Word to favour the lusts of self-love and the love of the world, or the lusts of rule and gain; they who do this, cannot possibly
view

view internal truth in any other manner than as above described, and if they conjoin themselves with it, they do it from lust as of conjunction with a harlot; [this is done especially by those who are of the Jewish nation, and also by those who in the Word are meant by Babel; but not by those, who indeed believe in simplicity the literal sense of the Word, and still live according to those things which are of the internal sense, viz. in love and charity, and thence in faith, for these principles are of the internal sense of the Word; neither by those, who from the literal sense teach these principles; for the internal sense and the external sense agree in those two precepts, viz. that every one ought to love the Lord above all things and his neighbour as himself. That the Jewish nation regards internal truth as a harlot, and if it conjoins itself therewith, that it doth so from lust as of conjunction with a harlot, may be illustrated by the following cases. If it is told them that the Word is holy, yea, that it is most holy, also that every tittle therein is holy, they acknowledge it, and conjoin themselves, but this from a principle of lust as above described, for they believe it holy in the letter, and not that a holy principle flows in through the holy of the letter, with those who are in the affection of good and of truth whilst they read it. Again, if they are told that several, who are named in the Word, are to be venerated as saints, as Abraham, Isaac, Jacob, Moses, Aaron, David, they acknowledge it and conjoin themselves, but from a like lust, for they believe that those persons were chosen in preference to others, and are thence holy, and on this account are to be worshipped as deities; when yet they have nothing of holiness from any other source than this, that they represented the Lord, and a representative holiness doth not at all affect the person; and moreover, the respective life of every one without distinction remains with him after death. Again, if they are told that the ark, which they had in their possession, the temple, the altar of burnt-offering, the altar of incense, the bread upon the table, the candlestick with the lights, the perpetual fire, the sacrifices, the perfumes, the oil, also the garments of Aaron, especially the breastplate on which was the Urim and Thumim, were holy, they acknowledge it and conjoin themselves, but from the lust above described, for they believe those things to have been holy in themselves, thus that the wood, the stone, the gold, the silver, the bread, the fire, were holy, and this interiorly, because Jehovah was in them, or that the holiness of Jehovah applied to them was actually in them; this is their internal truth, which yet is respectively false; for a holy principle is only in good and truth, which is from the Lord, and in love to him and in charity towards the neighbour, and thence in faith, thus in none but in living

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living [subjects,] that is, in men who receive those principles from the Lord. Again, if it be told them that the Christian church is one with the church which was instituted amongst them, but that it is internal, whereas this latter was external, so that when the church instituted amongst them is divested of its externals and stripped naked, the Christian church appears, this they do not acknowledge any otherwise than as a harlot, that is, as false; nevertheless several of them, who are converted from Judaism to Christianity, conjoin themselves with that truth, but also from the lust above described. Such things in the Word are frequently called whoredoms. But in regard to those, who are signified in the Word by Babel, they have like views of the internal truths of the church, but inasmuch as they are acquainted with internal things, and also in childhood acknowledge them, yet in adult age deny, they are described in the Word by filthy adulteries and heinous copulations, for they are profanations.

4869. "Because he knew not that she was his daughter-in-law"—that hereby is signified that he did not apperceive it to be the truth of the representative church, appears from the signification of daughter-in-law, as denoting the truth of the church adjoined to its good, see n. 4843; the reason why it is the truth of the representative church which is signified, is because by Thamar, who in this case is the daughter-in-law, is represented a church representative of things spiritual and celestial, n. 4829, 4831; on this subject see what was shown above, n. 4865, 4866, 4868.

4870. "And she said, What dost thou give me that thou mayest come to me"—that hereby is signified a reciprocal [principle] of conjunction with condition, appears from the signification of coming to me, as denoting conjunction, see n. 4820, 4868; that it is a reciprocal [principle] with condition, is evident without explication.

4871. "And he said, I will send a kid of the goats of the flock"—that hereby is signified a pledge of conjunction, appears from the signification of a kid of the goats, as denoting the innocence of the external or natural man, see n. 5519; and inasmuch as it is innocence, it is a pledge of conjugal love, or a pledge of conjunction, for genuine conjugal love is innocence, see n. 2736. Hence it was a received [custom or ceremony] amongst the ancients, when they went in anew to their wives, to send before a kid of the goats, as is also manifest from what is related of Samson in the book of Judges, "It came to pass after days, in the days of wheat harvest, that Samson visited his wife with a kid of the goats; for he said, I will

“*I will go in to my wife* into the chamber,” xv. 1 ; in like manner in the present case, but whereas the promised kid of the goats was not to be accepted, Thamar required a pawn. It is said a pledge of conjunction, not a conjugal pledge, because on the part of Judah it was conjunction such as hath place with a harlot.

4872. “And she said, If thou wilt give me a pawn till thou send”—that hereby is signified a reciprocal [principle] in case of certainty, appears from what was said above by Thamar, “what dost thou give me that thou mayest come to me?” as denoting a reciprocal [principle] of conjunction with condition, n. 4870, in the present case a reciprocal [principle] in case of certainty, because a pawn was for the sake of certainty that the promise might be granted.

4873. “And he said, What is the pawn which I shall give thee”—that hereby is signified that it was certain, appears from the signification of a pawn, as denoting thence certainty, see above, n. 4872 ; that it is certain, appears also from what now follows, that the pawn was given.

4874. “And she said, Thy signet”—that hereby is signified a ticket of consent, appears from the signification of a signet, as denoting a ticket of consent ; the ground and reason of this signification is, because by a signet (or seal) in ancient times decrees were confirmed, wherefore by a signet, the confirmation itself is properly signified, and testification that it was so. Thamar’s asking for his signet, his pannicle, and staff, as a pawn that the kid of the goats might be sent, which afterwards she did not accept, involves an arcanum, which without the internal sense cannot in any wise be known ; the arcanum is, inasmuch as the kid of the goats signified the genuine conjugal [principle], consequently an internal principle, for every genuine principle is at the same time internal, which was not on the part of Judah, therefore neither did she accept the kid of the goats, as is evident from what follows, but instead thereof she assumed an external principle, with which the internal of the church, which is signified by Thamar, might be conjoined ; the external of the church is signified by the signet, the pannicle, and the staff, by the signet the consent itself, by the pannicle external truth, and by the staff the power of that truth ; those things also are pledges of the conjunction of the external or natural man. The conjunction of external truth with the external or with the religious [principle] of the Jewish nation, is represented by the conjunction of Thamar with Judah, as of the daughter-in-law with the father-in-law under pretext of fulfilling the duty of the brother-in-law, and the conjunction of the reli-

gious [principle] of the Jewish nation with the internal of the church is represented by the conjunction of Judah with Tamar as with a harlot; the conjunctions also are of a nature similar to those by which they are represented; but their quality cannot be so well explained to the apprehension; it is manifested clearly before the angels and good spirits, for it is presented to them in the light of heaven, in which the arcana of the Word appear evident as in a clear day, otherwise than in the light of the world with man; a few words therefore must suffice on the subject; the representatives, which were instituted amongst the posterity of Jacob, were not altogether similar to those instituted in the ancient church; they were for the most part similar to those which prevailed in the church instituted by Eber, which was called the Hebrew church: in this were several new kinds of worship, as burnt-offerings and sacrifices, which were unknown in the ancient church, besides others; with these representatives the internal of the church was not so conjoined, as with the representatives of the ancient church; but how the internal of the church was conjoined with the representatives instituted amongst the Jewish nation, and how the representatives instituted amongst the Jewish nation were in their turn conjoined with the internal of the church, is described in the internal sense by the conjunction of Tamar with Judah, as a daughter-in-law with a father-in-law under pretext of fulfilling the duty of a brother-in-law, and by the conjunction of Judah with Tamar as with a harlot. Concerning the Hebrew church, see n. 1238, 1241, 1327, 1343, 3031, 4516, 4517; and that the sacrifices in this church were not in the ancient church, n. 923, 1128, 1343, 2180, 2318.

4875. "Thy pannicle"—that hereby is signified by truth, viz. a ticket of consent, appears from the signification of pannicle,* as denoting truth; the ground and reason why a pannicle denotes truth is, because it is amongst the things which have relation to garments, and by garments in general are signified truths, by reason that as garments clothe the flesh, so truths clothe good, n. 297, 2132, 2576, 4545, 4763; therefore amongst the ancients, every thing with which they were clad signified some special and particular truth; hence the under garment (*tunica*) signified one truth, the upper garment (*chlamys*) another, the uppermost garment (*toga*) another, the coverings of the head also, as the hat and turban, another; the coverings of the thighs and

* The term *pannicle* literally signifies a small piece of cloth, applied of old in the way of dress, but whose specific application and use is at this day unknown.

and feet likewise, as breeches and stockings, another, and so forth ; but the pannicle signified outermost or lowest truth ; it was made also of threads twisted together, by which are signified the determinations of such truth. The pannicle also signifies such truth in this passage in Moses, " Every open vessel, upon which there is not a *pannicle* for a covering, it is unclean," Numb. xix. 15 ; whereby was signified, that nothing should be indeterminate, for whatsoever is indeterminate is open ; there are also outermost truths, to which interior truths are determined, and in which they terminate.

4876. " And thy staff which is in thy hand"—that hereby is signified by the power thereof, or by the power of that truth, appears from the signification of staff, as denoting power, of which we shall speak presently ; and from the signification of hand, as denoting also power [or ability,] see n. 876, 3091, 3387, 3563. It is said, " Which is in thy hand," because the power of that truth, viz. the lowest, is signified such as appertained to the religious [principle] of the Jewish nation, which is here denoted by Judah. That power [or ability] is predicated of truth, may be seen, n. 3091, 3563. Frequent mention is made in the Word of staff, and it is surprising that scarce any one at this day knows, that any thing in the spiritual world was represented by it, as where Moses was ordered, as often as miracles were wrought, to lift up a staff, and that hereby also they were wrought. That this was likewise known amongst the Gentiles, may appear from their fabulous relations, in which staffs are ascribed to magicians ; the reason why a staff signifies power is, because it is a support, for it supports the hand and arm, and thereby the whole body, wherefore a staff puts on the signification of that part which it proximately supports, viz. of the hand and arm, by both which in the Word is signified the power of truth ; that the hand and arm also correspond thereto in the grand man, will be seen at the close of the chapters. That by a staff was represented power, is evident, as was said, from what was related of Moses, viz. " That he was ordered to take a staff, with which he was to do miracles ; and " that he took the staff of God in his hand," Exod. iv. 17, 20 ; " That the waters in Egypt being smitten with the staff became blood," Exod. vii. 15, 19 ; " That on stretching out the staff over the rivers, frogs were produced," Exod. viii. 1 to 11 ; " That the dust being smitten by the staff, lice were made," Exod. viii. 16 to 20 ; " That the staff being stretched out towards heaven, there was hail," Exod. ix. 23 ; " That the staff being stretched out over the earth, locusts were produced," Exod. x. 3 to 21 ; " inasmuch as hand is the principal, by which
" is

" is signified power, and staff is the instrumental, therefore
 " also miracles were wrought when *the hand was stretched*
 " *out,*" Exod. x. 12, 13; " and when *the hand was lifted up*
 " *towards heaven,* there was darkness over the land of Egypt,"
 Exod. x. 21, 22; " and on stretching out the hand over the Red
 " sea, the sea became dry by an east wind; and again on stretch-
 " *ing out the hand,* the waters returned," Exod. xiv. 21, 26, 27.
 " Moreover, when the rock of Horeb was smitten *by a staff,* the
 " waters flowed forth," Exod. xvii. 5, 6; Numb. xx. 7, 8, 9, 10.
 " When Joshua fought against Amalek, Moses said to Joshua,
 " Choose out men for us, and go forth, fight with Amalek: to-
 " morrow I will stand upon the top of the hill, and *the staff of*
 " *God shall be in my hand.* And it came to pass, when Moses lift-
 " ed up *his hand,* Israel prevailed; and when he let down *his hand,*
 " Amalek prevailed," Exod. xvii. 11, 12; from these passages it
 is very evident that the staff, as the hand, represented power, and
 in the supreme sense the divine omnipotence of the Lord: and
 it is also hence evident, that at that time representatives consti-
 tuted the externals of the church, and that the internala, which
 are spiritual and celestial things such as are in heaven, corre-
 sponded thereto, and that hence was their efficacy; from this
 consideration it is also evident, how extravagant they are, who
 believe that there was any power in the staff, or in the hand of
 Moses, by infusion. That a staff denotes power in the spiritual
 sense, is also manifest from several passages in the prophets, as
 in Isaiah, " Behold, the Lord Jehovah Zebaoth removeth from
 " Jerusalem *the staff and the stay, every staff of bread, and every*
 " *staff of water,*" iii. 1, where the staff of bread denotes sup-
 port and power derived from the good of love; the staff of
 water support and power from the truth of faith; that bread is
 the good of love, may be seen, n. 276, 680, 2165, 2177, 3464,
 3475, 3735, 3813, 4211, 4217, 4735; and that water is the truth
 of faith, n. 28, 680, 739, 2702, 3058, 3424. The staff of bread
 is mentioned in like manner in Ezechiel, chap. iv. 16; chap. v.
 16; chap. xiv. 13; Psalm cv. 16. Again in Isaiah, " The
 " Lord Jehovah Zebaoth said, O my people that dwellest in
 " Zion, be not afraid of the Assyrian, *who will smite thee with*
 " *a rod, and lift a staff over thee in the way of Egypt.* Jehovah
 " shall stir up against him a scourge, according to the plague
 " of Midian in the rock of Oreb; and *his staff shall be upon the*
 " *sea,* which he will lift up in the way of Egypt," x. 24, 26,
 where staff denotes power derived from reasoning and science,
 such as is the power of those who reason from scientifics against
 the truths of faith, and pervert them or make light of them;
 these things are signified by the rod with which the Assyrian
 will

will smite, and by the staff which he will lift up in the way of Egypt; that the Assyrian denotes reasoning, may be seen, n. 1186, and that Egypt denotes science, n. 1164, 1165, 1186, 1462. In like manner in Zechariah, "The pride of the Assyrian shall be cast down, and the *staff of Egypt* shall recede," x. 11. And in Isaiah, "Thou hast trusted on *the staff of a bruised reed*, on Egypt; upon which when any one leaneth, it entereth into his hand, and pierceth it through," xxxvi. 6; Egypt denotes scientifics, as above; power from them in spiritual things is the staff of a bruised reed; the hand which it enters and pierces, is power from the Word. Again "Jehovah hath broken the *staff of the wicked, the rod of them who rule*," xiv. 5; staff and rod manifestly denote power. So in Jeremiah, "Grieve ye, all ye circuits of Moab, and say, How is *the staff of strength* broken, *the staff of gracefulness*!" xlviii. 17, where the staff of strength denotes power from good, and the staff of gracefulness power from truth. And in Hosea, "My people ask their wood, and the *staff thereof* answers him; because the spirit of whoredom hath seduced them," iv. 12; to ask wood denotes to consult evils, the staff answering denotes that the false is thence derived, which hath power from the evil which they confirm; the spirit of whoredom denotes the life of the false grounded in evil. So in David, "Also when I shall walk in the valley of shade, I will not be afraid of evil to myself, since thou art with me; *thy rod and thy staff* comfort me," Psalm xxiii. 3; thy rod and thy staff denote the divine truth and good, to which belongeth power. Again, "The *staff of wickedness* shall not fall upon the lot of the just," Psalm xxv. 3. Again, "Thou shalt bruise them with *an iron rod*; as the vessels of a potter thou shalt disperse them," Psalm ii. 9; an iron rod denotes the power of spiritual truth in natural, for all natural truth, in which there is spiritual, hath power; iron is natural truth, n. 425, 426. In like manner in the Apocalypse, "To him who overcometh, and keepeth my works unto the end, will I give power over the nations, that *he may feed them with a rod of iron*; as the vessels of a potter they shall be bruised," ii. 26, 27; and also chap. xii. 5; chap. xix. 15. Inasmuch as a staff represented the power of truth, that is, the power of good by truth, therefore kings had sceptres, and the sceptres were formed like short staffs; for by kings the Lord is represented as to truth, the essential regal [principle] is the divine truth, n. 1672, 1728, 2015, 2069 3070, 4581; the sceptre denotes the power belonging to them not by dignity, but by the truth which ought to rule, nor any other truth than what is grounded in good, thus principally

principally the divine truth, and with Christians the Lord from whom is all divine truth.

4877. "And gave to her"—that hereby is signified that thus it was certain, appears from the signification of the pawn which Thamar requested, and which was given to her, as denoting what is certain, see n. 4872, 4873.

4878. "And he came to her"—that hereby is signified conjunction, appears from the signification of coming or entering-in to any one, as denoting conjunction, see also above, n. 4280, 4868, 4870,

4879. "And she conceived to him"—that hereby is signified reception thereby, appears from the signification of conceiving, as denoting reception; see n. 3860, 3868, 3919; but what the quality of the reception was, see n. 4874.

4880. Verses 19, 20, 21, 22, 23. *And she arose and went, and removed her veil from upon her, and put on the garments of her widowhood. | And Judah sent a kid of the goats, in the hand of his companion the Adullamite, to receive the pawn out of the hand of the woman; and he did not find her. | And he asked the men of that place, saying, Where is that whore in the fountains on the way? And they said, There was no whore there. | And he returned to Judah, and said, I have not found her; and also the men of the place said, there was no whore there. | And Judah said, Let her take to herself, peradventure we shall be a reproach: behold, I have sent this kid, and thou hast not found her.* She arose, signifies elevation: and went, signifies life: and removed her veil from upon her, signifies that the obscure [principle] was dissipated: and put on the garments of her widowhood, signifies intelligence: | and Judah sent a kid of the goats, signifies a conjugal pledge: in the hand of his companion the Adullamite, signifies by the false: to receive the pawn from the hand of the woman, signifies in the place of external pledges: and he did not find her, signifies because there was no conjugal [principle] on his part: and he asked the men of that place, saying, signifies that truths were consulted: where is that whore, signifies whether it was the false: in the fountains upon the way, signifies that it appeared as truth: and they said, signifies perception from truths: there was not a whore there, signifies that it was not the false: | and he returned to Judah, signifies reflection: and he said, I have not found her, signifies that by the false this cannot be discovered: and also the men of the place said, there was not a whore there, signifies perception from truths that it was not the false: | and Judah said, Let her take to herself, signifies that it was indifferent to him: peradventure we shall be a reproach, signifies although it was a disgrace:

grace : behold, I have sent this kid, signifies that it was enough that it is a pledge : and thou hast not found her, signifies if there be not a conjugal [principle.]

4881. " And she arose"—that hereby is signified elevation, appears from the signification of arising, as involving some elevation, see n. 2401, 2785, 2912, 2927, 3171, 4103 ; the elevation which is signified by arising, is in the spiritual sense from an obscure state into a clearer, as from a state of ignorance into a state of intelligence, for thereby man is elevated from a state of the light of the world, into a state of the light of heaven.

4882. " And went"—that hereby is signified life, appears from the signification of going, as denoting to live, see n. 3335, 3690. That going in the internal sense denotes living, appears indeed very remote or abstracted from the ideas of thought in which man is, and this by reason that man is in space and in time, and hath formed therefrom the ideas of his thought, as an idea of going, of advancing, of journeying, of sojourning, and of moving ; inasmuch as these things exist in space, and also in time, and hence space and time are enjoined to the ideas concerning them, on which account it is difficult for man to conceive, that by those things are signified states of life ; but when the idea concerning those things is laid aside or put off, in this case there results the spiritual thing which is signified ; for in the spiritual world or in heaven there doth not any thing of space and time enter the ideas, but instead thereof the things relating to states of life, see n. 1274, 1382, 2625, 2788, 2837, 3356, 3404, 3827, 4814 ; it appears indeed to spirits and angels, that they also have progressive motion from place to place, and indeed altogether as it appears to men, but still they are changes of the state of the life which produce that appearance ; as it appears to them, equally as to men, that they live from themselves, when yet they do not live from themselves, but from the divine of the Lord, from whom is the all of life. These appearances, in the case of the angels, are called real, because they appear as they really are ; I have occasionally discoursed with spirits concerning these appearances, and they who are not principled in good, consequently neither in truth, are unwilling to hear that it is an appearance that they live from themselves, for they are willing that they might live from themselves ; but besides that it hath been shown them by living experience, that they do not live from themselves, and that progressions from place to place are changes and progressions of the state of life, they were also told, that it may suffice them, that they know no otherwise than that they have life from themselves, and that they

they could not have more, if it was in them of themselves; but that still it is better to know how the case is, because then they are in the truth, and if they are in the truth, they are also in the light of heaven, for the light of heaven is the very essential truth which is from the divine of the Lord; thus also neither would they claim to themselves good, neither would evil also hereby adhere to them; the angels are in that truth, not by science only but also by perception. That times and spaces in the spiritual world are states of life, and that the all of life is from the Lord, may appear from the following experience; every spirit and angel sees the good to the right, and the evil to the left, and this to whatsoever quarter he turns himself; if he looks towards the east, the good and the evil so appear to him, in like manner if he looks to the west, and also if to the south or the north; this is the case with every spirit and angel; so that if there were two, and one of them looked towards the east and the other towards the west, still to each the good appear on the right and the evil on the left; in like manner it appears to those who are remote from those who are seen, although they were to the back of them; hence it may be concluded of a certainty, that the all of life is from the Lord, or that the Lord is in the life of every one, for the Lord appears there as a sun, and on his right are the good or the sheep, and on his left are the evil or the goats; hence the case is similar with every one, because the Lord is the all of life. This cannot appear otherwise than as a paradox to man, because man, so long as he is in the world, hath ideas from worldly things, consequently from space and time, whereas in the spiritual world, as was said above, the ideas are not from space and time, but from the state of the affections and thoughts thence derived; from this ground also it is, that spaces and times in the Word signify states.

4883. "And she removed her veil from upon her"—that hereby is signified that the obscure principle was dissipated, appears from the signification of covering herself with a veil, as denoting to obscure the truth, see above, n. 4859, hence to remove the veil is to dissipate that obscurity.

4884. "And put on the garments of her widowhood"—that hereby is signified intelligence, appears from the signification of a widow, as denoting one who is in truth without good, but still desires to be led by good, see above, n. 4844; and from the signification of garments, as denoting truths, see n. 297, 2576, 4545, 4763; the reason why these things taken together signify intelligence is, because nothing but truths constitute intelligence, for they who are in truths grounded in good, are in intelligence;

intelligence; for the intellectual mind, by means of truths grounded in good, is in the light of heaven, and the light of heaven is intelligence, because it is the divine truth derived from the divine good. A further ground and reason why putting on the garments of widowhood here signifies intelligence, is, because a widow in the genuine sense is one who is in truth, and desires by good to be led to the truth of intelligence, as was also shown above, n. 4844; thus into intelligence. It may be expedient briefly to explain how this case is, in order that it may be known; the truth appertaining to man is not the truth of intelligence, until it is led by good, and when it is led by good, it then first becomes the truth of intelligence; for truth hath not life from itself but from good; and truth hath then life from good when man lives according to truth, for in such case it infuses itself into man's will-principle, and from his will-principle into his actions, thus into the whole man; the truth, which man only knows or apprehends, remains out of his will, thus out of his life, for the will of man is his life; but when man wills the truth, then it is in the threshold of his life, and when from willing he comes to act it, the truth in such case is in the whole man; and when he frequently acts it, it then not only recurs from habit, but also from affection, and thereby from a free principle. Let any one, who pleases, consider, whether any thing can give a tincture to man, unless what he acts from his will-principle; what he only thinks and doth not act, and still more, what he thinks and is not willing to act, this is no otherwise than out of the man, and is also dissipated like chaff by the least wind; it is also dissipated in the other life; hence it may be known what faith is without works. From these considerations now it is evident what the truth of intelligence is, viz. that it is truth which is from good; truth is predicated of the understanding, and good of the will, or, what is the same thing, truth is of doctrine and good is of life.

4885. "And Judah sent a kid of the goats"—that hereby is signified a conjugal pledge, appears from the signification of a kid of the goats, as denoting a pledge of conjugal love, or a pledge of conjunction, see above, n. 4871.

4886. "In the hand of his companion the Adullamite"—that hereby is signified by the false, appears from the representation of Hirah the Adullamite, who was the companion of Judah, as denoting the false, see n. 4817, 4854.

4887. "To receive the pawn from the hand of the woman"—that hereby is signified in the place of external pledges, appears from the signification of the signet, the pannicle, and the staff which were the pawn, as being pledges of the conjunction.

junction of the external or natural man, thus external pledge, n. 4874.

4888. "And he did not find her"—that hereby is signified that there was not a conjugal principle on his part, viz. Jeddab's, appears from what hath been already said, for he entered in to her, not as to a wife but as to a harlot, wherefore neither was Thamar willing to receive a kid of the goats, by which was signified a conjugal pledge, n. 4885; nor indeed was there a genuine conjugal principle on the part of Thamar, for she was a daughter-in-law with a father-in-law under pretext of brother-in-law; these things are signified by his

he asked the men of that place"—that hereby truths were consulted, appears from the signification, as denoting to consult; and from the signification (*viri*), as denoting truths, see n. 265, 749, 19; the men of the place are truths as to the

state of that thing, for place is state, n. 2625, 2837, 3356, 3387.

4890. "Where is that whore"—that hereby is signified whether it was the false, appears from the signification of whore, as denoting the false, see n. 4865.

4891. "In the fountains upon the way"—that hereby is signified that it appeared as truth, appears from the signification of fountains, as denoting the truths of the church, see n. 2702, 3096, 3424, 4861; it is said upon the way, because way is predicated of truth, and in the opposite sense of the false, n. 627, 2333, 3123, 3142; and whereas it is asked, where is that whore in the fountains upon the way, thereby is signified whether it was the false which appeared as truth.

4892. "And they said"—that hereby is signified perception from truths, appears from the signification of saying in the historicals of the Word, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509; the reason why it is perception from truths is, because they were the men of the place who said; that the men of the place are truths, see just above, n. 4889.

4893. "There was not a whore there"—that hereby is signified that it was not the false, appears from the signification of whore, as denoting the false, see n. 4865; these things, which have been said, appear from the signification of the expressions, and moreover they are such as cannot be apprehended, unless it be

be known what is the nature and quality of conjunction between the internal and external truth of the Jewish church, as well on the part of the internal truth which is represented by Tamar, as on the part of the external which is represented by Judah; these things inasmuch as they are amongst things unknown, in case they were further explained, would fall into shade, thus into no idea of the understanding; for the understanding, which is the sight of the internal man, hath its light and its shade; into its shade fall those things which do not coincide with the things of which it before had some notion; nevertheless each and singular of these things, with innumerable others which cannot even be comprehended by man, enter clearly into the light of the understanding of the angels; hence it is manifest what is the quality and quantity of angelic intelligence in respect to that of men.

4894. "And he returned to Judah"—that hereby is signified reflection, may appear from this consideration, that by the Adulteress the companion of Judah, is signified the false, n. 4817, 4834, 4896, and when the false is said to return and relate what had happened, as is here said of the companion of Judah, nothing else is signified than a recalling to mind, and reflection how the case is.

4895. "And said, I have not found him"—that hereby is signified that by the false this cannot be known from the signification of not having found him, having discovered, and whereas the Adulteress whom is signified the false, as above, shows, that by his saying I have not found him the false could not discover it, or that this is by the false.

4896. "And also the men of the place said, there was not a whore there,"—that hereby is signified a perception from truths that it was not the false, appears from what was said just above, n. 4892, 4893, where like words occur.

4897. "And Judah said, Let her take to herself"—that hereby is signified that it was indifferent to him, may appear from the affection in these words, as denoting indignation and hence indifference.

4898. "Peradventure we shall be a reproach"—that hereby is signified although it was a disgrace, appears from the signification of being a reproach, as denoting disgrace.

4899. "Behold, I have sent this kid"—that hereby is signified that it was sufficient that there is a pledge, appears from the signification of a kid of the goats, as denoting a pledge of conjugal love, or of conjunction, see n. 4871, in the present

present case only a pledge; because the kid was not accepted, by reason, as was said above, because there was not a conjugal principle; and inasmuch as this was the reason, therefore by the expression, "Thou hast not found her," is signified if there be not a conjugal principle; this also flows from indifference, concerning which see n. 4897. It is needless to explain these things further, for the reason spoken of above, n. 4893, viz. that they would fall into the shade of the understanding, and the things which fall into that shade, fall also into disbelief; as that there must be a conjugal principle in order that there may be a church, viz. the conjugal principle between truth and good, and also that there must be an internal principle in what is external, and that without those two there is nothing of a church; the subject here treated of in the internal sense is concerning these principles, what their quality was in the Jewish church, viz. that respectively to that nation there was not any thing internal in what was external, but respectively to the statutes themselves and the laws abstracted from the nation, there was. Who at this day believes any other, than that with the Jewish nation there was the church, yea, that that nation was chosen and loved above all others, and this principally because so many and so great miracles were wrought in so many prophets were sent to them, the Word amongst them? when yet nothing of the church, for it was not, being altogether ignorant what gospel void of faith in the Lord; it knew supposed that it was to raise them and because this was not done, it altogether unwilling to know any thing concerning these things, which are the internal at nation did not even acknowledge in from these considerations alone it here was nothing of the church in that

nation. It is one thing for the church to be *at* (*apud*)* a nation, and another thing for the church to be *in* a nation; as for example; the Christian church is *at* those who have the Word, and who from doctrine preach the Lord, but still there is nothing of the church *in* them, unless they are in the marriage of good and truth, that is, unless they are in charity towards their neighbour,

* The term here rendered *at* is in the original *apud*, and perhaps there is no other term in the English language which can better express the sense of the original. The idea intended to be conveyed is manifestly that of the apposition or application of one thing to another, distinct from any reception on the part of that thing to which the apposition or application is made.

neighbour, and thence in faith, thus unless the internal things of the church are in the external; the church is not in those, who are only in external things separate from internal; neither also is the church in those, who are in faith separate from charity; neither is the church in those, who acknowledge the Lord in doctrine, and not in life; hence it is evident, that it is one thing for the church to be *at* a nation, and another thing to be *in* a nation; the subject treated of in the internal sense in this chapter is concerning the church *at* the Jewish nation, and *in* that nation; what the quality of the church was *at* that nation, is described by the conjunction of Tamar with Judah under pretext of the duty of the brother-in-law, and what the quality of the church was *in* that nation, is described by the conjunction of Judah with Tamar as with a harlot; but to explain those things more specifically is needless, for the reason spoken of above, inasmuch as they would fall, as was said, into the shade of the understanding; that the shade of the understanding is in these things, may be manifest from this consideration, that at this day scarce any one knows what the internal of the church is; who knows also that charity towards the neighbour consists in willing, and from willing in acting, and hence that faith consists in perceiving; and when this is unknown, especially when it is denied, as is the case with those who make faith saving without the works of charity, into what a shade must those things fall, which are here said in the internal sense concerning the conjunction of the internal with the external of the church *at* the Jewish nation and *in* that nation. They who do not know that charity is the internal and thus the essential of the church, stand at the most remote distance from the first degree towards understanding such things, consequently at the most remote distance from the innumerable and ineffable things which are in heaven, where the things relating to love to the Lord and to love towards the neighbour are the all of life, consequently the all of wisdom and of intelligence.

4900. "Verses 24, 25, 26. *And it came to pass, within about three months, it was told Judah, saying, Tamar thy daughter-in-law hath committed whoredom; and lo! also she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt.* } *She was brought forth, and she sent to her father-in-law, saying, By the man whose these things are, I am with child: and she said, Acknowledge, I pray, whose is this signet, and pounce, and staff.* } *And Judah acknowledged, and said, She is more just than me; because that I gave her not to Shelah my son: and he added not any longer to know her. It came to pass within about three months, signifies a new state: it was told Judah, signifies communication: saying, Tamar thy daughter-in-law hath committed*

mitted whoredom, signifies perception at that time that it is false that any conjugal principle intercodes: and so I also she is with child to whoredoms, signifies and that hence any thing can be produced: and Judah said, signifies sentence from the religious [principle] in which the Jewish nation was: bring her forth, and let her be burnt, signifies that it ought to be extirpated: she was brought forth, signifies it was nearly effected: and she sent to her father-in-law, signifies insinuation: saying, By the men whose these things are, I am with child, signifies that such a principle was in their religious [principle]: and she said, Acknowledge, I pray, whose are this signet, and parricle, and staff, signifies that it might be known from the pledges: and Judah acknowledged, signifies that being his he affirmed: and he said, She is more just than we, signifies that there was no conjunction of the external with the internal, but of the internal with the external: because that I did not give her to Shelah my son, signifies because the external was of such a quality: and he added not any longer to know her, signifies that there was no more any conjunction.

4901. "It came to pass, within about three months"—that hereby is signified a new state, appears from the signification of three, as denoting what is complete, and hence the last and the first together, or the end and the beginning together; see n. 1825, 2788, 4495; and from the signification of month, as denoting state; see n. 3814; for all times in the internal sense signify states, as hour, day, week, month, year, age, and also times of times, as mid-day, evening, night, morning, which are times of the day, and as summer, autumn, winter, spring, which are times of the year, and also times of age, as infancy and childhood, youth, adult age, old age, all which with several besides signify states; what is meant by states, may be seen, n. 4850. The ground and reason why times signify states, is, because times are not given in the other life; the progression of the life of spirits and angels appears indeed as in time, but they have no thought from times, as men in the world have, but their thought is from states of the life, and this without notion of times; a further reason is, because the progressions of their life are not distinguished into ages, for in that world they do not grow old, and because there are no days nor years there, inasmuch as the sun there, which is the Lord, is always rising and never sets; hence it is that no notion of time enters their thoughts, but a notion of state and of the progressions thereof; notions are taken from those things which are and exist before the senses. These things must needs appear as paradoxical, but the reason of their so appearing is, because man, in singular

lar the ideas of his thought, hath somewhat from time and space adjoined ; hence his memory and recollection, and hence also his inferior thought, the ideas of which are called material ; but that memory, out of which come such ideas, in the other life is quiescent ; they who are in that life are in the interior memory, and in the ideas of its thought, and thought from this latter memory hath not times and spaces adjoined to it, but instead thereof states and their progressions ; hence also it is that they correspond, and that in consequence of such correspondence times in the Word signify states. That man hath an exterior memory, which is proper to him in the body, and that he hath also an interior memory, which is proper to his spirit, may be seen, n. 2469 to 2494. The reason why within about three months, signifies a new state, is, because by months, into which also times in the world are distinguished, is signified state, and because by three is signified the last and first together, or the beginning and the end together, as was said above ; in the spiritual world, inasmuch as there is a continual progression of states from one into another, consequently in the last or end of every state there is the first or beginning, hence continuation, therefore by the expression, "within about three months," is signified a new state. The case is similar in the church, which is the spiritual world or the Lord's kingdom in earth, the last of the church with one nation is always the first of the church with another. Inasmuch as the last is thus continued into the first, therefore it is occasionally said of the Lord, that he is the last and the first, as in Isaiah xli. 4 ; chap. xliv. 6 ; Apoc. xxi. 6 ; chap. xxii. 13 ; and thereby in the respective sense is signified what is perpetual, and in the supreme sense what is eternal.

4902. "And it was told Judah"—that hereby is signified communication, appears from the signification of being told, as denoting communication, see above, n. 4856.

4903. "Saying, Thamar thy daughter-in-law hath committed whoredom"—that hereby is signified perception on the occasion that it is false that any conjugal principle intercedes, appears from the signification of saying in the historicals of the Word, as denoting perception, see above, n. 4892 ; and from the signification of committing whoredom, as denoting what is false, see n. 2466, 2729, 3399, 4865 ; and from the representation of Thamar, as denoting the internal of the representative church, see also above, n. 4864 ; and from the signification of daughter-in-law, as denoting the truth of the church, see n. 4843, 4869 ; hence by the above words, "saying, Thamar thy daughter-in-law hath committed whoredom," is signified perception on the occasion that it is false that any conjugal principle intercedes.

tercedes. How these things are in the series, may be seen above, n. 4864, 4865, 4866, viz. that the Jewish nation from their religious [principle] perceived the internal of the church no otherwise than as a harlot, and its preaching, and life according thereto no otherwise than as whoredom; for they who are in an external principle alone without an internal, consider the internal of the church in no other view, inasmuch as they call that false which is true, and that true which is false; the reason is, because no one can see from an external principle alone, whether a thing be false or true, but from an internal principle; there must be internal sight to judge of those things which relate to external sight, and the internal sight, in order to judge of those things which relate to external sight, must be altogether in the light of heaven, and it is not in the light of heaven, unless it is in faith in the Lord, and from that faith reads the Word. That the Jewish nation was in an external principle without an internal, and therefore believed truth to be false, and vice versa, is evident from their doctrinal tenet, in that it was allowable to hate an adversary, and also from their life, in that they hated all who were not of their religious [principle;] yea, that they believed they were doing what was well-pleasing to Jehovah and were serving him, when they treated the nations with barbarity and cruelty, by exposing their bodies, when they were slain, to be devoured by wild beasts and birds, by cutting them alive with saws, piercing them with spikes and axes of iron, and making them pass through the brick-kiln, 2 Sam. xii. 31; yea, it was also agreeable to their doctrinals, to treat a companion nearly in a like manner, who for any cause was a declared enemy; hence it may plainly enough appear, that there was nothing of an internal principle in their religious [principle;] if any one in this case had said to them, that such things were against the internal of the church, they would have replied that this was false. That they were merely in externals, and were altogether ignorant what an internal principle is, and led a life contrary to an internal principle, is also evident from what the Lord teaches in Matthew, chap. v. ver. 21 to 48.

4904. "Behold also she is with child to whoredoms"—that hereby is signified that hence somewhat may be produced, appears from the signification of bearing in the womb or being with child, as denoting to produce something; for by seed is signified the truth of faith, and by conception its reception, hence by bearing in the womb or being with child is signified to produce; and from the signification of whoredom, as denoting what is false, viz. grounded in their religious [principle,] as above, n. 4903; hence it is evident, that by these words, "say-
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“ing, Thamar thy daughter-in-law hath committed whoredom ;
 “ behold, also she is with child to whoredoms,” is signified perception that it is false that any conjugal principle intercedes, and that hence any thing can be produced ; to be produced, when it is predicated of the church, hath reference to the good which is produced by truth, and it is then produced, when truth by the understanding passes into the will, and from the will into act, for the truth of faith, as was said above, is the seed, and conception is reception, and reception then is effected, when truth, which is of the understanding, passes into good which is of the will, or when truth which is of faith passes into good which is of charity, and when it is in the will, it is in its womb, and then first it is produced ; and when man in act is in good, that is, when he produces good from the will, thus from delight and freedom, in this case it goes forth from the womb or is born ; which is also meant by being re-born or regenerated ; hence it is manifest what is signified in the spiritual sense by being with child ; but in the present case the contrary is signified, viz. that nothing of good could be produced, for that nation, which is here treated of, was not in any truth, inasmuch as it was not in any internal principle of the church, but in the false. That to be re-born or regenerated, that is, to be made an internal man, was a thing altogether unknown to that nation, consequently that it seemed to them as a harlot, may appear from Nicodemus, who was a ruler of the Jews, John iii. 1 to 13, for he said, “ How can a man be born when he is old ? Can he enter a second time into his mother’s womb ? ” verse 4. It is a known thing that the Lord opened the internal things of his kingdom and church, but still those internal things were known to the ancients, as that man should be re-born in order to enter into life, and that in such case he should put off the old man, that is, the loves of self and of the world with their concupiscences, and should put on the new, that is, love towards the neighbour and to God ; also that heaven was in the regenerate man, with several things besides which are internal ; these things were known to those who were of the ancient church, but they were led to them by the external things which were representative ; but whereas such things were altogether lost with the Jewish nation, therefore the Lord taught them, yet he abolished the representatives, because the greatest part of them had respect to himself, for the image must vanish when the effigy itself appears ; he established therefore a new church, which was not to be led, as the former, by representatives to things internal, but which was to know things internal without representatives ; and in the place thereof he enjoined only some external things,

viz. baptism and the holy supper; baptism as a means whereby regeneration might be had in remembrance, and the holy supper as a means whereby remembrance might be had of the Lord and of his love towards the universal human race, and of the reciprocal love of man to him. These observations are made in order that it may be known, that the internal things of the church, which the Lord taught, were known to the ancients, but that with the Jewish nation they were altogether lost, inasmuch that they were no otherwise regarded than as fables.

4905. "And Judah said"—that hereby is signified sentence from the religious [principle] in which the Jewish nation was, appears from the representation of Judah, as denoting the religious [principle] of the Jewish nation, see n. 4864; that sentence therefrom is signified, is evident from what now follows.

4906. "Bring her forth, and let her be burnt"—that hereby is signified that it ought to be extirpated, viz. the internal of the church which is represented by Tamar, appears from the signification of bringing her forth and burning, as denoting, to extirpate; to bring forth is predicated of the truth, and to burn of the good, which were to be extirpated. That burning is predicated of the extirpation of good, is manifest from several passages in the Word; the ground and reason of such predication is, because fire and flame in the spiritual sense is good, and hence heat is the affection of good; but in the opposite sense fire and flame is evil, and hence heat is the affection of evil, see n. 1297, 1861, 2446; good also is actually the spiritual fire, from which comes the spiritual heat which vivifies, and evil is the fire and hence the heat which consumes. That the good of love is spiritual fire, and that the affection of that good is spiritual heat, may be very manifest to him who attends and reflects, for if he reflects whence man hath vital fire and heat, he will find that it is from love, for as soon as he ceases to love, the man also grows cold, and the more he is in love, so much the more he grows warm; unless man's vital principle was from this origin, he could not in any wise have had life; but that spiritual fire or heat, which constitutes life, becomes a burning and consuming fire with the evil, for with them it is turned into such a fire. With animals void of reason, spiritual heat also flows in and constitutes life, but it is a life according to the reception in their organical forms, hence they have sciences and affections connate, as in the case of bees and the rest.

4907. "She was brought forth"—that hereby is signified that

that it was nearly effected, viz. that it was extirpated, may appear from the signification of being brought forth and burned, as denoting to be extirpated, see just above, n. 4906; here therefore being brought forth to be burned denotes that extirpation was nearly effected.

4908. "And she sent to her father-in-law"—that hereby is signified insinuation, viz. that she was with child by him, appears from the series, whence this sense results.

4909. "Saying, By the man whose these things are, I am 'with child'"—that hereby is signified that such a principle was in their religious [principle,] appears from the representation of Judah, who in this case is the man, as denoting the religious [principle] of the Jewish nation, see n. 4864, 4905; and from the signification of bearing in the womb or being with child, as denoting to be produced, see n. 4904, but in the present case denoting to be in, for what is produced, that is in, viz. that which is conceived. This product is the first effect, which as being efficient is called a cause, from which comes further effect, see above, n. 4904. What was in their religious [principle,] may appear from what was said above, n. 4899, and also from what follows.

4910. "And she said, Acknowledge, I pray, whose is this 'signet, and pannicle, and staff'"—that hereby is signified that it might be known from the pledges, appears from the signification of signet, pannicle, and staff, as denoting pledges of the conjunction of the external or natural man, see n. 4874, 4887.

4911. "And Judah acknowledged"—that hereby is signified that being his he affirmed, appears from the signification of acknowledging, as denoting to affirm, and this because from the pledges he acknowledged that it was his own. In this passage is described the genius [or temper] of that nation which is such, that although they reject the internal of the church as false, yet when it is insinuated into them that it is theirs, they accept and affirm. They who are in the fifth of loves, that is, in avarice, and at the same time in self-love, as this nation is, cannot possibly elevate the mind's view, and see truth from any other source than from self, wherefore when it is attributed to them, in this case they affirm; as for example; if they are told, that the Word in itself is divine, and contains the arcana of heaven, and also such arcana as can only be comprehended by the angels, this truth they affirm inasmuch as they make the Word their own, because it was for them, with them, and the letter treats of them; but the arcana themselves or spiritual truths, if they be discovered to them, they reject. If they
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are told, that the rituals of their church were all holy in themselves, this truth they affirm, because they make those rituals their own; but if it be said, that those holy things were in the rituals apart from them, this they deny. Again, if they are told, that the Jewish church was celestial and the Israelitish church spiritual, and if it be explained to them what is meant by celestial and spiritual, this also they would affirm; but if they were to be told, that those churches are called celestial and spiritual from this circumstance, that singular the things therein represented celestial and spiritual things, and that representatives regard the thing and not the person, they deny it.—Again, if they are told, that in the staff of Moses there was power from Jehovah, thus divine power, this they affirm and call it truth; but if they are told, that that power was not in the staff, but only in the divine command, this they deny and call it false. Again, if they are told, that the brazen serpent set up by Moses healed those who were bitten by serpents, and thus that it was miraculous, they affirm it; but if they are told, that it was not healing and miraculous in itself, but from the Lord who was represented, they deny it and call it false; compare what is related and said concerning the serpent, Numb. xxi. 7, 8, 9; 2 Kings xviii. 4; John iii. 14, 15. In like manner in other instances. Such are the things which are signified by Judah's acknowledging, and which, on the part of the nation signified by him, were conjoined with the internal of the church which is represented by Tamar; and inasmuch as they were such, Judah did not enter in to her as a brother-in-law to a wife, but as a whore-monger to a harlot.

4912. "And he said, She is more just than me"—that hereby is signified that there was no conjunction of the external with the internal, but of the internal with the external, appears from what was said above, n. 4899, concerning the church at the Jewish nation, and *in* that nation, viz. that *at* that nation there was the church, that is, the internal was conjoined with the external, but *in* that nation there was no church, that is, the external was not conjoined with the internal; for in order that the church may be *in* a nation, there must be a reciprocal [principle of conjunction.]

4913. "Because that I have not given her to Shelah my son"—that hereby is signified because the external principle was such, may appear from what hath been above explained, viz. that Tamar could not be given to Shelah Judah's son, because thereby there would have been conjunction as of a wife with a husband according to the law concerning the duty of a brother-in-law, and yet the religious [principle] of the Jewish nation, which

which was to be represented, was not such, but was of a quality resembling the conjunction of a father-in-law with a daughter-in-law as with a harlot.

4914. "And he added not any longer to know her"—that hereby is signified that there was no conjunction any more, appears from the signification of knowing, as denoting to be conjoined; and from the signification of not adding any longer, as denoting that it was no more, consequently that there was no more any conjunction with the internal of the church; for by Tamar is represented the internal of the church. On that account also Judah had no more sons.

4915. Verses 27, 28, 29, 30. *And it came to pass in time that she brought forth, and, lo, twins were in her womb. } And it came to pass, in her bringing forth, she gave a hand; and the midwife took and bound [scarlet] double-dyed upon his hand, saying, This came forth first. } And it came to pass, as he drew back his hand, lo, his brother came forth; and she said, Why hast thou broken a breach over thee? and she called his name Perez. } And afterwards came forth his brother, upon whose hand was the [scarlet] doubled-dyed; and she called his name Serah.* It came to pass in time, signifies a following state: that she brought forth, signifies acknowledgment on the part of internal truth; and lo, twins were in her womb, signifies each principle of the church; and it came to pass in her bringing forth, signifies production: she gave a hand, signifies power: and the midwife took, signifies the natural principle: and bound [scarlet] double-dyed upon his hand, signifies that she marked it; [scarlet] double-dyed is good: saying, This came forth first, signifies that it had the priority; and it came to pass as he drew back his hand, signified that he hid his power: lo, his brother came forth, signifies the truth of good: and she said, Why hast thou broken a breach over thee, signifies the separation thereof from good apparently: and she called his name Perez, signifies quality; and afterwards came forth his brother, signifies good actually prior: upon whose hand was the [scarlet] double-dyed, signifies acknowledgment that it is good: and she called his name Serah, signifies quality.

4916. "It came to pass in time"—that hereby is signified a following state, appears from the signification of time, as denoting state, see n. 1274, 1332, 2625, 2788, 2837, 3254, 3356, 3827, 4882, 4901; that by its coming to pass in time is signified a following state, is evident, because what came to pass now follows, see also n. 4814.

4917. "That she brought forth"—that hereby is signified acknowledgment on the part of internal truth, appears from the signification

signification of bringing forth, as denoting to acknowledge in faith and act, see n. 3905, 3915, 3919; and from the representation of Tamar, who in this case is *she*, as denoting the internal of the representative church, consequently internal truth.

4918. "And, lo, twins were in her womb"—that hereby is signified each principle of the church, appears from the signification of twins, as denoting each, viz. good and truth, see n. 3299; and from the signification of womb, as denoting where good and truth lies conceived, consequently where that is which is of the church; womb in the genuine sense signifies the inmost principle of conjugal love in which is innocence, because the womb corresponds to that love in the grand man, and inasmuch as conjugal love derives its origin from the love of good and of truth, which is of the heavenly marriage, and this marriage is heaven itself or the Lord's kingdom, and the Lord's kingdom in the earths is the church, therefore by womb is also signified the church; for the church is where the marriage of good and truth is. Hence it is that to open the womb denotes doctrines of churches thence derived, n. 3856, and also the faculty of receiving the truths and goods which are of the church, n. 3967; and that to come forth from the womb denotes to be re-born or regenerated, n. 4904, that is, to be made a church, for he who is re-born or regenerated is made a church. Inasmuch as by coming forth from the womb is signified re-birth, and hence the church, therefore the Lord in the Word is called he who formeth from the womb, he who bringeth forth from the womb; and they who are regenerated and made a church, are said to be carried from the womb, as in Isaiah, "Thus saith Jehovah thy maker, *he who formeth thee from the womb*, he helpeth thee," xliv. 2. Again, "Thus saith Jehovah, thy redeemer, and *he who formed thee from the womb*," xliv. 24. Again, "Jehovah saith, *he who formed me from the womb into his servant*, to bring back Jacob to him, and Israel may be gathered to him," xlix. 5. And in David, "Jehovah *who brought me forth from the womb*," Psalm xxii. 9. Again in Isaiah, "Attend to me, O house of Jacob, and *all the remains of the house of Israel, carried from the womb*," xlv. 3. And in David, "The wicked are alienated *from the womb*, and they wander away from *the belly* by the words of *a lie*," Psalm lviii. 3; where to be alienated from the womb is to be alienated from good which is of the church, and to wander away from the belly is from truth. So in Hosea, "The pangs of a woman in travail shall come upon thee: he is a son not wise, because in the time *he doth not stand in the womb*"

"womb of sons," xiii. 13; not to stand in the womb of sons denotes not in the good of truth which is of the church. Again, *"As a bird their glory shall fly away from the birth, from the belly, and from conception,"* ix. 11, denoting that the truth of the church will altogether perish, from the birth what is born, from the belly what is in gestation, from conception what is sprung forth. Again, in Isaiah, *"I know that dealing treacherously thou wouldest deal treacherously; and thou wast called a transgressor from the womb,"* xlviii. 8, denoting that he was such from the first of the church. So in the Apocalypse, *"A great sign was seen in heaven; a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; but bearing in the belly, she cried being in travail, and was pained to bring forth,"* xii. 1, 2; the woman denotes the church, n. 252, 253, 255; the sun with which she was encompassed, is the good of love, n. 30 to 58, 1529, 1530, 2441, 2495, 4060, 4696; the moon which was under her feet is the truth of faith, n. 30 to 38, 1529, 1530, 2120, 2495, 4696; stars are the knowledges of good and truth, n. 2495, 2849, 4679; the reason why there were twelve stars is, because twelve are all, thus all the things of faith, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; bearing in the belly denotes the truth of the church conceived; being in travail and being pained to bring forth denotes that it was received with difficulty.

4919. *"And it came to pass in her bringing forth"*—that hereby is signified production, appears from the signification of bringing forth, as denoting to acknowledge in faith and act, see n. 3905, 3915, 3919; and whereas what is acknowledged in faith and act is produced, therefore by bringing forth is signified production, viz. of the good and truth, which are of the church.

4920. *"And she gave a hand"*—that hereby is signified power, appears from the signification of hand, as denoting power, see n. 878, 3387.

4921. *"And the midwife took"*—that hereby is signified the natural principle, appears from the signification of midwife, as denoting the natural principle, see n. 4587; how this case is, will appear from what follows. That midwife in the spiritual world has another signification than what it has in the natural world, may be manifest from this consideration, that none of the things relating to births, consequently relating to the office of a midwife, are in the former world, whence it is evident that the angels, who are attendant upon man, when he is reading these words, instead of midwife perceive somewhat else,

else, and indeed somewhat which is spiritual; consequently, inasmuch as the angels keep their ideas in those things which relate to spiritual birth, therefore by midwife they have a perception of what assists and receives that birth; that this is the natural principle, may be seen shown above, n. 4587.

4922. "And bound upon his hand [scarlet] double-dyed" --that hereby is signified that she marked it, viz. the power, and that [scarlet] double-dyed denotes good, appears from the signification of binding upon the hand, as denoting to mark power, for hand is power, see n. 4920; and from the signification of double-dyed [*dibaphum*] as denoting good, and indeed spiritual good; the reason why double-dyed [*dibaphum*] denotes spiritual good is, because it is of a scarlet colour, and scarlet

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[scarlet]
passages
"If then
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"ment of gold, in vain shalt thou render thyself beautiful; the
"lovers will abhor thee," iv, 30, speaking of Judah, where
to clothe thyself with [scarlet] double-dyed denotes spiritual
good, to adorn with an ornament of gold denotes celestial good.
And in 2 Book of Samuel, "David lamented over Saul, and
"over Jonathan; and inscribed to teach the sons of Israel the
"bow. Ye daughters of Israel weep over Saul, *who clothed*
"you with [scarlet] double dyed with delightful things, who set
"an ornament of gold upon your apparel," i. 17, 24, where to
teach the bow is to teach the doctrine of love and charity, for
this is signified by bow; to clothe with [scarlet] double-dyed
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denotes spiritual good, as before, and to set an ornament of gold upon the apparel denotes celestial good. Inasmuch as this was the signification of [scarlet] double-dyed, therefore it was commanded, that it should be laid over the curtains of the tabernacle, over the vail, over the covering of the door of the tent, over the covering for the gate of the court, over the table of faces, when they journeyed, upon Aaron's garments of holiness, as upon the ephod, the breastplate of judgment, upon the borders of the cloak of the ephod. Upon the curtains of the tabernacle in this passage, "Thou shalt make for the tabernacle ten curtains, fine twined linen, and blue, and purple, and *scarlet double-dyed*," Exod. xxvi. 1. Upon the vail in this passage, "Thou shalt make a vail of blue, and purple, and *scarlet double-dyed*," Exod. xxvi. 31. Upon the covering for the door of the tent in this passage, "Thou shalt make a covering for the door of the tent of blue, and purple, and *scarlet double-dyed*, and fine twined linen," Exod. xxvi. 36. Upon the covering for the gate of the court in this passage, "For the gate of the court thou shalt make a covering of blue, and purple, and *scarlet double-dyed*, and fine twined linen, wrought with needle-work," Exod. xxvii. 16. Upon the table of faces when they journeyed in this passage, "When the camp journeys, they shall spread over the table of faces a cloth of *scarlet double-dyed*, and shall cover with a covering of badgers' skin," Numb. iv. 8. Upon the ephod in this passage, "Thou shalt make an ephod of gold, of blue, and of purple, and of *scarlet double-dyed*, fine twined linen, the work of the artificer," Exod. xxviii. 5, 6, 8. Upon the belt in like manner. Upon the breastplate of judgment in this passage, "Thou shalt make a breastplate of judgment, of the work of the artificer, as the work of the ephod, of gold, blue, and purple, and *scarlet double-dyed*, and fine twined linen," Exod. xxviii. 15. "Upon the borders of the cloak of the ephod, pomegranates of blue, and of purple, and of *scarlet double-dyed*," Exod. xxviii. 33. Inasmuch as the tent of assembly with the ark represented heaven, therefore the above colours were commanded, which signified in their order things celestial and spiritual in heaven, viz. blue and purple signified celestial goods and truths; scarlet double-dyed and fine twined linen spiritual goods and truths; every one may know, who reads the holy Word, that every thing therein hath some signification; and he who believes the Word holy from this ground, that it was sent down from the Lord through heaven, may know, that the celestial and spiritual things of his kingdom are signified.—In like manner it was commanded, that "in the cleansings of

“the leprosy, wood of cedar, *scarlet*, and hyssop should be applied,” Levit. xiv. 4, 6, 52; “and that upon the burning of the red heifer, from which was to come the water of separation, should be put wood of cedar, and hyssop, and *double-dyed of purple*,” Numb. xix. 6. The profanation of good and of truth is also described by like expressions in the Apocalypse, “I saw a woman sitting upon a *scarlet* beast, full of names of blasphemy; and had seven heads and ten horns.—The woman was clad in purple and *scarlet*, and gilded with gold, and with precious stone, and with pearls, having a golden cup in her hand full of the abominations and uncleanness of whoredoms,” chap. xvii. 3, 4. And afterwards, “Alas, alas, the great city which was clad in fine linen, and purple, and *scarlet* gilded with gold, and precious stone, and pearls,” Apoc. xviii. 16; speaking of Babel, by which is signified the profanation of good, n. 1182, 1183, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326; in the above passages the profanation of good and truth, which is Babylonian; with the prophets of the Old Testament Babel denotes the profanation of good, and Chaldea the profanation of truth. Scarlet in the opposite sense signifies the evil which is opposed to spiritual good, as in Isaiah, “If your sins be as *scarlet* they shall be made white as snow: if they be red as purple, they shall be as wool,” i. 18; the reason why scarlet signifies that evil is, because blood, from its redness also, signifies in the genuine sense spiritual good, or charity towards the neighbour, but in the opposite sense violence offered to charity.

4923. “Saying, This came forth first”—that hereby is signified that he had priority, appears from the signification of coming forth first, or being the first-born, as denoting priority and superiority, see n. 3325. The subject treated of here and in what follows to the end of this chapter is concerning primogeniture. He who is not acquainted with the internal sense of the Word, may conjecture, that it is primogeniture only which is treated of, consequently the prerogatives which the first-born would obtain according to the laws; but he who knows any thing concerning the internal sense, may see evidently enough, that somewhat more sublime here also lies concealed and treasured up, as well from the fact itself, that one of the children stretched out the hand and drew it back again, and that then the other came forth, as from the consideration that hence they were named, and that the midwife bound the [*scarlet*] double-dyed upon the hand of the prior; and further, from circumstances nearly similar respecting Esau and Jacob, in that they struggled together in the womb, and when Esau came forth first, that Jacob held his

his heel, Gen. xxv. 23, 24, 26; moreover also from the two sons of Joseph, that Jacob, when he blessed them, placed the right hand on the younger, and the left on the elder, Gen. xlviii. 17, 18, 19. The Jews and also some of the Christians indeed believe that in these, and also in the rest of the passages of the Word, there is somewhat stored up which they call mystical, and this by reason that from infancy they have been impressed with holy ideas of the Word; but when it is inquired what that mystical somewhat is, this they do not know; if they are told that being in the Word, inasmuch as the Word is divine, it must necessarily be such as it is with the angels in heaven, and that no other mystical [sense or meaning] can be given, and that if any other be given, it would be either fabulous, or magical, or idolatrous, and further, that that mystical [sense or meaning,] which is with the angels in heaven, is nothing else than what is called the spiritual and celestial [sense or meaning,] and treats solely concerning the Lord, concerning his kingdom, and concerning the church, consequently concerning good and truth, and if they knew what good and truth is, or what love and faith is, that they might also know that mystical [sense or meaning,] when this is told them, scarce any one believes it, yea, such is the ignorance which prevails at this day amongst those who are of the church, that what is related concerning a celestial and spiritual [principle] is scarce comprehensible. But be it so, nevertheless since by the divine mercy of the Lord it hath been granted me to be at the same time in heaven as a spirit and on earth as a man, and hence to discourse with the angels, and this now continually for several years, I cannot do otherwise than open those things of the Word which are called mystical, that is, its interior things, which are the spiritual and celestial things of the Lord's kingdom. But what is involved in the internal sense in the things here related concerning the two sons of Thamar, will be shown in what now follows.

4924. "And it came to pass as he drew back his hand"—that hereby is signified that he concealed his power, appears from the signification of hand, as denoting power, see n. 878, 3387, 4920, to conceal which is signified by drawing back.

4925. "And, lo, his brother came forth"—that hereby is signified the truth of good, appears from the signification of brother, as denoting what is consanguineous from good, see n. 3815, 4267, thus the truth of good; the truth of good is that truth which is derived from good, or is that faith which is derived from charity. The subject here treated of in the internal sense is concerning primogeniture with those who are re-born or regenerated by the Lord, consequently concerning primogeniture in the church; it was a matter of dispute from the most ancient times
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what is the first-born, whether the good which is of charity, or the truth which is of faith; and inasmuch as good, during the process of man's being re-born and becoming a church, doth not appear, but conceals itself in the interior man, and only manifests itself in a certain affection, which doth not fall manifestly into the sense of the external or natural man, until he is re-born, whereas truth manifests itself, for this enters by the senses, and deposits itself in the memory of the external or natural man, therefore several have fallen into the error of supposing that truth is the first-begotten, and at length also into the error, that truth is the essential of the church, and so essential, that truth, which is called faith, is able to save without the good which is of charity; from this one error several others have been derived, which have infected not only doctrine but life, as that man may be saved, without any respect to his life, if so be he hath faith; that even the most wicked, if at the hour of death they make a confession only of certain tenets of faith, are received into heaven; that every one is in a capacity of being received into heaven through grace, whatsoever his life hath been; and inasmuch as they are principled in this doctrine, they do not know at length what charity is, nor are they concerned about it: and finally, neither do they believe that there is such

le as charity, consequently neither that there is a hell; the reason is, because faith without charity, without good, teaches nothing, and the more it recedes, the more it infatuates a man; for it is good, into which the Lord flows in, and gives intelligence and wisdom, consequently superior intuition, and also perception, whether it be so or be not so. From these considerations

it may be evident how the case is with promogeniture, viz. that actually it belongs to good, and that apparently it belongs to truth; this now is what is here described in the internal sense by the birth of the two sons of Thamar; for by the [scarlet] double-dyed, which the midwife bound upon the hand, is signified good, as was shown, n. 4922; by coming forth first is signified priority, n. 4923; by drawing back the hand is signified that good concealed its power, as hath been shown just above; by his brother coming forth, is signified truth; by breaking a breach over thee, is signified the separation of truth from good apparently; by his brother afterwards coming forth is signified that good was actually prior; and by upon whose hand the [scarlet] double-dyed is, is signified acknowledgment that it is good, for good is not acknowledged to be prior until man is re-born, for then man acts from good, and from it regards truth and its quality. These are the things which are contained in the

the internal sense, which teaches how the case is with good and truth with the man who is born anew, viz. that good actually is in the first place, but truth apparently, and that good doth not appear that it is in the first place whilst man is regenerating, but manifestly when he is regenerated; but there is no need to explain these things further, inasmuch as they have been before explained, see n. 3324, 3325, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337. And that from ancient times the point hath been controverted concerning primogeniture whether it belongs to good or truth, or whether to charity or faith, see n. 2495. Inasmuch as the Lord in a supreme sense is the first-born, and hence love to him and charity towards the neighbour, therefore in the representative church a law was enacted, that the first-born things should be Jehovah's, concerning which it is thus written in Moses, "Sanctify to me every first-born thing, the opening of the womb amongst the sons of Israel, in man and in beast: let them be mine," Exod. xiii. 2. "Thou shalt cause the opening of the womb to Jehovah, and every opening of beast; they shall be Jehovah's," Exod. "opening of the womb shall be mine; their cattle, thou shalt give the male, the opening of the cattle," Exod. xxxiv. 19. "Every opening to all flesh, which they shall bring to Jehovah, beasts, it shall be for thyself: nevertheless, shalt redeem every first-born of man," Behold, I have taken the Levites out of the Israel, in the place of every first-born, the opening of the sons of Israel, that they may be," Numb. iii. 12; inasmuch as that is the first-born of the womb, therefore where it is mentioned, the word is always called the opening of the womb, denoting which is signified; that it is good, is evident from things in the internal sense, especially from the case concerning the sons of Thamar, that Serah was born of the womb, by whom is represented good, and the scarlet double-dyed upon his hand, denoting truth, of which opening is predicated, that truth are, consequently the church, see n. 491. Inasmuch as it is to give power that truth may be born. Inasmuch as the Lord is the alone first-born, being essential good, and truth is all truth, therefore also that Jacob, who was born, might represent him, it was permitted that he had the primogeniture from Esau his brother, and he was sufficient, he was surnamed Israel, that by it

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represent the good of truth, for Israel in the representative sense is the good which is procured by truth, n. 3654, 4286, 4598.

4926. "And she said, Why hast thou broken a breach over thee"—that hereby is signified the separation thereof from good apparently, appears from the signification of a breach, as denoting the infraction and perversion of truth by separation from good, of which we shall speak presently; that to break a breach in this passage is to pluck away the [scarlet] double-dyed from the hand, is evident, thus to separate good, for by the [scarlet] double-dyed is signified good, n. 4922; that it was apparently, follows from this consideration, that it so appeared to the midwife, for it was not he who had the [scarlet] double-dyed, but his brother by whom is represented truth; on this subject see what was shown just above, n. 4925, viz. that good is actually the first-born, but truth apparently; this may be further illustrated from the uses and members in the human body; it appears as if the members and organs are before, and that their uses are after, for they are first presented to the eye, and are also known before the uses, nevertheless the use is prior to the members and organs, inasmuch as these latter are from uses, and thus formed according to uses, yea, use itself forms them and adapts them to itself; unless this was the case, all and singular the things appertaining to man would in no wise conspire so unanimously to one. The case is similar with good and truth; it appears as if truth was prior, whereas good is prior, being that which formeth truths, and adapts them to itself; wherefore truths considered in themselves are nothing else but goods formed, or forms of good; truths also in respect to good are as the viscera and fibres in the body in respect to uses, good also viewed in itself is nothing else but use. That breach signifies infraction into truth, and the perversion thereof, by separation from good, is evident also from other passages in the Word, as in David, "Our garners are full, yielding supply from food to food; our flocks are thousands and ten thousands in our streets; our oxen are laden; *there is not a breach*," Psal. cxliv. 13, 14, speaking of the ancient church, such as it was in its youth; food, with which the garner was full, denotes spiritual food, that is, truth and good; flocks and oxen denote internal and external goods; *there is not a breach*, denotes that truth is not inflected or broken through by separation from good. So in Amos, "I will raise up the tent of David which is fallen to pieces, and *I will hedge up their breaches*, and will restore the destroyed things thereof; I will build according to the days of eternity," ix. 11, speaking of the church which

is principled in good; the tent of David fallen to pieces is the good of love and charity from the Lord; that tent is that good, see n. 414, 1102, 2145, 2152, 3312, 3391, 4128, 4391, 4599, and that David is the Lord, n. 1888; to hedge up breaches denotes to amend falses, which have entered by the separation of truth from good; to build according to the days of eternity denotes according to the state of the church in ancient times; that state and that time is called in the Word the day of eternity, and the day of an age, and also of generation and generation. And in Isaiah, "He builds of thee the wastes of an age, the foundations of generation and generation; and he shall be called, *The repairer of the breach* for thee, *The bringer back of paths to dwell in*," lviii. 12, speaking of the church where charity and life is the essential; to repair the breach denotes also to amend the falses, which have crept in by the separation of truth from good, every false being from this source; to bring back paths to dwell in denotes the truths which are of good, for paths or ways are truths, n. 627, 2333, and to dwell is predicated of good, n. 2268, 2451, 2712, 3613. Again, "Ye have seen *the breaches of the city of David* that they are *very many*;" and ye have gathered together the waters of the lower fish-pond," xxii. 10; the breaches of the city of David denote falses of doctrine; the waters of the lower fish-pond denote the traditions whereby they made infractions into the truths which are in the Word, see Matt. xv. 1 to 6; Mark vii. 1 to 14. And in Ezekiel, "Ye have not gone up into *the breaches*, neither have ye hedged the hedge for the house of Israel, that ye might stand in the war in the day of Jehovah," xiii. 5. Again, "I sought from them a man (*vir*) to hedge up the hedge, and to stand in *the breach* before me for the earth, that I might not destroy it; but I did not find," xxii. 30; to stand in the breach denotes to defend and to take heed lest falses break in. So in David, "Jehovah said, that he would have destroyed the people, had not Moses his elect stood in *the breach* before him," Psalm cvi. 28, where to stand in the breach denotes also to take heed lest falses break in; Moses is the Word, see pref. to chap. xviii. Gen. and n. 4859. And in Amos, "They shall draw out your posterity with fish-hooks. Ye shall go forth through *the breaches*, every one from his country; and ye shall cast down the palace," iv. 2, 3; to go forth through the breaches denotes by falses grounded in reasonings; the palace is the Word, consequently the truth of doctrine which is from good. And whereas by breaches is signified the false which exists by the separation of truth from good, the same thing also, in the representative sense, is signified by strengthening and repairing

repairing the breaches of the house of Jehovah, 2 Kings xii. 6, 7, 8, 12; chap. xxii. 5. So in the second book of Samuel, "It grieved David, that Jehovah *had broken a breach* in Usa; "whence he called that place *Perez-Usa*," vi. 8, speaking of Usa, who died because he touched the ark; by the ark was represented heaven, in the supreme sense the Lord, consequently the divine good; but by Usa was represented that which ministers, thus truth, for this ministers to good; the above separation is signified by the breach in Usa.

4927. "And she called his name Perez"—that hereby is signified quality, viz. of the separation of truth from good apparently, appears from the signification of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; the quality itself is Perez, for in the original tongue Perez is a breach.

4928. "And afterwards came forth his brother"—that hereby is signified good actually prior, appears from the representation of Serah, who in this case is the brother, as denoting good, for he it was who opened the womb, thus who was the first-born, and upon whose hand was the [scarlet] double-dyed; that it is good, may be seen, n. 4925. The reason why by his brother afterwards coming forth, is signified that good is actually prior, is, because good, during man's regeneration, doth not appear, inasmuch as it conceals itself in his interior man, and only flows-in into truth by an affection according to the degrees of the conjunction of truth with itself; when therefore truth is conjoined to good, as is the case when man is regenerated, then good manifests itself, for man then acts from good, and regards truth as derived from good, for he is then more studious of life than of doctrine.

4929. "Upon whose hand was the [scarlet] double-dyed"—that hereby is signified acknowledgment that it is good, appears from this consideration, that he was now acknowledged from the [scarlet] double-dyed upon the hand, thus that it was good which opened the womb, or which was the first-born. By the midwife binding the [scarlet] double-dyed upon the hand is signified that she marked who was the first-born, hence acknowledgment is here signified.

4930. "And she called his name Serah"—that hereby is signified quality, appears from the signification of calling a name, as denoting quality, see above, n. 4927. The quality which is signified by Serah, is the quality of that thing which hath been hitherto treated of in the internal sense, viz. that good is actually the first-born, and truth apparently. The quality itself contains in it things innumerable, which things
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innumerable cannot be seen in the light of the world, but in the light of heaven, thus before the angels; if a man was to see the quality of one thing as it appears before the angels, he would be amazed, and would confess that he had in no wise believed it, and that respectively his knowledge was next to nothing.—Serah in the original tongue signifies rise, and is attributed to the sun and to the first appearance of its light; hence Serah was named, because the case is similar with good appertaining to the man who is regenerating, for it first arises and gives light, by virtue of which light those things are illustrated which are in the natural man, so that they may be seen and acknowledged, and finally believed; unless there was light from good within in man, he could not in any wise see truths to acknowledgment and faith, but only either as such things which were to be called true for the sake of the vulgar, or as fables.

CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE ARMS, FEET, AND LOINS WITH THE

4931. *It hath been shown above, that the universal heaven hath reference to one man with singular the organs, members, and viscera thereof; and this because heaven hath reference to the Lord, for the Lord is the all in all of heaven, insomuch that heaven, in the proper sense, is the divine good and divine truth; which are from the Lord; hence it is that heaven is distinguished into so many as it were provinces, according to the number of viscera, organs, and members of man, with which also there is correspondence; unless there was such a correspondence of man with heaven, and by heaven with the Lord, man would not subsist even a single moment. All those things are kept in connexion by influx. But all the above provinces have reference to two kingdoms, viz. to the celestial kingdom and to the spiritual kingdom; the former kingdom, viz. the celestial kingdom, is the kingdom of the heart in the grand man, and latter, viz. the spiritual kingdom, is the kingdom of the lungs in that man; in like manner as in man, the heart reigns and the lungs reign in all and singular the parts of his body. Those two kingdoms are wonderfully joined together, which conjunction is also represented in the conjunction*

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junction of the heart and lungs with man, and in the conjunction of the operations of each in singular the members and viscera. When man is an embryo, or when he is yet in the womb, he is then in the kingdom of the heart, but when he is burst forth from the womb, he then at the same time comes into the kingdom of the lungs; and if he by the truths of faith suffers himself to be brought into the good of love, in this case he returns from the kingdom of the lungs into the kingdom of the heart, in the grand man, for thereby he again comes into the womb and is re-born; and in this case also those two kingdoms are conjoined with him, but in an inverted order, for heretofore the kingdom of the heart was under the government of the lungs with him, that is, the truth of faith heretofore had dominion with him, but afterwards the good of charity bears rule. That the heart corresponds to the good of love, and the lungs to the truth of faith, see n. 3635, 3883 to 3896.

4932. They in the grand man, who correspond to the hands and arms, and also to the shoulders, are they who are in power by the truth of faith grounded in good; for they who are in the truth of faith grounded in good, are in the Lord's power, for they attribute to him all power, and none to themselves, and the more they attribute none to themselves, not with the mouth but with the heart, so much the greater power they are in; the angels are hence called abilities and powers.

4933. The ground and reason why the hands, the arms, and the shoulders correspond to power in the grand man is, because the strength and powers of the whole body and of all its viscera have reference thereto, for the body exercises its strength and powers by the arms and hands. Hence also it is, that in the Word by hands, arms, and shoulders are signified powers; that this is signified by hands, may be seen, n. 878, 3387; that it is signified by arms, is evident from several passages, as from the following, "Be thou an arm every morning," Isaiah xxxiii. 2. "The Lord Jehovah cometh in might, and his arm shall rule for him," xl. 10. "He worketh it by the arm of his strength," xlv. 12. "My arms shall judge the people," li. 5. "Put on strength, the arm of Jehovah," li. 9. "I looked around, and there was none to help; therefore my own arm brought me salvation," lxiii. 5. "Cursed is he who trusteth in man, and maketh flesh his arm," Jer. xvii. 5. "I have made the earth, man, and beast, by my great virtue, and by my stretched-out arm," xxvii. 5; xxxii. 17. "The horn of Moab is cut off, and his arm broken," xlviii. 25. "I break the arms of the king of Egypt; on the other hand I will strengthen the arms of the king of Babel," Ezech. xxx. 22, 24, 25. "Jehovah, break thou the arm of the wicked," Psalm x. 15. "According to the greatness of thine arm reserve
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"the sons of death," lxxix. 11. "Brought out of Egypt by a mighty hand and stretched-out arm," Deut. vii. 19; chap. xi. 2, 3; chap. xxvi. 8; Jer. xxxii. 21; Psalm cxxxvi. 12. From these passages also it may be manifest, that by the right hand in the Word is signified superior power, and by sitting on the right hand of Jehovah is signified omnipotence, Matt. xxvi. 63, 64; Luke xxii. 69; Mark xiv. 61, 62; chap. xvi. 19.

4934. *There hath been seen by me a naked arm, bent forward; which had with it so great force, and at the same time so great terror, that I not only was struck with horror, but seemed as if I might be bruised into an atom even as to inmost principles; it was irresistible; this arm hath been twice seen by me, and hence it was given to know, that arms signify strength, and hands power. There was also sensibly felt a warmth exhaling from that arm.*

4935. *This naked arm is presented to the sight in various positions, and according to the positions strikes terror, and in such a position as is above described, terror incredible, for it appears as if it was able in an instant to break to pieces the bones and marrows. They who in the life of the body have not been timid, are nevertheless in the other life smitten with the greatest terror by that arm.*

4936. *There have appeared occasionally [some spirits] who had staffs, and it was said that they were magicians; they are in front to the right a long way immersed deep in caverns; they who have been more mischievous magicians, are there immersed at a greater depth; they seem to themselves with staffs, also by fantasies they form several kinds of staffs, and believe that by them they can do miracles, for they suppose energy to be in the staff, and this also from this ground, because staffs are for the support of the right hand and arm, which by correspondence are strength and power. Hence it was evident to me, why of old they attributed staffs to magicians; for the old Gentiles had it from the ancient representative church, in which staffs, as well as hands, signified power, see n. 4876. And in consequence of such signification, Moses was commanded, when miracles were wrought, to stretch out the staff or hand, Exod. iv. 17, 20; chap. viii. 1 to 11, 12 to 18; chap. ix. 23; chap. x. 3 to 21; chap. xiv. 21, 26, 27; chap. xvii. 5, 6, 11, 12.*

4937. *Infernal spirits also sometimes present a shoulder from fantasy, the effect of which is a repercussion of forces, yet they cannot pass over; but this is only for those who are in such fantasy, for they know that shoulder corresponds to all power in the spiritual world; by shoulder also in the Word is signified all power, as is evident from these passages, "Thou hast broken the yoke of his burden, and the staff of his shoulder," Isaiah ix. 4.*

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"Ye thrust with side and shoulder, and smite with your horns," Ezech. xxxiv. 21. *"Thou shalt rend for him every shoulder,"* Ezech. xxix. 6, 7. *"That they may serve Jehovah with one shoulder,"* Zephan. iii. 9. *"A boy is born to us, and the government shall be upon his shoulder,"* Isaiah ix. 6. *"I will give the key of the house of David upon his shoulder,"* xxii. 22.

4938. They in the grand man, who correspond to the feet, the soles of the feet, and the heels, are such as are natural, wherefore by feet in the Word are signified natural things, n. 2162, 3147, 3761, 3986, 4280; by the soles of the feet inferior natural things; and by the heels the lowest natural things. For celestial things in the grand man constitute the head, spiritual things the body, and natural things the feet; they also follow in this order; celestial things likewise, which are the supreme, terminate in spiritual things, which are the middle, and spiritual things in natural, which are the last.

4939. Once, when I was elevated into heaven, it appeared to me as if with the head I was there, and with the body beneath, but with the feet still lower; and hence it was perceived, how the superior and interior things appertaining to man correspond to those which are in the grand man, and how the one flows in into the other, viz. how the celestial [principle,] which is the good of love and the first [principle] of order, flows in into the spiritual [principle,] which is truth thence derived, and is the second [principle] of order, and finally into the natural [principle,] which is the third of order; hence it is manifest, that natural things are like feet, upon which superior things stand and are supported. Nature also is that, wherein the things which are of the spiritual world, and which are of heaven, terminate; hence it is that universal nature is a theatre representative of the Lord's kingdom, and that singular the things of nature represent, see n. 2758, 3483; and that nature subsists from influx according to the above order, and that without such influx it could not subsist even a single moment.

4940. On another occasion, when being encompassed with an angelic column I was let down into the places of lower [things or spirits,] it was given to perceive sensibly, that they who were in the earth of lower [things or spirits,] corresponded to the feet and to the soles of the feet; those places also are beneath the feet and the soles of the feet; I likewise discoursed with the spirits there; they are such as have been in natural delight, and not in spiritual. Concerning the inferior earth, see n. 4728.

4941. In those places also are they who have ascribed all things to nature, and little to the divine [being or principle.] I discoursed with them there, and when the discourse was concerning the divine providence, they attributed all things to nature; nevertheless

theless they, who have led a good moral life, when they have been detained there for some time, successively put off those principles, and put on the principles of truth.

4942. Whilst I was there, I heard [a noise] also in one chamber, as if there were some on the other side of the wall, who were desirous to break in, at which they within were affrighted, believing that they were thieves; and it was said, that the spirits there are kept in such fear, to the intent they may be deterred from evils; because fear in some cases is a means of amendment.

4943. In the lower earth beneath the feet and soles of the feet, are also they who have placed merit in good deeds and works; several of them appear to themselves to cut wood; the place where they are is rather cold, and they seem to themselves to acquire heat by their labour; with these also I discoursed, and it was given to ask them, whether they were willing to come forth from that place? They said, that as yet they had not merited it by their labour; but when that state hath been passed through, they are then conveyed away thence. These also are naturals, because to be willing to merit salvation is not spiritual; and moreover they prefer themselves to others, some of them even despising others; these, if in the other life they do not receive a joy superior to that of others, are indignant against the Lord, wherefore when they cut wood, it sometimes appears as if somewhat of the Lord was under the wood, and this from indignation. But whereas they have led a pious life, and have done so from ignorance, in which there was somewhat of innocence, therefore occasionally angels are sent to them, and console them; and besides there appears to them at times from the left above as it were a sheep, at the sight of which they also receive consolation.

4944. They who come out of the world from the Christian orb, and have led a moral life, and had somewhat of charity towards their neighbour, but have had little concern about spiritual things, for the most part are sent into the places beneath the feet and the soles of the feet, and are there kept, until they put off the natural things in which they have been principled, and are tintured with spiritual and celestial things as far as they are able; and when they become tintured with these latter things, they are elevated thence to heavenly societies; I have seen them at times emerging, and was witness to their joy at coming into heavenly light.

4945. In what situation the places beneath the feet are, hath not as yet been given me to know; they are very many, and most distinct one amongst another; in general they are called the earth of lower [things or spirits.]

4946. There are some who in the life of the body have been tintured with the persuasion, that man ought not to concern himself about the things of the internal man, consequently about spiritual things,

things, but solely about the things of the external man, or natural things, by reason that interior things disturb the delights of their life, and cause what is undelightful. They acted upon the left knee, and a little above the knee on the fore-part, and also upon the sole of the right foot. I discoursed with them in their place of abode; they said, that they were of opinion in the life of the body, that only external things were alive, and that they did not understand what an internal principle was, consequently that they knew natural things, but not what was spiritual; but it was given to tell them, that thereby they shut out from themselves innumerable things which might have flowed-in from the spiritual world, if they had acknowledged interior things, and had thereby admitted them into the ideas of their thought. And it was further given to tell them, that in every idea of their thought there are things innumerable, which do not appear before man, especially a natural man, but as one simple thing, when yet there are indefinite things flowing-in from the spiritual world, which cause with the spiritual man superior intuition, whereby he can see and also perceive whether a thing be true or not true. And whereas they doubted concerning this, it was shown them by living experience; one idea was represented to them, which they saw as one simple idea, consequently as an obscure point, (such a thing is easily represented in the light of heaven;) when that idea was unclosed, and at the same time their interior sight opened, there was then manifested as it were an universe leading to the Lord, and they were told, that so it is in every idea of good and truth, viz. that it is an image of the whole heaven, because it is from the Lord, who is the all of heaven, or that very essential [principle] which is called heaven.

4947. Beneath the soles of the feet also are they, who in the life of the body have lived to the world and to their own particular taste and temper, delighted with such things as are of the world, and who have loved to live in splendour, but only from external cupidity or that of the body, not from internal or that of the mind (mens;) for they have not been proud in mind (animus,) in preferring themselves to others, although advanced to dignities; thus in so living they have acted from the bodily principles; wherefore such have not rejected the doctrinals of the church, still less have they confirmed themselves against them; in their heart they have said concerning them, that it is so, because they who study the Word know it to be so. With some of this character, the interiors are open towards heaven, into which interiors are successively insinuated heavenly things, viz. justice, probity, piety, charity, mercy, and they are afterwards elevated into heaven.

4948. But they who in the life of the body have thought and studied

studied nothing else from their interior principle, than what relates to self and the world, have closed every way or every influx out of heaven to themselves, for self-love and the love of the world is opposite to heavenly love. Of these, they who have lived at the same time in pleasures, or in a delicate life conjoined with interior cunning, are under the sole of the right foot, but at a considerable depth there, thus beneath the earth of lower [things or spirits,] where the hell of such is; in their houses there is nothing but filth, they seem also to themselves to carry filth, for filth corresponds to such life; the stench of different kinds of filth is sensibly smelt there according to the genera and species of their life. Several have their abodes there, who in the world have been of distinguished celebrity.

4949. *There are several who have abodes under the soles of the feet, with whom I have occasionally discoursed; I saw some of them in the attempt to ascend, and it was also given sensibly to feel their attempt, and this even to the knees, but they fell back again; in this manner it is represented to the sense, when any are desirous of rising from their own abodes to those which are higher, as in the case of those who were desirous of rising to the abodes of those who are in the province of the knees and thighs; I was told, that such are they who have despised others in comparison with themselves, wherefore also they are willing to emerge, and not only through the foot into the thigh, but also if they were able, above the head, yet still they fall back again. They are in a certain kind of stupidity, for such arrogance extinguishes and suffocates the light of heaven, consequently intelligence; wherefore the sphere which encompasses them appears as gross dregs.*

4950. *Beneath the left foot, a little to the left, are such as have attributed all things to nature, yet still have confessed an ens of the universe from which come all things appertaining to nature; but exploration was made whether they believed in any ens of the universe or highest deity, as having created all things, but it was perceived from their thought communicated with me, that what they believed in was as somewhat inanimate, in which there was nothing of life; whereby it might be evident, that they did not acknowledge the creator of the universe, but nature; they said also, that they could not have an idea of a living deity.*

4951. *Beneath the heel, somewhat more backwards, is a hell at a great depth; the intermediate space appears as empty; in this hell are the most malicious, they clandestinely explore minds (animos) with a view to hurt, and clandestinely lay snares with a view to destroy; this had been the delight of their life; I frequently observed them; they pour out the poison of their malice to those who are in the world of spirits, and stir them up by various stratagems;*

tagems ; they are interiorly malicious ; they appear as it were in cloaks, and sometimes otherwise ; they are often punished, and are then let down to a greater depth, and are veiled as it were with a cloud, which is the sphere of malice exhaling from them ; out of that depth at times a tumult is heard as of a general carnage. They can induce others to weep, and can also strike terror ; this habit they have become tinctured with in the life of the body, in consequence of being with the sick and simple, for the sake of obtaining wealth, whom they have constrained to weep, and thereby have moved to pity, and if they have not obtained their ends in this way, they have proceeded to strike terror. There are several of this description, who in this manner for monasteries have plundered several houses. There were also observed some in a middle distance, but these appear to themselves to sit as in a chamber, and to consult ; they are also malicious, but not in the above degree.

4952. Some of those, who are naturals, have said, that they know not what they should believe, because a lot awaits every one according to his life, and also according to his thoughts from confirmed principles ; but reply was made them, that it was sufficient for them if they believed that it is God who governs all things, and that there is a life after death ; and especially if they lived not as a wild beast, but as a man, viz. in love to God, and in charity towards their neighbour, thus in truth and in good, but not contrary thereto. But they said, that they did so live ; but reply was again made, that in externals they appeared to do so, when nevertheless, had not the laws opposed them, they would have invaded every one's life and property with more fury than wild beasts. They again said, that they did not know what charity towards their neighbour was, nor what an internal principle was ; but reply was made them, that they could not know those things, because self-love, and the love of the world, and external things, had occupied the all of their thought and will.

4953. The subject will be continued at the close of the following chapter.

END OF VOL. VI.



